PRINCIPLES OF VĪRAŚAIVISM

D.LITT. THESIS IN SANSKRIT OF

Sri Jagadguru

Dr. Chandrashekhar Shivacharya Mahaswamiji

Śrī Kāśī Jñānasimhāsana Pītha



Translated By

Dr. M. Sivakumara Swamy

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Nivedanam

I deem it a great opportunity for me to carry out a challenging task of translating the learned D.Litt. Thesis of His Holiness Sri Jagadguru Dr. Chandrashekhara Shivacharya Mahaswamiji of Kāśī Jñānasiṁhāsana-Pīṭha. It is a challenging task because the original work in Sanskrit is written in a highly standard style congenial to Sanskṛit. It took nearly five years for me to complete this work, amidst other academic and reaearch activities. I have tried my level best to bring out a faithful version of the work in English.

The original title of the thesis is : "Śaktiviśiṣṭādvaita-Tattvatrayavimarśaḥ" (A critique of the three Principles of Śaktiviśiṣṭādvaita or Vīraśaivism, viz., Aṣṭāvaraṇa, Pañcācāra and Ṣaṭ-sthala). The title is shortened as "Principles of Vīraśaivism" without changing the significance of the original title. The term 'Tattvatraya' also applies to Pati, Paśu and Pāśa, which are the same as Preritṛ, Bhoktṛ and Bhogya told in the Śvetāśvataropaniṣad (Śve.U., 1.12). This Tattvatraya is covered in the exposition of Ṣaṭ-sthalas.

I offer my 'sāṣṭāṅga'-salutations to His Holiness the Jagadguruji for this gracious assignment with trust and confidence in me. I express my gratefulness to Sri. Venkatesh B. Inamati and Smt. Vanaja V. Inamati for the neat and efficient D.T.P. work done. My gratefulness is also due towards the printers.

With regards

Yours

M. Sivakumaraswamy
Professor of Sanskrit (Retd.)
Bangalore University, Bangalore

Mahāśivarātri, Samvat 2074
Bangalore
04-03-2019

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Principles of Vīraśaivism

Introduction

विश्वेशलिङ्गसम्भूतं विश्वविद्याविबोधकम् ।
विश्ववन्द्यं सदा वन्दे विश्वाराध्यं जगद्गुरुम् ॥

"I offer my salutations to Śrī Jagadguru Viśvārādhya who emerged from the Viśveśvaraliṅga, who taught all the lores and who has been adorable to the whole world."

This work called "Principles of Vīraśaivism", is presented before the scholars who are philosophical thinkers. It is prepared in such a novel way as to expound the similarities, differences and distinguishing features among the Kāśmīra Śaivism, Siddhānta Śaivism and Vīraśaivism. It gives especially an account of the three principles (Tattvatraya) of Vīraśaiva philosophy, which is otherwise known as Śaktiviśiṣṭādvaita.

The categories (Padārthas) are called by the term Tattva (Principle) in the philosophical systems based on Āgamas. Those principles are thirty-six in number. The main principles are three only and they are Pati, Paśu and Pāśa (the Lord, the bound soul and the bondage). In Vīraśaivism those very principles are called Śiva (God), Jīva (the bound soul) and Śakti. Here the authority of both Duality and Non-duality is

accepted depending upon the difference in the states of bondage and liberation in the case of the embodied soul. Among the branches of Śaivism, it is well known that the Kāśmīra Śaivism propounds non-duality, while the Siddhānta Śaiva propounds duality. As regards the nature of the three principles, the Vīraśaivism is in agreement with Kāśmīra Śaivism in certain respects and in certain other respects it agrees with Śaivasiddhānta. In some other respects it differes from both. Hence, in what respects the three Śaiva philosophical systems agree? In what respects they differ? In what respects the Vīraśaivism has its uniqueness? These things are to be mainly examined here.

The second point of enquiry is as to what is the speciality that is established by the Vīraśaiva Ācāryas (teachers) by considering the nature of the three principles called Aṣṭāvaraṇa, Pañcācāra and Ṣaṭsthala and accepting them as the three special principles. The learned persons may note that this work is thus devoted to an enquiry into the matters pertaining to both the aspects in a manner that is prevalent in Śāstras.

Just as the people in society quarrel on account of mutual difference of opinion, so in the field of philosophy also the learned people quarrel on account of the differences between the doctrines of Duality and Non-duality. It is not at all possible to maintain peace when such a quarrel is going on. Hence the teachers of the Vīraśaiva faith have established a doctrinal path

of hormony in order to drive away all quarrel from the field of philosophy. This is what is said by Śrīpati Paṇḍita, the author of the Vīraśaiva-Bhāṣya (Śrīkara-bhāṣya) on Brahmasūtras :

"श्रुत्येकदेशप्रामाण्यं द्वैताद्वैतमतादिषु ।
द्वैताद्वैतमते शुद्धे विशेषाद्वैतसंज्ञके ।
वीरशैवैकसिद्धान्ते सर्वश्रुतिसमन्वयः ॥"[1]

[In the Dvaita and the Advaita systems of Vedānta, the authority is of only a part of Veda. But only in the Vīraśaiva system of Vedānta, which is clearly a system of Duality-com-non-duality called Viśeṣādvaita, the hormony of the entire Veda is achieved.]

The method of hormony is followed everywhere in this dissertation in accordance with the doctrine propounded by the great teachers of this faith. Further the matters that are discussed here are of great importance from the point of view of the society at large, because it is shown how the Aṣṭāvaraṇas are the guardians of the faith of the aspirant (Sādhaka) and how the welfare of the individual as well as the society is accomplished through the five religious practices (Pañcācāras) that constitute the very life of the Faith.

This book is divided into five chapters (Paricchedas). In the first chapter called "Āgamikadarśanānām

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1. Br.Sū. Śrī. Bhūmikā Stanza 15.

Saṅkṣipta Itihāsaḥ", a history of the Vaiṣṇavāgamas and Śāktāgamas is briefly presented and the history of the ten systems of philosophy based on Śaivāgamas, of which Vīraśaiva is one, is also given briefly. Since this work is pertaining to philosophical matters, the part of history is presented only briefly here.

In the second chapter entitled "Vīraśaivadārśanikatattva-vimarśa" – (Critical study of the Philosophical Tenets of Vīraśaivism), the three principles accepted by Vīraśaivism called Śiva, Jīva and Jagat (God, Soul and World) are thoroughly explained and a critical account of the similarities, differences and special points vis-a-vis those three principles in Kāśmīra Śaivism and Siddhānta Śaivism, has been given.

In the third chapter called, "Aṣṭāvaraṇavijñāna" – Science of Aṣṭāvaraṇa, the scientific nature of the eight Āvaraṇas (covers) designated as Guru, Liṅga, Jaṅgama, Pādodaka, Prasāda, Bhasma, Rudrākṣa and Mantra which are accepted as the protecting armours (kavacas) for the aspirant, is revealed and it is brought out how those happen to be guardians of the aspirant.

In the fourth chapter designated as "Pañcācāramīmāṁsā" – Analysis of Pañcācāra, the nature of the five Ācāras (special practices of the Vīraśaivas) called Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra, has been discussed. It is also incidentally pointed out about the welfare of the individual and the society achieved through the five Ācāras.

In the fifth chapter called "Ṣaṭsthalasopāna-krama" – the flight of steps in the form of six sthalas, it is propounded as to how a gradual progress of the aspirant is possible through the six kinds of devotion in the six steps to Mukti called Bhakta sthala, Māheśvara sthala, Prasādi sthala, Prāṇaliṅgi sthala, Śaraṇa sthala and Aikya sthala. At the end of the chapter, the process of harmony between Śiva and Jīva who are known as Liṅga and Aṅga, in Vīraśaiva terminology, is clearly explained.

The chapter called "Upasaṁhāra" is the last part of this book. It is in the form of a conclusion. The learned people should note that this "Upasaṁhāra" brings out new research points that have come to light in this book. Hence, this part deserves to be thoroughly looked into.

Thus, due to the supreme compassion of Lord Viśvanātha coupled with Annapūrṇā, it is a matter of great delight to us that this work has been completed without any obstacles and published on the auspicious day of Mahāśivarātri of Saṁvat 2074.

In the end, while presenting this work entitled "Principles of Vīraśaivism" before the scholars, our experience has been this :

यदि भवति मदीये ग्रन्थमध्ये प्रमादः
क्वचिदपि स महिम्ना शोधनीयो महद्भिः ।
स्खलति गगनचारी प्रायशो नात्र चित्रं
भवति च गुरुहस्तालम्बनोऽपि प्रकारः ॥

"If there is any mistake in this my work, it may be corrected by the great scholars through their scholarship. It is perhaps no wonder that he who wanders in the sky might stumble. The case is of Guru's holding the hand in support."

Further –

"शुद्धं यदत्र तद् ग्राह्यं दुष्टं चास्तु ममैव हि ।"

[Whatever that is 'pure', let it be accepted, whatever that is defective, let it be mine alone].

Mahāśivarātri, Saṁvat 2074 इति शुभं भूयात्
Jangamwadi math, Vārāṇasi
04-03-2019

FIRST CHAPTER

A Brief History of the Systems of Āgamic Philosophy

Here, indeed, all the human attempts are directed at the attainment of happiness. Hence, it is possible to say that happiness is the end of human life. In the Śāstras, Dharma, Artha, Kāma and Mokṣa are propounded as the four aims of human life. They are the means of attaining pleasure, as the 'ghee' is called 'long life' (Āyurvai ghṛtam). Among them, Dharma, Artha and Kāma are called "Trivarga" (the group of three ends of life). The happiness attained through "Trivarga" is transitory. Hence, Mokṣa has been accepted as the Supreme Goal (AIM) of life by all the philosophers. It is decided that the Vedas and Āgamas are the original sources of all the systems of Indian philosophy. The most compassionate Lord Śiva created them for the good of the world.[2] Between them Vedas are of the nature of breath[3] of Śiva and Āgamas are of the nature of his speech.[4] As per the

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2. सद्योजातेन ऋग्वेदं वामदेवेन याजुषम् ।
   अघोरेण तथा साम पुरुषेण त्वाथर्वणम् ॥
   ईशानेन मुखेनैव कामिद्यागमांस्तथा ।
   जनयामास विश्वेशः सर्वसिद्धिप्रदायकः ॥ (Bra.Sū.Śrī., 1.1.3)

3. "निःश्वसितमस्य वेदाः ।" (Bra.Sū.Bhā., Maṅgalaśloka 2).

4. आगतं शिववक्त्रात्तु गतं च गिरिजामुखे ।
   मतं श्रीवासुदेवेन आगमस्तेन कीर्तितः ॥ (Bhāsk.Bhā. 2, p.85)

derivation "Dṛṣyate sākṣātkriyate paramatattvam yena tad darśanam", (that by which the Supreme Truth is seen or realised is Darśana), Darśana is the science which is the means to get spiritual awareness. There is no second opinion among the philosophers in respect of the view that spiritual knowledge is the unparallelled means which removes all sorrow and brings Supreme Bliss. The philosophical tradition of India is divided into two in order to propound the spiritual knowledge; one of them is rooted in the Upaniṣads and the other is rooted in the Āgamas. Here what is propounded through Upaniṣads is the Vedānta tradition and what is taught through Āgamas is the Śaiva tradition. Just as the Vedānta tradition is consisting of many branches on the basis of the differences in the tenets so is the Āgama tradition consisting of many branches on the basis such differences.

Āgamas and Their Types

The Āgama which is of the nature of the speech of Śiva, is a branch of Indian literature. At a later time the same was called by the name "Tantra", as propounded by Prof. Vraj Vallabh Dvivedi.[5] Hence, it is decided that the words Āgama and Tantra are synonyms. Āgamas are of many types as Vaiṣṇava, Śaiva, Śākta, etc.[6] Among them the Vaiṣṇava Āgamas

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5. A.Mi., p.1.
6. अगमा बहुधा प्रोक्ताः शिवेन परमात्मना ।
शैवं पाशुपतं सोमं लाकुलं चेति भेदतः ॥ →

are again of three types as Vaikhānasa, Bhāgavata and Pāñcarātra. Vaikhānasa tradition is still alive in the Āndhra Pradesh and the Pāñcarātra tradition is so in the Tamil Nadu. In the same way the Śākta Āgamas which teach ten great Lores, are also many. Among them Tripura, Krama, Kula and Trika Āgamas are important.[7]

Śaivāgamas, Their Date and Their Contents

The Āgamas taught by Śiva are called Śaivāgamas. According to the Vāyusaṁhita of the Śivamahāpurāṇa, Śaivāgamas are of two types as Śrauta and Svatantra. Among them the twenty-eight Śaivāgamas from Kāmika to Vātula, which are called "Siddhānta"[8] are said to be "Svatantra". The Śrauta Āgamas are a hundred crore in extent; they deal with the vows and knowledge of Pāśupatas. Therein five divisions as Kriyā, Tapas, Japa, Dhyāna and Dāna, are found. This Śāstra has been made brief and taught

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→ तेषु शैवं चतुर्भेदं तन्त्रं सर्वविनिश्चितम् ।
वामं च दक्षिणं चैव मिश्रं सिद्धान्तसंज्ञकम् ॥
शक्तिप्रधानं वामाख्यं दक्षिणं भैरवात्मकम् ।
सप्तमातृपरं मिश्रं सिद्धान्तं वेदसंमतम् ॥ (Si.Śi., 5.9-11).

7. Prof. Vraj Vallabh Dvivedi has dealt with Vaiṣṇavāgamas, Śāktāgagamas and their Darśanas in his book called "Āgamamīmāṃsā".

8. "सिद्धान्तश्च पङ्कजादिशब्दवद् योगरूढ्या शिवप्रणीतेषु कामिकादिषु दशाष्टादशतन्त्रेषु प्रसिद्धः ।" (Ratnatrayollikhini of Aghora Śivācārya, Stanza 10); "सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।" (Si.Śi., 5.14-Śivayogi Śivācārya).

by the four Ṛṣis called Ruru, Dadhīci, Agastya and Upamanyu.

The doctrine of Pāśupata taught to Śrīkṛṣṇa by Upamanyu, the elder brother of Dhaumya, is recorded briefly in the Mahābhārata[9] and in the latter part of the Vāyavīyasaṁhita.[10] Thus Prof. Vraj Vallabh Dvivedi, the specialist in Āgamaśāstra, says and summarises the Śautāgama tradition.

The Āgamas starting from Kāmika are taught by Śiva or Rudra. They are ancient. From the historical point-of-view, the date of those is earlier to the present day by five thousand years. This is the opinion of scholars.[11] In the Śaivāgamas, there are four Pādas (sections) called Kriyā, Caryā, Yoga and Jñāna. In the Kriyāpāda, the matters pertaining to the constructions of temples, making the statues, the installation of the statues come; in the Caryāpāda, the contents pertain to the methods of worship, festivals, etc.; in the Yogapāda, the methods of practising Yoga come; and in the Jñānapāda, the doctrine pertaining to the Trika (triad) of Pati, Paśu and Pāśa is propounded.

Śaivism and Its Branches

The Śaivism of the followers of the Śaivāgamas is of great importance from both historical point of view and philosophical point of view. That this is more

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9. M.bhā., Anuśāsanaparvan, 14.64-77.
10. Ā.Mī., p.29
11. Ā.Mī., p.28; Śai.Da.Bi., p.2; Bra.Sū. Śrī., Bhūmikā, p.34.

ancient than the Zoarastrianism which has been in vogue from more than eight thousand years, is the opinion of Śrī Kanti Candra Pandey. This Śaivism has many branches. Since in the present times a vast literature has been lost, some branches are only known by names, Dr. K. C. Pandey has noticed ten branches of Śaivism and has classified them under three heads as Dvaita, Dvaitādvaita and Advaita. Accordingly, the two Darśanas, viz., Pāśupata, Siddhāntaśaiva are known to come under Dvaita; Lakulīśa Pāśupata, Śrīkaṇṭhaviśiṣṭādvaita, Vīraśaiva, Raseśvaradarśana come under Dvaitādvaita; and Nandikeśvaradarśana, Pratyabhijñā, Krama and Kula Darśanas come under Advaita.

Of the two Darśanas of the Dvaita branch, Pāśupata is based on ten of the well known Śaivāgamas and Siddhāntaśaiva is based on the other eighteen Śaivāgamas. This is the difference between the two. Here, Kāmaja, Yogaja, Cintya, Maukuṭa, Aṁśumat, Dīpta, Kāraṇa, Ajita, Sūkṣma – these are the ten Dvaita Āgamas accepted by the Pāśupata. As per the Bhūmikā of the printed Mṛgendrāgama, there is difference in the names of two of the Āgamas. In the Bhūmikā, Kāmika is the name found in the place of Kāmaja. This is indeed another name of Kāmaja. But in the place of Maukuṭa, the occurance of a different name as Suprabheda is open to doubt, as Kanti Candra Pandey has expounded.[12] In a Vīraśaiva text

12. Śai.Da.Bi., p. 3-4.

called Kriyāsāra also, Suprabhedāgama is taken into account in the place of Makuṭāgama, although Makuṭa is separately mentioned.[13] The rest of the Āgamas, which are taken as authoritative by the siddhāntaśaiva philosophers who propound Dvaita, are not in favour of Dvaita according to Abhinavagupta and Jayaratha, but are in favour of propounding Dvaitādvaita. It is the Dvaitādvaita doctrine that is established by the Vīraśaivas who accept the authority of all the (28) Siddhāntāgamas. Although at present the Āgamas with the commentaries in favour of the Dvaitādvaita doctrine by the Vīraśaiva teachers, are not available, yet all the Siddhāntāgamas have been regarded as in favour of Dvaitādvaita. That is why Pandey says – "Hence it appears that just as the Vedic statement and the Upaniṣadic statements are interpreted according to their own views by those who propound Dvaita, Dvaitādvaita, Viśiṣṭādvaita and Advaita, in the same way the Śaivāgamas are also interpreted by the different philosophers of the Śaiva systems so as to support their own respective views."[14]

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13. कामिकं योगजं चिन्त्यं कारणं त्वजितं तथा ।
दीप्तं सूक्ष्मं सहस्रं च अंशुमान् सुप्रभेदकम् ॥
विजयं चैव निश्श्वासं स्वायम्भुवमथानिलम् ।
वीरं च रौरवं चैव मुकुटं विमलं तथा ॥
चन्द्रज्ञानं च बिम्बं च प्रोद्गीतं ललितं तथा ।
सिद्धं सन्तानशर्वोक्तं पारमेश्वरमेव च ।
किरणं वातुलं चैव अष्टाविंशति संख्यया ॥ (Kri.Sā., Part-I, p.9).

14. Śai.Da.Bi., p.4.

No independent work or works of Āgama commentaries propounding the doctrine of the ancient Dvaita system called Pāśupata, have come down to us. But its doctrine is available in brief in the Brahmasūtra of Bādarayaṇa. It is also available in the glosses on the Brahmasūtra by way of refuting the doctrine as found in the Ṣaḍdarśanasamuccaya of Rājaśekhara.[15] The discussion about Śrauta Pāśupata is already done previously. That Śrīkaṇṭha was the propounder of this doctrine is clear from the Nārāyaṇopākhyāna in the Mahābhārata.[16]

Siddhāntaśaivadarśana

Among the branches of Śaiva, Siddhāntaśaiva has an extensive literature. Starting from 9th century A.D., this has been in vogue in the region such Kāśmīra, Coḷa, Lāṭa, Madhyapradeśa, Kānyakubja, etc. Its tradition is in vogue continuously from the time of Ruru to whom Rauravāgama was revealed upto the time of Sadyojyotiṣ, the author of Mokṣakārika.

Teachers Propounding Siddhāntaśaiva and Their Literature

Many Ācāryas have written independent works or digests in the form of glosses on the Siddhāntaśaiva system of philosophy. Among them, Sadyojāti Śivā-

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15. Śai.Da.Bi., p.5-7.
16. उमापतिर्भूतपतिः श्रीकण्ठो ब्राह्मणः सुतः ।
उक्तवानिदमव्यग्रो ज्ञानं पाशुपतं शिवः ॥ (M.Bhā., 12.349.67)

cārya has been regarded as the foremost. He is also well known by two other names as Kheṭapāla and Kheṭakanandana. Since in the Tantrāloka of Abhinavagupta his doctrine propounding Mala as Dravya (substance) has been refuted, he should be regarded as prior to Abhinavagupta. Further, the doctrine of Kheṭapāla is remembered with respect by Somānanda, the author of Śivadṛṣṭi.[17] Hence, the date of Kheṭapāla has been opined by the scholars as 9th century A.D.[18] His works Rauravāgamaṭīkā, Svāyambhuvāgamaṭīkā, Tattvasaṅgraha, Tattvatrayanirṇaya, Bhogakārikā, Mokṣakārika, Nareśvaraparīkṣā, Paramokṣanirāsakārikā, etc., are well known. This Sadyojyoti, who is the disciple of Ugrajyoti, has been the first commentator of Siddhāntaśaivāgamas and the first formulator of the system. He has for the first time used the word "Siddhānta" with reference to the Śaivadarśana advocated by the Rauravāgama. Thus it is said :

"रुरुसिद्धान्तसंसिद्धौ भोगमोक्षौ ससाधनौ ।
वच्मि साधकबोधाय लेशतो युक्तिसंस्कृतौ ॥"[19]

[I speak briefly about the nature of Bhoga and Mokṣa along with the means to them according to the Siddhānta (Doctrine) of Rauravāgama (Ruru) with supporting arguments].

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17. Śi.Dṛ., p.13-14.
18. Śai.Da.Bi., p.8.
19. Bho.Ka., śl.2.

Thereafter, according to Aghora Śivācārya, the author of a gloss on Ratnatraya of Śrīkaṇṭha, "the term 'Siddhānta' has been well known, in accordance with its etymology and usage (Yogarūḍhi), with reference to the ten and eighteen (i.e., twenty-eight) Āgamas (Tantras) which are taught by Śiva." This is said by Śrī Kanti Candra Pandeya.[20] But it is necessary to note that it is propounded earlier by a Vīraśaiva teacher called Śivayogi Śivācārya (800 A.D.) that the twenty-eight Śaivāgamas from Kāmika and Vātula are denoted by the term 'Siddhānta' in the following stanza:

"सिद्धान्तख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥"[21]

[The great Vīraśaivism has been told in the latter part of the great clustre of Tantras (Āgamas) told by Śiva which is called **Siddhāta**].

There was another teacher called Bṛhaspatipāda who was a contemporary of Sadyojyotiṣ. These two teachers, Sadyojyotiṣ and Bṛhaspatipāda, have the distinction of being the first commentators of the Śaivāgamas of the "Siddhānta" group. Thus Bhaṭṭa Rāmakaṇṭha praises them on an equal footing:

"याभ्यां प्रकाशितं वर्त्म सिद्धान्ते सिद्धभावतः ।
गुरूणामपि तौ वन्द्यौ सद्योज्योतिर्बृहस्पती ॥"[22]

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20. Śai.Da.Bi., p.8.
21. Si.Śi., 5.14.
22. Mo.Kā.Tī., Maṅgalaśloka 9.

[Those two, Sadyojyoti and Bṛhaspati, by whom the path has been pointed out in an efficient way in the field of 'Siddhānta', should be worthy of salutation even for the preceptors].

The works of Bṛhaspati, namely, Śivatanuśāstra and Rauravavārtika are quoted here and there in several works. The teachers of his school of thought such as Vidyākaṇṭha, Nārāyaṇakaṇṭha, Śrīkaṇṭha and Rāmakaṇṭha lived in Kāśmīra.

Just as the prevalence of the Dvaita Śaiva doctrine was found in Kāśmīra so was it also in the Madhya Pradesh. That is why a work called **Tattvaprakāśa** which was written by a king of that area called Bhojadeva. That work speaks volumes of Bhoja's scholarship and devotion towards Śiva. That work has three commentaries. The first of them is the one called Tātparyadīpikā written by Kumāra. a Vṛtti by Aghora Śivācārya is the second and the third one is a Kannaḍa commentary written by Parvateśvarasvāmin.[23]

This system has been prevalent in South India. That is why Aghora Śivācārya of the Coḷa country has written commentaries on many books such as Tattvaprakāśa, Tattvasaṅgraha, Tattvatrayanirṇaya, Ratnatraya, Bhogakārikā, Nādakārikā, etc. Apart from these he has written poetical works such as Āścaryasāra, Pākhaṇḍāpajaya, Bhaktaprakāśa, etc., and a drama called Abhyudaya.[24]

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23. This book has been published in 1908 by Vīraśaivagranthaprakāśikā, Mysore.
24. Bra.Sū.Śrī., Bhū., p.64-65; Śai.Da.Bi., p.12.

By another Rāmakaṇṭha belonging to Kānyakubja (Kanauj), a commentary by name Sarvatobhadrā has been written on the Bhagavadgītā. It is decided that there was the spreading of the Siddhāntaśaivadarśana in Kānyakubja also. Similarly works available on the system are : Ratnatraya of Śrīkaṇṭha, Pratiṣṭhālakṣaṇasārasamuccaya of Vairocana, Śataratnasaṅgraha of Umāpati Śivācārya, Śivārcanacandrikā of Appayya Dīkṣita, Śaivaparibhāṣā of Śivāgrayogendra, Śaivasiddhāntaparibhāṣā and Śivarahasya of Sūryabhaṭṭa, Kriyākramadyotikā, Kriyādīpikā, Nityapūjālakṣaṇasaṅgraha, Parārthanityapūjākrama, Pavitrotsavavidhi, Pratiṣṭhāṣṭādaśakriyāpāda, Prāyaścittavidhi, Varṇāśramacandrikā, Śivajñānabodhabhāṣya, Śivayogasāra, Śivāgamaśekhara, Śivamātrasāra, Śivadharmaviveka, Śaivasanyāsapaddhati, Sakalāgamasārasaṅgraha and Siddhāntaśikhāmaṇi[25] of Aghoraśiva, Siddhāntasārāvali, Kriyākramadīpikā, Kriyākramaprakāśikā, Kriyānirṇaya, Kriyāsāra,[26] Kriyāsārasārasaṅgraha, Jñānaratnāvali and Prāyaścittasamuccaya of Trilocana Śivācārya, Dīkśādarśa, Śaivaparibhāṣāmañjarī, Śaivasiddhāntasaṅgraha, Sāraratnāvalī and Siddhāntaprakāśikā of Devajñāna Śivācārya, Siddhāntasārāvalīvyākhyā and Somaśambhupaddhativyākhyā of Anantaśiva, etc. Some are published in the Grantha script and some are available in manuscripts.

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25. This is different from the Siddhāntaśikhāmaṇi of the Vīraśaivas.
26. This is also different from the Kriyāsāra of the Vīraśaivas.

Among the commentators of the "Siddhānta" (i.e., Śaivāgamas), Rāmakaṇṭha, Kumāradeva and Aghoraśiva, it is Rāmakaṇṭha who is the earliest. Since a detailed account of the teachers of Siddhāntaśaiva and its literature has been given by Prof. Kanti Candra Pandeya,[27] Prof. Vraj Vallabh Dvivedi,[28] Prof. M.G. Nanjundaradhya,[29] we avoid getting into details.

Lakulīśapāśupata Doctrine

The Lakulīśapāśupata Doctrine is a doctrine in favour of Dvaitādvaita that was established by Lakulīśa who was the last incarnation of Māheśvara. Lakulīśa and the tradition of his disciples has been mentioned in the Mathurā Pillar Inscription, Somanātha Inscription, Vāyupurāṇa, Liṅgapurāṇa, Sūtasaṁhita and Rājaśekhara's Ṣaḍdarśanasamuccaya. Hence, the scholars are of the view that Lakulīśa hailed in the second century A.D.[30] The prevalence of this doctrine was incessent in Gujarat, Mathurā and South India. By saying "द्वावाप्तौ तत्र च श्रीमच्छ्रीकण्ठलकुलेश्वरौ। द्विप्रवाहमिदं शास्त्रम्"[31] the two, Śrīkaṇṭha and Lakuleśa, got (recognition) there; thus, this śāstra has two

27. Vide, Śaivadarśanabindu (Saṁpūrṇānand Sanskrit University, 1968), pp.2-13.
28. Āgamamīmāṃsā (New Delhi, 1982), Pp.34-35 Luptagamasaṅgraha (Vārāṇasi, Pp.8-85, 1983.)
29. Bra. Sū. Śrī., (ORI, Mysore, 1977), Part I, Bhūmikā, p.58-76.
30. Śai.Da.Bi., Pp.27-33; Bra.Sū.Śrī., Bhūmikā, Pp.86-87.
31. Tantra., 37/14-15.

streams, Abhinavagupta also recognises Pāśupata and Lakulīśa Pāśupata as different. The difference between them is clear that the Pāśupata which is spoken before has been in favour of Dvaita and this one has been in favour of Dvaitādvaita.

Works on Lakulīśa Pāśupata

The aforesaid eighteen Āgamas, which are in favour of Dvaitādvaita, are the original source of this system. Apart from these, the works on Lakulīśa Pāśupata system are Pāśupatasūtra of Lakulīśa, a gloss on Pāśupatasūtra called Pañcārthabhāṣya written by Kauṇḍiṇya, Yamaprakaraṇa and Ātma-prakaraṇa of Viśuddhamuni, Gaṇakārikā of Hara-dattācārya, Gaṇakārikāṭīka of Bhāsarvajña, so also his two works, Satkāryavicāra and Tokāntara and the anonymous works called Saṁskārakārikā, Kāraṇa-padārtha, Pañcārtha-bhāṣyadīpikā and Ādarśa. While listing the names of the works belonging to this Darśana, Śrī Kanti Candra Pandeya has mentioned "Ākara" as the name of a work.[32] But "Ākara" is not the name of any work, but a word denoting the entire literature of this system. This is the view of Prof. Vraj Vallabh Dvivedi. We, too, would agree with him.

Viśiṣṭādvaita of Śrīkaṇṭha

The Viśiṣṭādvaita of Śrīkaṇṭha also advocates the doctrine of Dvaitādvaita. His date is said to be tenth

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32. Śai.Da.Bi., p.33.
33. Bra.Sū.Śrī., Bhūmikā, p.11.

century A.D. or eleventh century A.D.[33] In order to know this doctrine, the well known work is the Śrīkaṇṭhabhāṣya on the Brahmasūtra along with Appayya Dīkṣita's Śivārkamaṇidīpikā. That Śrīkaṇṭhācārya established Śaivaviśiṣṭādvaita is the view of all the historians of Indian philosophy.[34]

Raseśvaradarśana

Raseśvaradarśana is also counted among the branches of Śaiva Dvaitādvaita. The followers of this system thought that one cannot attain the values of life with a sick body and made efforts to obtain physical health. These people accomplished firmness of the body through pure mercury. Since mercury has been accepted as of the nature of Īśvara, this system has become well known as Raseśvaradarśana. Some works propounding this doctrine are available. Among them the well known are : Rasaratnākara of Nāgārjuna, Rasahṛdaya of Govindapāda, Sākārasiddhi of Viṣṇusvāmin, etc.[35]

Nandikeśvaradarśana

Nandikeśvaradarśana of Nandikeśvara which is of the nature of a philosophical interpretation of Māheśvara sūtras, occupies the first place in the history of Advaita Śaiva Darśana. In the gloss on the Nandikeśvarakārikā written by Upamanyu, a

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34. Bra.Sū.Śrī., Bhūmikā, p.112.
35. Bhā.Da., p.571-573.

traditional account about Nandikeśvara has been available. With a view to bringing welfare to Nandikeśvara, Vyāghrapāda, etc., Śiva under the guise of the sounding of **Damaru** taught the philosophical tenets consisting of fourteen sūtras which are found in the beginning of Panini's Aṣṭādhyāyī. Without being able to understand the philosophical significance of the clustre of those Sūtras, Vyāghrapāda, etc., requested Nandikeśvara to explain their meaning. He taught the secret meaning hidden in those sūtras in twenty-six "Kārikas". The interpretation of the fourteen sūtras is made by Nandikeśvara in two ways, firstly from the point of view of establishing Śaivādvaita and secondly from the point of view of propounding the Science of Language consisting of words derived from roots.

So he has said :

"अत्र सर्वत्र सूत्रेषु अन्त्यवर्णचतुर्दशम् ।
धात्वर्थं समुपादिष्टं पाणिन्यादीष्टसिद्धये ॥"

[Here in all the sūtras the fourteen last letters are intended to indicate the meaning of the root to meet the requirements of Pāṇini, etc.]

The rest of the letters are in favour of advocating the Śaivādvaita. The authenticity of the Nandikeśvara-kārikas has ben accepted by Patañjali, the author of the Mahābhāṣya on the Sūtras of Pāṇini, Kaiyaṭa, the author of the commentary (Pradīpa on the Mahābhāṣya) and Nāgeśabhaṭṭa, the author of Udyota (on the Pradīpa). It is decided through this that Nandikeśvara was the preceptor of Pāṇini. The

doctrine of Nandikeśvara is called "Svāntantrya-vāda". This "Svātantryavāda" has been followed by the Śaivas of Kāśmīra, who advocate Pratyabhijñā doctrine.

Kāśmīra Śaivism

The foremost centre of the Advaitaśaiva doctrine was Kāśmīr only. That is why the doctrine has been called Kāśmīr Śaivism. Śaivāgamas are the original sources of this system. Śaivāgamas, like the Vedas, are also the speech of Īśvara and hence, they are beginningless. They existed in the previous Ages (Kṛta, Treta and Dvāpara) also. They were deeply studied by the kings like Bali, Rāma, Lakṣmaṇa, Rāvaṇa, etc., and by a number of great sages. As time passed, at the commencement of the Kali Age, the tradition of the Śaivāgamas was broken. Then once upon a time Lord Śiva assumed the form of Śrīkaṇṭha and taught the Śaivāgamas to Durvāsas; he in turn taught them to Tryambakāditya, the son born from his mind (mānasaputra); and he, too, further taught them to Tryambaka, the son born from his mind. In the same way, this tradition continued with his fourteen sons born from his mind. But all of them remained with their mind turned inward. Then the fifteenth son by name Saṅgamāditya somehow turned outward and married a Brahmin lady according to Brahma marriage rites. His son was Varṣāditya, the latter's son was Cāruṇāditya, further his son was Ānanda and still further his son was Somānanda, who became the author of a digest on the system (Prakaraṇagrantha)

called **Śivadṛṣṭi.** Thus Śrī Kanti Candra Pandeya has detailed the tradition of Kāśmīra Śaivism on the basis the **Śivadṛṣṭi** of Somānanda.[36] In that heritage Somānanda was the ninteenth one. He is said to be the Supreme (Parameṣṭhin) Preceptor of Abhinavagupta. On the ground that the first propounder of this system was Tryambaka, this system has been called as Tryambakadarśana. It is also called Trikadarśana. Somānanda, according to the view of scholars, lived in the ninth century A.D. The development of this Trika System is believed to be in the fifth century A.D. by the historians of philosophy.

Teachers and Literature of Kāśmīra Śaivism

There is an extensive literature on Kāśmīra Śaivism. This has been published through Kāśmīra Sanskrit Series. After the Śaivāgamas, **Śivasūtra** has been the first work of this system. On the order of Lord Śrīkaṇṭha, Ācārya Vasugupta (800 A.D.) revived the Śivasūtras inscribed on an old stone slab. The two disciples of Vasugupta by name Kallaṭa and Somānanda started the schools of **Spanda** and **Pratyabhijñā** respectively. The best work of Kallaṭa has been a "Vṛtti" (gloss) on **Spandakārikā** of Vasugupta. It has been famous by the name **Spandasarvasva.** He has written a commentary called **Madhuvāhini** on the first three khaṇḍas (sections) of **Śivasūtra** and another called, **Tattvārthacintā-**

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36. Śai.Da.Bi., Pp.2-3.

maṇi on its fourth Khaṇḍa. It is also known that he wrote a work in Prakṛt and another work called **Svasvabhāvasaṁbodhana.**[37] Somānanda's **Śiva-dṛṣṭivṛtti** and **Parātriṁśikāvṛtti** are well known as the best works. His work called **Śāktavijñāna** has been published. Scholars also say that he wrote a work called **Śivadṛṣṭivivṛtti.**[38] **Īśvarapratyabhi-jñākārikā** of Utpalācārya (900 A.D.) is the basic work on the Trika doctrine. Īśvarapratyabhijñāvṛtti, Īśvarapratyabhijñāvivṛti, Stotrāvalī, Ajaḍapramātṛ-siddhi, Īśvarasiddhi, Īśvarasiddhivṛtti, Sambandha-siddhi, Sambandhasiddhivṛtti and Śivadṛṣṭivṛtti are his well known great works. He was the founder of the Pratyabhijñā system.[39] He was the disciple of Somānanda.

The name of Abhinavagupta (950-1000 A.D.) has been a distinguished name in the history of the literature of Kāśmīra Śaivism. He was the grand disciple of Utpalācārya and the disciple of Lakṣmaṇa-gupta. Abhinavagupta was a great scholar in literary criticism in Sanskrit and a philosopher. **Abhinava-bhārati** (on the Nāṭyaśāstra of Bharata) and **Locana** (on the Dhvanyāloka of Ānandavardhana) show his great depth in Literary Criticism. The works called **Tantrāloka, Tantrasāra, Mālinīvijayavārtika, Paramārthasāra** and **Parātriṁśikāvṛtti** show

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37. Lu.Ā.Saṁ., part 2, Upodghata, p.25
38. Abhi., p.162.
39. Abhi., pp. 163-164.

his great depth in philosophy. Scholars say that about forty-four works of Abhinavagupta on various subjects, have been available.[40] Kṣemarāja (975-1025 A.D.) was a worthy disciple of Abhinavagupta. His major works are : the commentaries called **Udyota** on **Śivasūtravimarśini, Pratyabhijñāhṛdaya, Spandasandoha, Śivastotrāvaliṭikā, Svacchandatantra, Netratantra** and **Vijñānabhairava.** His another wrok called **Bhairavānukaraṇastotra** is also published. Apart from these, **Spandapradipikā** of Utpalavaiṣṇava, **Śivasūtravārtika** of Bhāskara and **Śivasūtravārtika** of Varadarāja, **Spandakārikāvṛtti** of Rāmakaṇṭha, **Paramārthasāravṛtti** of Yogarāja, **Viveka** commentary of Jayaratha on **Tantrāloka** and **Mahārthamañjarī** with **Parimala** by Gorakṣa (Maheśvarānanda) are the well known works on the system.[41]

Krama-darśana

This system of philosophy also arose in Kāśmīra. Maheśvarānanda, the author of Mahārthamañjarī has accepted Śivānanda, the propounder of Bhairavakrama darśana, as the first propounder of it in the world, from the religious point of view. Jayaratha, however, mentions Śivānanda as the propounder of the Kramadarśana, without taking into account any religious narrative about him. Śivānanda had three

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40. Krama., p.159.
41. Bhā.Da., p.561-564.

female disciples by name Keyūravatī, Mālavikā and Kalyāṇikā. Those three had many disciples; among them, Govindarāja, Bhānuka, Eraka attained great fame. Govindarāja, was the teacher of Somānanda, the author of Śivadṛṣṭi. Somānanda is regarded as belonging to the middle of ninth century A.D. Between Somānanda and Śivānanda there were two teachers in the tradition. Hence, it can be decided that Kramadarśana arose in the eighth century A.D.

The literature of Kramadarśana is of two types, Āgamas and works based on Āgamas. Among them the Āgamas called Kramasadbhāva, Kramasiddhi, Brahmayāmala and Tantrarājabhaṭṭāraka are known through references. Dr. Kanti Candra Pandey expresses his disappointment saying that even the names of the works based on Āgamas written by Śivānanda and others, although known to have been available, have not so far come to his notice.[42] A detailed account of a large number of works on Kramadarśana and the teachers of that system, is found in a work called "Krama-tantrism of Kāśmīr, written by Navajīvan Rastogi (Pp.82-248).

Prof. Vraja Vallabh Dvivedi mentions the names of more than thirty works, such as Kālikākrama, Kramakeli, Kramarahasya, Kramavāsanā, Kramasadbhāva, etc., and gives the names of Śivānanda, Ojarāja, Kallaṭa, Jayarathaparamaguru, Jayarathaguru, Tapasvirāja, Dāmodara, Nāthapāda, Niṣkriyā-

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42. Śai.Da.Bi., Pp. 122-123

nandanātha, Bhūtirāja, Mahāvanamuni, Maheśvarānanda, Ratnadeva, Vāmananātha and Somarāja as the teachers of Kramadarśana.

Kuladarśana

Kuladarśana is the system of philosophy which accepts Kula as the Supreme Principle. It is otherwise called Kaula. This system arose in the fifth century A.D.[43] The history of Kuladarśana literature extended from fifth century A.D. to eighteenth century A.D., as expounded by Dr. Kanti Candra Pandey.[44] The Kuladarśana has a large number of works, some ending with the word 'Kula' such as Kalīkula, Trikakula, Trikaratnakula, Niśākula, Bhairavakula, Mādhavakula, some ending with the word 'kaula' such as Ūrmikaula, Prabhākaula, Yoginīkaula and some others. Prof. Vraja Vallabh Dvivedi has said that the Kula and Kaula tradition has developed through the teachers, Padmahastabhaṭṭāraka, Vasudeva and Siddhānathapāda.[45] A special account of the authors of works on this tradition can be seen in the work Abhinavagupta (Pp.342-732) written by Dr. Kanti Candra Pandey.

Vīraśaivadarśana

Vīraśaivism is foremost among the many Śaiva schools. The thirty-eight Śivāgamas designated as

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43. Lupta Ā.Sa., part II, Upodghāta, Pp. 10-11.
44. Śai.Da.Bi., Pp. 122-123.
45. Lupta.Ā.Sa., part II, Upodghāta, Pp. 12-13.

Siddhānta, happen to be its original source. It is said by Reṇukācārya :

"सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥"[46]

The special practices of the Vīraśaivas such as wearing the Liṅga on the body, worship on the lines of Ṣaṭsthala are in the Vedas,[47] Mahābhārata,[48] Purāṇas,[49] etc. Thus we find the authority for them also. It is told by the Ācārya :

"वेदशास्त्रपुराणेषु कामिकाद्यागमेषु च ।
लिङ्गधारणमाख्यातं वीरशैवस्य निश्चयात् ॥"[50]

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46. Si.Śi., 5.14.

47. "पवित्रं ते विततं ब्रह्मणस्पते" (Rv., 1.83.1), "अयं मे हस्तो भगवान्" (Rv.10.60.12), "या ते रुद्र शिवा तनूरघोरा" (Tai.Sam., 4.5.1.1), "पाणिमन्त्रं पवित्रम्" (Tai.Ā., 10-16), these and other mantras are regarded in the Siddhāntaśikhāmaṇi, (6.58-59), Liṅgadhāraṇa Candrikā (Pp. 35-180), etc., as the authorities for establishing Liṅgadhāraṇa as a Vedic Practice.

48. किमाहुर्भरतश्रेष्ठ पात्रं विप्राः सनातनाः ।
ब्राह्मणं लिङ्गिनं चैव ब्राह्मणं वाऽप्यलिङ्गिनम् ॥
स्ववृत्तिमभिपन्नाय लिङ्गिने चेतराय च ।
देयमाहुर्महाराज उभावेतौ तपस्विनौ ॥ (M.bh., Anu. 22-1-2).

49. आचारलिङ्गं प्रथमं गुरुलिङ्गं द्वितीयकम् ।
शिवलिङ्गं तृतीयं स्याच्चरलिङ्गं चतुर्थकम् ॥
प्रसादं पञ्चमं लिङ्गम्महालिङ्गं तु षष्ठकम् ।
भक्तो माहेश्वरश्चैव प्रसादी प्राणलिङ्गकः ॥
शरणैक्यस्थले षड्भिः क्रमाल्लिङ्गमुदहृतम् । (Liṅga. P.2.21.122-127).

50. Si.Śi. 6.57.

Hence, it is known that Vīraśaivism is ancient as it is found celebrated in Vedas, Āgamas and Upaniṣads. Here the authority of the Āgamas is Primary and the authority of the Vedas is accepted in conformity with them. Hence this school of Vīraśaivism is called Tantrika-cum-Vaidika.

Interpretation of the term Vīraśaiva

The very adjective 'Vīra' given to Vīraśaiva distinguishes it from other Śaivas. It is through the term 'Vīra' that the doctrinal content and the traditional practices get highlighted. It is said :

> "वीशब्देनोच्यते विद्या शिवजीवैक्यबोधिका ।
> तस्यां रमन्ते ये शैवा वीरशैवास्तु ते मताः ॥[51]
>
> इष्टलिङ्गवियोगे वा व्रतानां च परिच्युतौ ।
> तृणवत् प्राणसन्त्याग इति वीरव्रतं मतम् ॥
> भक्त्युत्साहविशेषोऽपि वीरत्वमिति कथ्यते ।
> वीरव्रतसमायोगाद् वीरशैवं प्रकीर्तितम् ॥"[52]

Here, this should be noted – In the Vīraśaiva doctrine, the eligibility to enquire into Brahman is admitted in the case of an aspirant who is endowed with Dīkṣā. After consecrating the Iṣṭaliṅga in Dīkṣā, the Guru advises the aspirant to bear it on his body throughout his life, and he prescribes the vow of a Vīra in the form of giving up his life in case it is lost due to inadvertence. Thus on the lines of the

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51. Si.Śi. 5.15.
52. Ca.J.Ā., Kri.Pā., 10.33-34

instruction of Guru, the aspirant should bear the Iṣṭaliṅga on his body at all times and render worship, etc., to the Iṣṭaliṅga with the exuberance of devotion. He who takes delight in the knowledge of the spiritual union of Śiva and Jīva, is alone the Vīraśaiva. This is the secret of the Śāstra. Another interpretation of the term Vīraśaiva is found in the Yoginī-hṛdayadīpikā. It is this – "इदन्तारिपोरहमि समराङ्गणे प्रलयप्रतिपादनपरा वीराः" (P.82) – "Vīras are those who annihilate the enemy in the form of 'this-ness' (the notion of this me and mine) on the battlefield of 'aham' (egoism)". Here the following stanza of Parāpañcāśikā is cited as the authority :

"अहमि प्रलयं कुर्वन्निदमः प्रतियोगिनः ।
पराक्रमपरो भुङ्क्ते स्वभावमशिवापहम् ॥"[53]

"Having annihilated the enemy in the form of 'this-ness' in his 'aham', he who is bent upon showing his prowess, enjoys his own nature (divine nature) which has eradicated inauspiciousness". ['This-ness' stands for narrow interests of me and mine. This develops in one's 'aham'. Such 'aham' should be converted into a battle ground and use it to annihilate totally these narrow interests so that the aspirant can go on the heroic pursuit of the spiritual state]. The Vīraśaivas who practise this through the coalescence of the Liṅga and Aṅga (Śiva and Jīva) is truly the 'Vīras'. Who can deny this? It means that no body can

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53. Yo.Hṛ.Dī., p.82.

do so. Wearing the Iṣṭaliṅga on the gross body is the external mark of the Vīraśaiva. The knowledge of union of Śiva and Jīva is the inner mark. That the Vīraśaiva is endowed with both the characteristics, is the conclusion of the Śāstra.

Further the revered Nīlakaṇṭhaśivācārya establishes the fact that Vīraśaivas are the advocates of mutual harmony by bringing out the meaning of the term Vīraśaiva as that which is free from opposition (virodha), through his statement – "विरोधरहितं शैवं वीरशैवम्". So it is said :

"विरोधार्थो विशब्दः स्याद् रशब्दो रहितार्थकः ।
विरोधरहितं शैवं वीरशैवं विदुर्बुधाः ॥"[54]

That the Vīraśaivas are the advocates of mutual harmony, will be highlighted in the conclusion.

Vīraśaivas are called Mahāpāśupatas

In the case of the Vīraśaivas who are firmly devoted to the Śivaliṅga in a manner that is unique in the world, Mahāpāśupata is well known to be another name. It is said :

"द्विधा पाशुपतं ज्ञेयं पूर्वापरभेदतः ।
शिवागमानुसारेण भस्मरुद्राक्षधारणम् ॥
लब्ध्वा शिवं महादेवं लिङ्गरूपमुमापतिम् ।
अर्चयेत्तु त्रिकालं वै पूर्वं पाशुपतं हितम् ॥

54. Kri.Sā., Part I, p.11.

शिवागमानुसन्धानशैवदीक्षासमन्वितः ।
शिवलिङ्गं करे कण्ठे धृत्वा वक्षःस्थलेऽपि वा ।
त्रिकालं योऽर्चयेद्भक्त्या महापाशुपतो हि सः ॥"[55]

Here, having divided Pāśupata as Pūrva and Apara, it is said that those who wear Bhasma and Rudrākṣa and worship the Mahādeva in the form of Śivaliṅga are Pūrvapāśupatas and those who get the Śivaliṅga (i.e., Iṣṭaliṅga) from the Sadguru through due sacrament of Śivadīkṣā, who wear it at all times on the body in one of the places such as hand, neck and chest with great care and who worship it strictly three times in a day, are the Aparapāśupatas; and that they are the Mahāpāśupatas. Niṭṭūr Nañjanācārya has used the term Mahāpāśupata with reference to the Vīraśaivas in his saying –

"अथ वीरशैवानां महापाशुपतानां कथयन्त्येष्टिक्रमः ।"[56]

Hence, Vīraśaivas are also called by the name Mahāpāśupata.

Is Liṅgāyata a synonym of Vīraśaiva?

The followers of Vīraśaivism live in large number in the region of Karnataka. In the regional language (called Kannaḍa), the word Liṅgāyata is used (to denote Vīraśaivas). This word has come into vogue in view of the fact that they wear their Iṣṭaliṅga on their

55. Sā.Su., Va.15, Chap.1-4, p.226.
56. Ve.Sā.Vī.ci., Uttarakāṇḍa, p.398.

bodies at all times. Hence this word has been used due to usage but not in accordance with Śāstra. The word Liṅgāyata is not found used in the ancient Vīraśaiva literature. Everywhere the term Vīraśaiva comes to our notice. The depth of meaning which is found in the word, is not at all found in the term Liṅgāyata.

A number of articles in different languages are published on this subject by His Holiness the Late Jagadguru of Kāśi Jñānasiṁhāsana, Śrī Vīrabhadra-śivācārya Mahāsvāmīji. Yet, as per the maxim "शास्त्राद् रूढिर्बलीयसी" (usage is stronger than śāstra), the term Liṅgāyata is widely in usage in the modern literature even in other regions. Further the word Liṅgāyata which is being used in the literature of modern days, is incorrect. Its correct form is Liṅgāyatta. Among the seven sub-dīkṣās of Kriyādīkṣā, Liṅgāyatta-dīkṣā is one. In the Kriyādīkṣā, Śrī Guru places the consecrated Śivaliṅga (Iṣṭaliṅga) on the left palm of the disciple and prescribes that he should then onwards be Liṅgāyatta (Liṅgādhīna-subservient to the Liṅga). It is the sacrament called 'Liṅgāyatta'. The same term Liṅgāyatta has been used in the form of Liṅgāyata in the regional language of Karnatak (i.e., Kannaḍa). Hence the term Liṅgāyatta is only the name of sacrament coming under Dīkṣā, but not the name of the Dharma. In view of this, the word Vīraśaiva is most suitable from the point of view of Dharma and Darśana, but not so the word Ligṅāyata. Hence, the scholars should understand that the term Liṅgāyata cannot in any way a synonym of the word Vīraśaiva.

Types of Vīraśaivas

Vīraśaivas are divided into three kinds on the lines of Sāmānya, Viśeṣa and Nirābhārin. It is said in an Āgama (Sūkṣma) :

> "वीतरागादिदोषत्वादात्मतत्त्वविचारवान् ।
> विकल्पाकल्पशून्यत्वाद् वीरशैवमिति स्मृतम् ॥
> सामान्यं प्रथमं प्रोक्तं विशेषं च द्वितीयकम् ।
> निराभारं तृतीयं स्यात् क्रमाल्लक्षणमुच्यते ॥"[57]

Among them, he who remains devoted to the Iṣṭa-liṅga granted by the Śrī Guru and who follows the common practice of the Vīraśaiva such as the service of the Guru, the Liṅga and the Jaṅgama, is called Sāmānya Vīraśaiva.[58] He, who becomes mentally ripe through the performance of the worship of the Iṣṭa-liṅga, etc., told in Āgamas dealing with Vīraśaivism and who especially gets to know from the Śrī Guru the secret of Ṣaṭ-sthalas divided into one hundred and one Sthalas (Sub-sthalas) which lead to the state of union between Liṅga(Śiva) and Aṅga (Jīva), is called Viśeṣa-Vīraśaiva[59] as it is said – "विशेषधर्मानुष्ठानाद् विशेष इति कथ्यते". When this very Viśeṣa Vīraśaiva becomes blessed with the relinquishment of all self-conceit as per the Āgama statement "निवृत्तकर्मभारत्वान्निराभार इति स्मृतः", and remains without any attachment like

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57. Sū.Ā., Kri.pa., 7.29-30.
58. Sū.Ā., Kri.pā., 7.31-38.
59. Sū.Ā., Kri.pā., 7.39-63.

a Jīvanmukta (liberated while alive), he is called Nirābhāra Vīraśaiva.[60]

Synonyms of Vīraśaiva Darśana

In the works on Vīraśaiva Darśana, this Darśana is presented with the synonyms Śivādvaita, Viśeṣādvaita, Śaktiviśiṣṭādvaita. Here, in Siddhāntaśikhāmaṇi, while sending Śrī Reṇuka Gaṇeśvara to the earth for establishing Vīraśaiva-dharma, Lord Śiva directs saying :

"मदद्वैतपरं शास्त्रं वेदवेदान्तसंमतम् ।
स्थापयिष्यसि भूलोके सर्वेषां हितकारकम् ॥"[61]

The phrase "मदद्वैतपरं शास्त्रम्" means "शिवाद्वैतपरं शास्त्रम्". Thus, according to the Siddhāntaśikhāmaṇi, the name of the Darśana is Śivādvaita – "शिवश्च शिवश्च शिवौ, तयोरद्वैतम्"– is its analysis. Here the first 'Śiva-śabda' stands for Paraśiva, who is endowed with 'Sūkṣmacidacicchakti (Sūkṣma-cit = Sarvajñatva and Sūkṣma-acit = Sarvakartṛtva); the second 'Śiva-śabda' stands for Jīva who is endowed with 'Sthūlacidacicchakti' (Sthūla-cit = Kiñcijñatva and Sthūla-acit = Kiñcitkartṛtva). Thus Śivādvaita is the Śāstra which propounds 'Advaita' in the Mukti state in the case of the two (Śiva and Jīva) who are apparently different in the Saṃsāra state; and the Jīva attains it through worship and meditation (Upāsana).

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60. Sū.Ā., Kri.pā., 7.64-91.
61. Si.Śi., 3.7.

Śrīpati Paṇḍitārādhya who is the revered Bhāṣya-kāra, has said :

"द्वैताद्वैतमते शुद्धे विशेषाद्वैतसंज्ञके ।
वीरशैवैकसिद्धान्ते सर्वश्रुतिसमन्वयः ॥"[62]

In this stanza of the Bhūmikā part (Maṅgala included), he has given the name Viśeṣādvaita to the Vīraśaiva-darśana and has pointed that it is of the nature of co-ordination of all the Śruti statements. Its analysis is shown as – "विश्च शेषश्च विशेषौ = ईशजीवौ, तयोरद्वैतं (वि-शेषयोरद्वैतं) विशेषाद्वैतम् ।". What it means is this : "विश्चक्षुषि व्योम्नि वाते परमात्मनि पक्षिणि" ('Vi' means the eye, sky, wind and Paramātman – thus the lexicographers have noted 'Vi' as expressing the meaning of Paramātman.[63]

As per the derivation – "वाति उत्पादयति", it is Īśvara alone who is denoted as he is the cause of the Universe. Further the Śruti statement, viz., "द्वा सुपर्णा सयुजा सखाया"[64] also describes Paramātman in the form of a bird. Hence, in this context 'Vi' is taken in the sense of Paramātman. Then the word 'Śeṣa' is meant to be applied to the Jīva who is the portion (aṃśa) of Śiva, since it is known from the Śruti statement with an analogy as "यथाग्नेः क्षुद्रविस्फुलिङ्गाः"[65],

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62. Bra.Sū.Śrī., Bhūmikā śloka no.15.
63. Ekā.ko., p.18.
64. Ṛv.1.164.20; Muṇḍ.U., 3.1.1.
65. Bṛ.U., 2.1.20; compare : यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः – Muṇḍ.U. 1.2.1.

that he (Jīva) is the portion of Śiva. Further the Śruti statement – "यथा नद्यः स्यन्दमानाः"[66] speaks of total Advaita between Śiva and Jīva who are depicted as above. Thus, in the case of Śiva and Jīva who stand mutually as different in the relation of the 'aṃśin' and the 'aṃśa' during the state of Saṃsāra, Viśeṣādvaita system of Darśana propounds Advaita in the state of Mukti.

The revered Nīlakaṇṭhaśivācārya has said :

"न जीवब्रह्मणोरैक्यं सूत्रस्वरसतः स्फुरेत् ।
इति व्याचक्षते शक्तिविशिष्टं विषयस्त्विति ॥
यथा घट इति ज्ञाते घटत्वं स्याद्विशेषणम् ।
तथा ब्रह्मणि वैशिष्ट्यं शक्तेरित्यवधार्यताम् ॥
तस्माच्छक्तिविशिष्टस्य जिज्ञासा ब्रह्मणः स्फुटम् ॥"

Here, Śrī Nīlakaṇṭhaśivācārya has given the name Śaktiviśiṣṭādvaita to this Darśana. The analysis of this is : "शक्तिश्च शक्तिश्च शक्ती, ताभ्यां विशिष्टौ जीवेशौ, तयोरद्वैतं शक्तिविशिष्टाद्वैतम् ।". The Jīva is endowed with 'Sthūlacidacidrūpaśakti' and Śiva is endowed with 'Sūkṣmacidacidrūpaśakti'. Here 'Sthūla cit' is of the nature of 'Kincijnatva' (limited knowledge) and 'Sthūla acit' is of nature of 'Kiñcitkartṛtva' (limited capacity in action). It means that the Jīva is endowed with the Śakti of the nature of limited knowledge and limited physical capacity. In the same way, 'Sūkṣma cit' is of the nature of 'Sarvajñatva' and 'Sūkṣma acit' is of the nature of 'Sarvakartṛtva'. It means that Śiva

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66. Muṇḍ.U., 3.2.8.

is endowed with the Śakti of the nature of omniscience and omnipotence. In accordance with the statement of Śrī Reṇuka, viz., "जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम्",[67] the advaita between Jīva and Śiva who as described above, is advocated in this Darśana; hence it is called Śaktiviśiṣṭādvaita.

This is the import here : When the three Śaktis of Śiva Icchā, Jñāna and Kriyā are rendered limited, they assume the forms of three Malas, Āṇava, Mayīya and Kārmika. These three Malas are beginningless. The portion (aṃśa) of Śiva which is covered by these three Malas is beginningless. The portion (aṃśa) of Śiva which is covered by these three Malas is called Jīva, the embodied soul. It is from beginningless times the Jīva which is covered by the three Malas, is different from Paraśiva. When the Śakti in the form of Śiva's favour dawns (Śaktipāta – Bhaktirūpaśaktipāta) in the Jīva due to the merit accumulated during several lives, then the Sadguru performs the sacrament of Dīkṣā to him. When through this sacrament of Dīkṣā and through the power derived from his own Upāsanā (worship and meditation), the three Malas of the Jīva, which are of the limited nature, get expanded, then the Jīva also becomes endowed with omniscience, etc. Thus the union between Jīva and Śiva who are endowed with common Śakti, is told in terms of "जले जलमिव". In this manner, the Jīva, who is earlier endowed with limited

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67. Si.Śi., 20.61.

knowledge, etc., and who later develops omniscience, etc., due to Upāsanā, attains total coalescence with Paraśiva who is endowed with the inborn omniscience, etc., in the state of Mukti. This is how this Śāstra which propounds the Advaita between Jīva who is endowed with developed Śakti and Śiva who is endowed with inborn Śakti, is itself Śaktiviśiṣṭādvaita-darśana or Śaktiviśiṣṭādvaitavedānta. Even here, it is clear that the Jīva who is different from Paraśiva in the state of bondage due to limited Śakti again attains coalescence with Paraśiva with his developed Śakti in the state of Mukti.

Here on bestowing thoughts on the three synonyms of Vīraśaivadarśana given here, it can be realised that, although the three mean the same thing, the names Śivādvaita and Viśeṣādvaita do not quickly make the nature of this Darśana clear. The word Śaktiviśiṣṭādvaita has the quality of clarity (prasādaguṇa) in quickly making the nature of this Darśana clear. Hence, it occurs that this name is extremely charming. That is why this name of the Vīraśaiva-darśana is prevalent. This is verily the opinion of Dr. T.G. Siddhappārādha distinguished scholar of this Darśana.[68] The revered Maritoṇṭadārya, who is well versed in Pada (Grammar), Vākya (Pūrvamīmāṃsā) and Pramāṇa (Nyāya), has also said: "वीरशैवसिद्धान्तस्य लिङ्गाङ्गसामरस्यात्मकपरिणाम्युपादानरूपशक्ति-

68. Śa.Vi.Da. (Kannaḍa Translation)., p.21

विशिष्टाद्वैतस्य सकलाद्वैतविलक्षणतया साधनीयतया..."[69]. Here the name of this Darśana is given as Śaktiviśiṣṭādvaita.

Although the Śaiva darśana which is established by Śrīkaṇṭhaśivācārya and supported by Appayya-dīkṣita, is also called Śaktiviśiṣṭādvaita, still it is in favour of propounding difference between Jīva and Śiva in the state of Mukti as is the case with Rāmānuja. Hence, in spite of the same name, there is doctrinal difference. Therefore, Śaktiviśiṣṭādvaita of the Vīraśaivas being in favour of 'bhedābheda' cannot be included in that.

Founder Ācāryas of Vīraśaiva-dharma

The teaching of Vīraśaivasiddhānta told (in the latter part) of the Śivāgamas called Siddhānta is accepted as 'sanātana' (ancient-from times immemorial) flowing continuously from Paraśiva in the form of 'divyaugha' (divine stream), 'siddhaugh' (stream of Siddhas), etc. In order to preserve its antiquity, the five gaṇas, viz., Reṇuka, Dāruka, Ghaṇṭākarṇa, Dhenukarṇa and Viśvakarṇa, the close associates of Śiva, emerge from the five faces of Śiva, Sadyojāta, etc., on the direction of Śiva, in every Yuga, descend to the earth in their divine form itself and teach this Dharma. This is known through the authority of Āgamas.[70] Hence, these five Ācāryas are said to be the founders of the Dharma. The Dharmapīṭhas founded

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69. Liṅgadhāraṇacandrikā.
70. Vī.Sa.Sa., 1.44-45; Hindu., Pp.695-696.

by these Ācāryas are well known even now as stationed at the holy places Bāḷehonnūru (Karnataka), Ujjayinī (Karnataka), Kedāra (Uttara Pradesh, now Uttarāñcala), Śrīśala (Andhra) and Kāśi (Uttara Pradesh). In all the Dharmapīṭhas, there are donation deeds and stone inscriptions. On the basis of the material found in those donation deeds, etc., it is accepted that the dates of the founding of these five Pīthas goes beyond sixth century A.D.[71]

Further, there is a heresay that the Vīraśaiva dharma was founded by Basaveśvara who was the prime minister of a Mahārāja of Cālukya race called Bijjaḷa in the twelfth century A.D. This is a baseless saying. It is clear from his biography that Basaveśvara received Liṅgadīkṣā prescribed for the Vīraśaiva from Jātavedamuni Śivācārya of those times. Hence, it can only be said that he who got initiated into this Dharma, spread it widely.

Vīraśaiva Literature and its Authors

The twenty-eight Āgamas from Kāmika to Vātula are the original source. Besides these, Laghusūtravṛtti of Agastya, Śivayogi Śivācārya's (800 A.D.) Siddhāntaśikhāmaṇi, Śrīpati Paṇḍitārādhya's (1100 A.D.) Śrīkarabhāṣya, Māyideva's (1500 A.D.) Anubhavasūtra, Nandikeśvara Śivācārya's Liṅgadhāraṇacandrikā, Svaprabhānanda Śivācārya's (1700 A.D.)

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71. This matter has been given in detail in our Kannaḍa work called 'Vīraśaiva Pañcapītha Paramparā'.

Śivādvaitamañjari, Maritoṇṭadārya's (1700 A.D.) Vīraśaivānandacandrikā, etc., these and others amounting to more than a hundred works are available in Sanskrit. Other than this Vīraśaiva literature in Sanskrit, Vīraśaiva literature is found extensively in Kannaḍa, Marāṭhi, Telugu, English and Tamil.

The history of Vīraśaiva-darśana, the tradition of its Ācāryas, its entire literature in Sanskrit, etc., has been presented in detail in the first chapter of 'Siddhāntaśikhāmaṇi-samīkṣā' which has been our Ph.D.Thesis. Thinking that it may amount to the defect of tautology (punarukti) if the same is again given here, only a brief history Vīraśaivadarśana has been given.

In the present theses, along with an account of the Three Tattvas (Tattvatraya), it is aimed to critically consider the similarities, differences and unique ideas as compared to Kāśmīra Śaiva and Siddhānta Śaiva. Hence, an account of those two darśanas is also given in a little more detail. Scholars should understand that a very brief account of the other Śaiva-darśanas has also been presented.



SECOND CHAPTER

An Assessment of Śaktiviśiṣṭādvaita

Henceforward the philosophical tenets of Vīra-śaiva darśana otherwise known as Śaktiviśiṣṭādvaita are given. The word tenets (tattva) is the synonym of category (padārtha). As per the statement of Puṣpadanta as "रुचीनां वैचित्र्यात्"[1], there is perhaps no similarity in opinion among the Indian systems of philosophy (darśanas) as regards the nature and number of their categories. Even if sometimes there is an apprehension of apparent similarity of opinion as regards the number of categories, yet the difference as regards their nature is realised by the scholars. Hence it is that there are a number of philosophical schools. Inspite of difference in paths, what is sought after is one only. This happens to be speciality of the Indian philosophical systems. Vīraśaiva-darśana is foremost among the paths directed at the attainment of their individual ends. The reason for its eminence is its hormonious outlook. It will be revealed wherever necessary as to how in accordance with the context, there is in it the imposition of harmony between Dvaita and Advaita and between knowledge and action (Jñāna and Karma).

In this Vīraśaiva doctrine advocating harmony, the one and only principle (tattva) is called by the

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1. Ma. Sto., Ślo. 7

term paraśiva.[2] That very principle, by virtue of the adjunct (upādhi) in the form of Māyā made up of three Guṇas (Sattva, Rajas and Tamas), has been accepted by the Vīraśaiva Ācāryas as transforming itself into three categories, viz., Prerayitṛ, Bhoktṛ and Bhojya (the Impellent, Enjoyer and Object of Experience).[3]

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2. अस्ति सच्चित्सुखाकारमलक्षणपदास्पदम् ।
निर्विकल्पं निराकारं निरस्ताशेषविप्लवम् ॥
परिच्छेदकथाशून्यं प्रपञ्चातीतवैभवम् ।
प्रत्यक्षादिप्रमाणानामगोचरपदे स्थितम् ॥
शिवरूद्रमहादेवभवादिपदसंज्ञितम् ।
अद्वितीयमनिर्देश्यं परं ब्रह्म सनातनम् ॥ (Si. Śi. 2.3-4, 6)

एक एव शिवः साक्षाच्चिदानन्दमयो विभुः ।
निर्विकल्पो निराकारो निर्गुणो निष्प्रपञ्चकः (Si. Śi. 5.33-34)

[There is that one which is of the nature of existence, intelligence and bliss, which remains at an indefinable abode, which is without any difference, which is formless, which has set aside all impediments (2), which is far from any account of division, which is beyond the reach of the world in glory, which is in a state that does not come within the purview of the means of valid cognition such as perception (4) ...... Śiva is one and one only called differently as Śiva, Rudra, Mahādeva, Bhava, etc.; he is without a second; he cannot be pointed out as this and that; he is none other than the ancient-most Paraśiva-brahman (6) ...... One and only one is Śiva, who is actually the lord of the nature of intelligence and bliss, who is all-pervasive, who is without alternative, who is without form, who is without guṇas and who is without diversity. (5.33-34)]

3. गुणत्रयात्मिका शक्तिर्ब्रह्मनिष्ठा सनातनी ।
तद्वैषम्यात् समुत्पन्ना तस्मिन् वस्तुत्रयाभिधा ॥
भोक्ता भोज्यं प्रेरयिता वस्तुत्रयमिदं स्मृतम् ॥ (Si. Śi. 5.35, 37) →

Here Śiva should be known as Prerayitṛ, the Jīva as the Bhoktṛ and Jagat (world) as the Bhojya. Śrī Reṇukācārya has said :

"अत्र प्रेरयिता शम्भुः शुद्धोपाधिर्महेश्वरः ।
संमिश्रोपाधयः सर्वे भोक्तारः पशवः स्मृताः ॥
भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम् ।
अत्यन्तगूढचैतन्यं जडमव्यक्तमुच्यते ॥"[4]

[Here the inspirer (prerayitṛ) is Śambhu, the Maheśvara with pure attributes; all those who experience the fruits of Karma – pāpa and puṇya, are known as Paśus who possess mixed attributes and what is called 'avyakta' (unmanifest – Prakṛti) which is of the nature of total insentitiveness (śuddha-tāmasarupaka), is the Bhojya (object of experience). Avyakta is called insensitive (jaḍa) as its consciousness is extremely hidden].

Hence, Śiva, Jīva and Jagat are the three categories which are required to be dealt with. That is why the revered Nīlakaṇṭhaśivācārya has said – "शिव-जीव-शक्तय इति त्रयः पदार्थाः"[5] in the context of his dealing with

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→ [भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् – Śve. U., 1.12]

[Śakti who is of the nature of three guṇas and who is ancient, adheres in the Brahman (Paraśiva). It is by the disparity in her (i.e., guṇas) that the three-fold distinction arose, as Bhoktṛ, Bhojya and Prerayitṛ – having known these, everything is told as three-fold Brahman]

4. Si. Śi. 5.38-39
5. Śi. Pa. p. 1.

the philosophical categories. The revered Ācarya has said again – "सूक्ष्मस्थूलात्मकविश्वमेव शक्तिः".[6]

As in Vīraśaiva darśana so in Kāśmīra Śaiva darśana and Siddhānta Śaiva darśana, the three Tattvas are accepted. In the latter two they are called Pati, Paśu and Pāśa.[7] Although there is similar opinion regarding the number of categories (Tattvas) among the Vīraśaiva, Kāśmira Śaiva and Siddhānta-śaiva, yet regarding the consideration of their nature, scholars find some dissimilarites and some similarities. Hence, in the present chapter, a brief assessment of the three categories accepted in the Vīraśaiva has been presented as regards the similarities and specialities vis-a-vis those in Kāśmira Śaivism and Siddhānta Śaivism.

Paraśiva

Paraśiva is the supreme principle. He is designated as Liṅga, Sthala, Brahma, etc.[8] He is one and

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6. Śi. Pa. p. 2.

7. शैवागमेषु मुख्यं पतिपशुपाशा इति क्रमात् त्रितयम् ।
तत्र पतिः शिव उक्तः पशवो ह्यणवोऽर्थपञ्चकं पाशः ॥ (Ta. Pra. Ślo. 5)
[In the Śaivāgamas, the triad of Pati, Paśu and Pāśa, is in that order important. Therein Pati is said to be Śiva, Aṇus (Jīvas) are Paśus and the pentad of Arthas (3 Malas + Māyā + Tirodhana) is Pāśa]

8. लयगत्यर्थयोर्हेतुभूतत्वात् सर्वदेहिनाम् ।
लिङ्गमित्युच्यते साक्षाच्छिवः सकलनिष्कलः ॥ (A. Sū. 3.4) →

only one; as the Śrutis understand his "one-ness" in such statements as "एकमेवाद्वितीयम्"[9], "एको हि रुद्रो न द्वितीयाय तस्थे"[10], etc., he is, indeed, one only. Here in this Darśana Paraśiva is of two forms as Saguṇa and Nirguṇa. The terms Saguṇa and Nirguṇa are also replaced in usage by the terms Sakala and Niṣkala. He is Nirguṇa by the condensation of his Śakti and Saguṇa by the expansion of his Śakti. So it is said by Śrīpati-paṇḍitārādhya, the author of the Bhāṣya (Śrīkarabhāṣya) :

"सृष्टेः पूर्वं महादेवः शक्तिसङ्कोचहेतुना ।
निर्गुणत्वेन शास्त्रेषु गीयते तत्त्ववेदिभिः ॥
सृष्ट्यादौ परमेशस्य शक्तेः प्राचुर्यवैभवात् ।
सर्वज्ञत्वादिकल्याणगुणवानिति कीर्त्यते ॥"[11]

→ यत्रादौ स्थीयते विश्वं प्राकृतं पौरुषं यतः ।
लीयन्ते पुनरन्ते च स्थलं तत्प्रोच्यते ततः ॥ (A. Sū. 2.4)

ब्रह्मेतिव्यपदेशस्य विषयं यं प्रचक्षते ।
वेदान्तिनो जगन्मूलं तं नमामि परं शिवम् ॥ (Si. Śi. 1.2)

[Śiva who is 'sakala' (whole with parts) 'niṣkala' (partless), is called Liṅga, because he is the cause of all the beings in the sense of absorption (laya) and emergence (gatyartha). That in which the universe resides in the behinning with the co-ordination of Prakṛti and Puruṣa (jaḍa and cetana) and in which the universe gets absorbed again in the end, is called Sthala (Sthīyate Līyate Yatra iti Sthalam). I bow to that Paraśiva, whom the Vedantins regard that as the one entity called Brahman].

9. Chā. U. 6.2.1
10. Śve. U. 3.2
11. Bra. Sū. Śrī. 1.3.7

[Mahādeva has been praised by the philosophers in the Śāstras as 'Nirguṇa' due to the condensation of his Śakti prior to creation. Then due to exuberance of his Śakti in the beginning of creation, Parameśa is celebrated as endowed with the auspicious qualities (guṇas) such as omniscience, etc.]

Hence in the Vīraśaivasiddhānta, the nirguṇa-śrutis such as "अशब्दमस्पर्शमरूपमव्ययम्"[12] "अस्थूलमनण्वह्रस्व-मदीर्घलोहितम्"[13], etc., are presented in favour of the condensation of his Śakti and the other saguṇa-śrutis such as "स ईक्षाञ्चक्रे"[14], "तदैक्षत बहुस्यां प्रजायेय"[15], etc., are presented in favour of the expansion of his Śakti while he is prone to creation. Here this must be noted : The Nirguṇa-brahman who is accepted in Advaita Vedānta, is also 'nirviśeṣa' (attribute-less). But Nirguṇa Paraśiva, is not at all 'nirviśeṣa', but he is 'nirguṇa' because his Śakti in the aspects of Icchā, Jñāna and Kriyā is without expansion and though he is called 'nirguṇa' yet he is 'saviśeṣa' because is endowed with his Cicchakti. That is why, Sri Reṇukācārya says :

"परिच्छेदकथाशून्यं प्रपञ्चातीतवैभवम् ।
प्रत्यक्षादिप्रमाणानामगोचरपदे स्थितम् ॥

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12. Katha. U. 1.3
13. Br. U. 3.8.8
14. Praśna. 6.3
15. Chā. U. 6.2.3

स्वप्रकाशं पराकाशमनौपम्यमनामयम् ।
सर्वज्ञं सर्वगं शान्तं सर्वशक्ति निरङ्कुशम् ॥"[16]

[There is that one which is far from any account of division, which is beyond the reach of the world in glory, which is in a state that does not come within the purview of the means of valid cognition (4), which is luminous by its own lustre, which is free from all defects, which is without a comparison, which is omniscient, which reaches everywhere, which is peaceful, which is omnipotent and which is without any restrictions.(15)]

Thus Śrī Reṇukācārya has indicated Śiva's feature of being endowed with Śakti in the context of propounding the nature of Nirguṇa Paraśiva. Hence it should be noted that Paraśiva who is endowed with Cicchakti is Nirguṇa, while he is endowed with Śaktis such as Icchā, Jñāna, etc., which are the transformations of Cicchakti, he is Saguṇa.

The Kāśmīra Śaivas, who advocate Advaita, also accept two forms of Paraśiva as one beyond the universe (Viśvottīrṇa) and as one pervading the universe (Viśvamaya). There, Paraśiva who is so beyond the universe, is admitted by then as endowed with Vimarśaśakti. In this matter there is, indeed, uniformity of opinion between Kāśmīra Śaiva and Vīraśaiva. According to both the Darsanas, Paraśiva who is 'Viśvottīrṇa' is beyond the thirty six principles

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16. Si. Śi. 2.4-5

(Ṣaṭtrimśattatvātīta). Among the three Tattvas which are accepted by the Siddhānta Śaiva, that which is the first Tattva is Patitattva and that which is admitted as the first Tattva among the thirty-six is called 'Śivatattva'. They also admit his being beyond the universe (viśvottīrṇatva).[17]

As per the maxim "लक्षणप्रमाणाभ्यां वस्तुसिद्धिः" it is through a Lakṣana (definition) that the nature of an object should be revealed. By way of enquiring as to what could be the faultless definition of Paraśiva, who is to be propounded, revered Nīlakaṇṭha-śivācārya has said :

"तत्र सूक्ष्मचिदचिद्रूपशक्तिविशिष्टत्वं परशिवस्य लक्षणम् । जीवात्मन्यतिव्याप्तिवारणाय सूक्ष्मेति शक्तेर्विशेषणम् । सूक्ष्मत्वं च निर्मलत्वम्, त्रिकालाबाधितमलात्यन्ताभाववत्त्वमिति यावत् । तेन मुक्तेः प्राक्काले मलविशिष्टेषु मुक्तावस्थायां मलात्यन्ताभाववत्सु मुक्तात्मसु नातिव्याप्तिः । तेषामपि शिवस्वरूपत्वेन ब्रह्मलक्षणलक्ष्यत्वाङ्गीकारे ब्रह्मानन्त्यप्रसङ्गः । इष्टापत्तौ '**एकमेवाद्वितीयम्**'[18] इत्यादिश्रुतिशतविरोधापत्तिरद्वैतहानिश्च । लक्षणेऽस्मिन् शक्तिवैशिष्ट्यमपृथग्भावसम्बन्धेन बोध्यम् । तेन शक्ति-शक्तिमतोर्नाद्वैतहानिः, धर्मधर्मिणोरभेदात् । सच्चिदानन्दानां परशिवधर्माणां पृथग्लक्षणकथनं तु नोपयुज्यते, तेषामपि शक्तिस्वरूपत्वावगमात्"[19]

[That he is endowed with Śakti of the nature of subtle (sūkṣma) 'cit' (omniscience) and subtle 'acit' (omnipotence), is the definition of Paraśiva. The

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17. "तत्र पतिः शिव एव" (Ta. Pra. 5)
18. Chā. U., 6.2.1
19. Śi. Pa., p. 4

attribute 'sūkṣma' (subtle) is given to avoid transgression of the definition (ativyāpti) to Jīvātman (who is endowed with sthula-cidacitśakti). 'sūkṣmatva' (subtleness) means 'the absence of impurities' (nirmalatva). It means that his state is one of total negation of Mala, which is not denied in all the three units of time. Then it can be said that there is no transgression of the definition to the released souls (Muktātman-s) who are endowed with Malas prior to Mukti and who are totally devoid of Malas in their Mukti state. If, on the ground that they are of the nature of Śiva, they are taken as the instances (lakṣya) of the definition of Brahman (Brahma-lakṣaṇa), it would amount to endlessness of Brahman. In case there is 'Iṣṭapatti' (the argument of the 'vādin' is also acceptable to the opponent), there would be opposition of hundreds of 'Śruti' – statements such as "एकमेवाद्वितीयम्" (one and only one) and further there would be negation of 'Advaita' altogether. But in this definition, the special feature of Sakti should be understood in the sense of inseparable relation (i.e., not having a separate existence – apṛthagbhāva). Then there would be no denial of 'Advaita' between 'Śakti' and the possessor of that that Śakti, since there is no difference between the 'dharma' (attribute) and the 'dharmin' (possessor of the attribute). No purpose is served by speaking of separate existence of Paraśiva, due to 'sat' (existence), 'cit' (intelligence) and 'ānanda' (bliss), because they are also of the nature of Sakti].

This is the 'svarūpalakṣaṇa' (the definition which brings out the real nature) of Paraśiva. His 'taṭa-

sthalaksana' (the definition which only brings out some special differentiating feature) of Paraśiva should be understood as he who is the cause of the creation, etc., of the world. That is told in the Śruti, Sūtra, etc., as "यतो वा इमानि भूतानि जायन्ते"[20] (he from whom these beings are born, etc.,) and "जन्माद्यस्य यतः"[21] (that – Brahman – from which the birth, etc., of the world take place). This proves Paraśiva as the creator of the world. As he is endowed with his Śakti, he should be known as the material cause in his Śakti-aspect and as the instrumental cause in his Paraśiva-aspect. Thus Paraśiva's culmination is into the material cause undifferentiated from the instrumental cause of the world.

Further in this visible world every object is found to be endowed with its own special Śakti (power) such as power of gravitation (gurutvākarṣaṇa) in the earth, power of gratification (āpyāyana) in the water, power of burning in the fire, power of movement in the wind, power of pervading in the sky, power of extracting water, etc., in the trees, creepers, etc., power of curing diseases in the herbs, etc. In view of the inapplicability of the the absence of this experience, Paraśiva is also accepted as endowed with a special type of Śakti. This is what is told in the following stanza of Samvidullāsa quoted in the commentary called 'Parimala' on Mahārthamañjarī :

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20. Tai. U. 3.1
21. Bra. Sū. 1.1.2

"औष्ण्यं हुताश इव शीतलिमानमिन्दौ
शाय्यासु मार्दवमिवाश्मसु कर्कशत्वम् ।
बाह्येषु मोह इव योगिषु च प्रबोधः
स्वातन्त्र्यमस्ति हि नियन्त्रयितुर्महन् मे ॥"

[Like heat in the fire, coolness in the moon, softness in the beds, harshness in stones, infatuation in external objects and enlightenment in the yogins, so there is great freedom in me who are the controller (of the universe)].

Hence, Paraśiva the creator of this world which is endowed with Śakti, is also endowed with Śakti. There can be no doubt about this.

Just as 'Paraśivatattva' is admitted in the Vīraśaivadarśana as one and as one endowed with Śakti, in the same way the 'Paraśivatattva' admitted by Kāśmīraśaivadarśana and the same Paraśivatattva otherwise known as 'pati' admitted by Siddhāntaśaivadarśana, is also accepted as one and as one endowed with Śakti. This Śakti is propounded as of the nature of Vimarśā (reasoning) in the Kāśmīraśaivadarśana and as of the nature of 'cit' (intelligence) in the Siddhāntaśaivadarśana.[22]

The nature of Paraśiva in Kāśmīra-śaiva darśana

In the Kāśmīra-śaiva darśana, Śiva is of the nature of lustre, and (his) Śakti is of the form of

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22. शक्तो यया स शिम्भुर्भुक्तौ मुक्तौ च पशुगणस्यास्य ।
तामेकां चिद्रूपामाद्यां सर्वात्मनाऽस्मि नतः ॥ (Ta. Pra. 3)

'Vimarśa' (reasoning), otherwise known as 'Svātantryaśakti'. Since 'Vimarśāśakti' is not dependent on anything, her other well-known name is 'Svātantryaśakti'.[23] The synonyms of Vimarśā are 'Sphurattā' (quivering), 'Mahāsatta' (supreme existence), 'Spanda' (throbbing), 'Parā Vāk' (Supreme Speech), etc.[24] The one-ness of Śiva and Śakti, otherwise known as Prakāśa (brilliance) and Vimarśa (reasoning), is accepted (approved) by the statements of Abhinavagupta such as "प्रकाशश्च विमर्शशून्यो न भवति",[25] (the brilliance is not without Vimarśa), "प्रकाशस्य हि विमर्श एव जीवितम्"[26] (Vimarśa is the very life of Prakāśa), "विमर्शमयो हि प्रकाशः"[27] (Prakāśa is made up of Vimarśa), "विमर्शशरीर एव प्रकाशो युक्तः"[28] (Prakāśa is proper with Vimarśa as its body). Hence, it should be understood that Śiva who is endowed with Prakāśa in the form of Vimarśa, is the Supreme Tattva. Since the Paratattva which is here of the nature of coaleseense of Śiva and Śakti in the manner of Vāk and Artha (speech and meaning), is explained that the Paratattva is itself the

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23. "अनन्यापेक्षया हि विमर्शः सैव च स्वतन्त्रता" (Ī. Pra. Vi. Vi., Bhāga 2, p.436); "प्रकाशस्य च परदशायां चमत्कारमात्रात्मा यो विमर्शस्तदेव स्वातन्त्र्यम्" (that Vimarśa of the Prakāśa which is purely a spectacle is itself Svātantrya – Ī. Pra. Vi. Vi., Bhāga 3, p.151).
24. Ī. Pra. Vi., Bhāga 1, p. 250-280.
25. Ī. Pra. Vi. Vi, Bhāga 1, p. 15.
26. Ī. Pra. Vi. Vi., Bhāga 1, p. 73
27. Ī. Pra. Vi. Vi. Bhāga 2, p. 21
28. Ī. Pra. Vi. Vi., Bhāga 2, p. 207

Vimarśa in the form of Prakāśa, there is no possibility of absolute difference between Prakāśa and Vimarśa. Hence it is said – "यथैव विश्वप्रकाशात्मा परमेश्वरः, तथा विश्वविमर्शात्मा"[29] (Just as Parameśvara is of the nature of Prakāśa of the world, so is he of the nature Vimarśa of the world); thus Abhinavagupta speaks of 'advaita' (non-duality) between the two.[30] Here 'Prakāśatā' should be known as knowledge, and Vimarśa as action.[31]

The nature of Pati in Siddhāntaśaivadarśana

In the Siddhāntaśaivadarśana the Supreme Tattva is designated as Pati. That should be understood as the Śivatattva itself which is the first among the thirty-six tattvas. Its lakṣaṇa (definition) is told in such ways as "सोऽनादिमुक्त एको विज्ञेयः पञ्चमन्त्रतनुः"[32] He, i.e, Śiva, is free from beginningless times, one and one with his body made up of five Mantras (Pañca – brahma – mantras), "अनादिमलमुक्तत्वात् सर्वज्ञोऽसौ ततः शिवः"[33] (Śiva is omniscient because he is free from 'malas' from beginningless times), "शुद्धानि पञ्चतत्त्वान्याद्यं तेषु स्मरन्ति शिवतत्त्वम्"[34] (the first five 'Tattvas' are pure

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29. Ī. Pra. Vi. Vi., Bhāga 3, p. 94
30. This matter is taken from the 'Upodghāta' of Vrajavallabh Dvivedi to the second part of Luptāgamasaṅgraha, Sa. Sam. Vi. Vi. p. 1983
31. "प्रकाशरूपं ज्ञानं, विमर्शरूपा च क्रिया" (Ī. Pra. Vi. Vi. Bhāga 1, p.98)
32. Ta. Pra. 6
33. Lupta. Ā. San., Bhāga 2, Upodghāta, p. 124
34. Ta. Pra. 21

and Śivatattva is regarded as the first among them), "सर्वानुग्राहकं प्राहुः"[35] (He is said to be one who favours all), "व्यापकमेकं नित्यं कारणमखिलस्य तत्त्वजातस्य । ज्ञानक्रियास्वभावं शिवतत्त्वं जगदुराचार्याः"[36] (Ācāryās – teachers – call Śivatattva as one of the nature of knowledge – 'Prakāśa' and action – 'Vimarśa', one and only one, pervasive, eternal and the cause of the entire assemblage of 'Tattvas'), "तत्त्वं वस्तुत एकं शिवसंज्ञं चित्रशक्तिशतखचितम्"[37] (Tattva is in reality one only, designated as Śiva, who is inlaid with hundreds of illustrious 'Śaktis'), and "एकः शिवोऽविकारी"[38] (Śiva is one and without any change). In accordance with these authorities (pramāṇas) Śiva is free from association with 'Malas' from beginningless times in this Siddhānta. That is why he is free from beginningless times. Even the liberated souls are also designated as Śiva. But they are bound earlier and are later liberated by the grace of Śiva. Hence, liberation from beginningless times and absence of 'malas' from beginningless times are told in the case of Śiva. Thus it is said in the Vāyavīya-saṃhita :

"अनादिमलसंश्लेषप्रागभावात् स्वभावतः ।
अत्यन्तपरिशुद्धात्मेत्यतोऽयं शिव उच्यते ॥"[39]

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35. Ta. Pra. 26
36. Ta. Pra. 25
37. Ta. Pra. 33
38. Ta. Pra. 44
39. Śi. Pu. Vā. 1.32.29

[He is called Śiva because he is of extremely pure nature and because he is by nature characterised by the prior negation of association with malas from beginningless times].

Among the (first) five pure 'Tattvas' he is the first 'Tattva'. That is why that Tattva (Śivatattva) is pervasive, eternal, cause of all Tattvas and endowed with knowledge (Prakāśa) and action (Vimarśa). His (Śiva's) one-ness is admitted by virtue of the authority of Śruti and Āgama statements such as "एक एव रुद्रो न द्वितीयाय तस्थे"[40] (one is Rudra and stands without a second) and "शिवतत्त्वं परं ह्येकम्"[41] (Śivatattva is one and supreme). otherwise –

> "बहवो यत्र नेतारः सर्वे पण्डिमानिनः ।
> सर्वे महत्त्वमिच्छन्ति तद्व्यक्तमवसीदति ॥"[42]

[Where there are many leaders, all of whom regard themselves as scholars, there all aspire for eminence. What is known to them is lost].

In accordance with this statement there cannot be the creation of the world. Śiva in this Siddhānta, is said to be made up of 'Pañcabrahmamatras' such as Sadyojāta. This is accepted to account for carrying out the five actions such as the creation of the world (सृष्टि, स्थिति, लय, तिरोधान and अनुग्रह – are the पञ्चकृत्य).

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40. Atha. U. 2.7
41. Rau. Vi. 2.4
42. A. Pra. p. 132

Since Śiva is by nature without any action, and since without Śakti creation of the world, etc., cannot happen, Śakti has been accepted here. It is said – "सा च तस्याद्योन्मेषरूपा"[43] (She is his – Śiva's – first manifestation). Only when associated with her (Śakti), Sambhu (Śiva) is enabled with the power to give worldly experience (bhukti) and liberation (mukti) to the beings (paśus).[44] She is also of the nature of intelligence (cidrūpā) like Śiva.

Thus Paraśiva is one, free from beginningless times, free from any association with Malas from beginningless times and the cause of the world. In these matters there is common opinion among the Vīraśaiva, Kāśmīraśaiva and Siddhāntaśaiva. He is accepted as the first Tattva among the thirty-six Tattvas by the Siddhāntaśaivas, inspite of their accepting him as trangressing the universe. That he is accepted as beyond the thirty-six Tattvas by the Vīraśaiva and Kāśmīraśaiva, is the special point.

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43. चिदचिदनुग्रहहेतोरस्य सिसृक्षोऽयमाद्य उन्मेषः ।
तच्छक्तितत्त्वमभिहितमविभागापन्नमस्यैव ॥ (Ta. Pra. 27)

[In order to do favour to the sentient and the insentient, this desire to create (the world) is his (Śiva) first manifestation].

44. शक्तौ यथा स शम्भुर्भुक्तौ मुक्तौ च पशुगणस्यास्य ।
तामेकां चिद्रूपामाद्यां सर्वात्मनास्मि नतः ॥ (Ta. Pra. 3)

[I bow with reverence in a spirit of total surrender to her (Śakti) who is of the form of intelligence, who is the first (manifestation) and by whom Śambhu is empowered to give worldly experience and liberation to this multitude of beings (paśus)].

The nature of Śakti as admitted by the Vīraśaiva

What is the nature of this Sakti of Paraśiva? With this enquiry in mind, His Holiness Śivayogi Śivācārya has brought out two special features of Śakti as "तदीया परमा शक्तिः सच्चिदानन्दलक्षणा"[45] (His supreme Śakti is characterised by existence, intelligence and bliss), and "गुणत्रयात्मिका शक्तिर्ब्रह्मनिष्ठा सनातनी"[46] (Śakti who is of the nature of three guṇas, Sattva, etc., is ancient and is adhering to Brahman). Although Śakti is one only, yet there are two states of her; the first one therein is called 'avibhāgaparāmarśa' (state of undivided consciousness) and the second is called 'vibhāgaparāmarśa' (state of divided consciousness). In her state of undivided consciousness, Śakti is of the nature of existence, intelligence and bliss like Paraśiva; it means that she remains in the form of the awareness of Śiva. That which is the three-fold experience of existence, intelligence and bliss in Śiva as 'I exist', 'I appear' and 'I am delighted', is itself his Śakti. This itself is called Vimarśaśakti and Cicchakti.

Here, this should be noted : On the authority of the Śruti statement – "सत्यं ज्ञानमनन्तं ब्रह्म"[47], (Truth, knowledge and infinite), the Advaita Vedāntins propound "सच्चिदानन्दस्वरूपत्व" as the 'svarupa-lakṣaṇa' of Brahman. If 'sat', 'cit' and 'ānanda' are regarded as guṇas, there will be an undesirable culmination into

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45. Si. Śi. 2.12
46. Si. Śi. 5.35
47. Tai. U. 2.1

Dvaita. With this possibility in mind, the Advaitins accept the statement that Brahman is of the nature of 'sat', 'cit' and 'ānanda' in order to point out that Brahman is different from 'asat', 'jaḍa' and 'duḥkha'. Here, in reality, there no ordination of anything. This is what the Advaitins accept. In the Śaktiviśiṣṭādvaitasiddhānta, Paraśiva cannot have the experience of 'sat', 'cit' and 'ānanda'. In that case, inspite of his self-luminous nature, he should be regarded as insentient (jaḍa) like crystal. To avoid this, Vimarśaśakti in the form of the awareness that 'I exist', 'I appear' and 'I am delighted', has been accepted. Otherwise, Paraśiva's characteristic of being endowed with 'sat', 'cit' and 'ānanda' would be useless like beauty in the case of a blind man. Hence, his Vimarśaśakti should necessarily be accepted. That is why Śivayogi Śivācārya has praised her (Śakti) as of the nature of supreme bliss in saying – "वन्दे तां परमानन्दप्रबोधलहरीं शिवाम्"[48] [I offer salutations to Śivā (Pārvatī) who is the wave of awareness of Supreme Bliss].

The nature of Śakti in Kāśmīra-śaiva and Siddhānta-śaiva

In Kāśmīra-śaiva-darśana also, Paraśiva is propounded as of the nature of lustre (prakāśa) and as of the form of Śakti as awareness. She is certainly of the nature of awareness of the brilliance of Śiva. Here, in accordance with the statement, "प्रकाशमानं न पृथक्

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48. Si. Śi. 1.11

प्रकाशात् स च प्रकाशो न पृथग्विमर्शात्"[49] [what shines is not separate from the lustre (prakāśa) itself and that lustre is not separate from what shines], there is no difference between 'Prakāśa' and 'Vimarśa'. Kṣemarāja says – If there is no 'Prakāśa' in the case of Paraśiva, he is insentient and without lordship.[50]

This is said in the Saundaryalaharī also –

"शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुम् ।
न चेदेवं देवो भवति कुशलः स्पन्दितुमपि ॥"

[If Śiva is associated with Śakti, he becomes capable to be the lord. If that is not the case, the god is incapable of even moving].

In the Nityāṣodaśikā also it is said –

"परो हि शक्तिरहितः शक्तः कर्तुं न किञ्चन ।
शक्तस्तु परमेशानि शक्त्या युक्तो यदि भवेत् ॥"[51]

[Without Śakti, Paraśiva is not able to do anything. When he is endowed with Śakti, he becomes capable to do anything]. Vimarśaśakti is like 'i-kāra' in the word 'Śiva'. If 'i-kāra' is removed, Śiva attains the form of 'śava' (corpse). In the same way without 'Vimarśa' Śiva becomes insentient. Hence it is that non-difference between them is admitted. Thus it is said –

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49. Vi. Bhai. Vi, p. 122
50. "यदि निर्विमर्शः स्यादनीश्वरो जडश्च प्रसज्येत"
51. Ni. 50.4.6

"न शिवः शक्तिरहितो न शक्तिः शिववर्जिता ।
तादात्म्यमनयोर्नित्यं वह्निदाहिकयोरिव ॥"[52]

[Śiva is never without Śakti and Śakti is never without Śiva. Their togetherness is permanent like that between the fire and burning]. Just as in this world, there is no burning without fire and no fire without burning, so there cannot be the knowledge of Śiva without Śakti and of Śakti without Śiva.

Since Śiva is associated with Śakti, he is self-luminous, he illuminates the universe.[53] Among the many synonyms of Vimarśaśakti, Spandaśakti is so since he is endowed with Spanda. Paraśiva is by nature given to 'Spanda' (spandanaśīla).

In the Siddhānta-śaiva, Śakti in the form of 'Cit' is accepted in the Paraśivatattva which is of the form of Patitattva. They also speak of the form of awareness of Paraśiva by virtue of that Śakti only. As regards the matter that the nature of awareness of Śiva is because of Cicchakti herself, Vīraśaiva and Kāśmīra-śaiva have shown the same opinion. Yet the Kāśmīra-śaivas accept difference between Śiva and Śakti, while Vīraśaivas and Siddhāntaśaivas accept difference-cum-non-difference between them. This is the speciality. The relation between Śiva and Śakti will be told subsequently.

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52. Śi. Dṛ. 3.2-3; Śai. Da. Vi., p. 86

53. Pra. Hṛ., p. 86

The function of Śakti admitted in the Vīraśaiva

The Vimarśaśakti, as accepted by the Vīraśaivas, assumes the forms of Icchā, Jñāna, etc., in the state of divided consciousness at the time of creation of the world and becomes 'Māyā' with the constituents in the form of guṇas, sattva, etc. Here, Paraśiva who is endowed with Vimarśaśakti of the nature of 'sat', 'cit' and 'ānanda', is said to be 'Nirguṇa', while he who is endowed with Māyāśakti of the nature of three guṇas, is said to be 'Saguṇa'.

Thus in reality Śakti is in the form of 'sat', 'cit' and 'ānanda' and Māyā is, however, her modification. This Vimarśaśakti, who is stationed in Paraśiva like moonlight in the moon, becomes the cause for all the diversity of the universe. It is on account of this Paraśiva-brahman is called 'Viśvabhājana' (receptacle of the universe). Thus it is said :

"विमर्शाख्या पराशक्तिर्विश्ववैचित्र्यकारिणी ।
यस्मिन् प्रतिष्ठिता ब्रह्म तदिदं विश्वभाजनम् ॥
यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी ।
तथा शक्तिर्विमर्शाख्या प्रकाशे ब्रह्मणि स्थिरा ॥"[54]

[That Brahman in whom Parāśakti called Vimarśa bringing out all the diversity of the universe, is stationed, is 'Viśvabhājana'. Like moonlight residing firmly in the moon and illuminating all things (in the night) so does the Śakti called Vimarśā

54. Si. Śi. 20.31-32

reside firmly in Brahman who is in the form of brilliance].

This is the Śakti stationed in Paraśiva who is known as the material cause of the world. That is why Śrī Nīlakaṇṭha Śivācārya, the author of Śivādvaitaparibhāṣā has said : "उपादानत्वम्, अपृथक् सिद्धधर्मवत्त्वं वा शक्तेर्लक्षणम्"[55] [Material cause or that which is the property of Śiva which does not have separate existence – this is the definition of Śakti]. Among the thirty-six Tattvas all the Tattvas from Sadāśiva ending with Bhumi,[56] are of the form of Śakti. Hence, since each former Tattva is accepted as the material cause of each following Tattva, the characteristic of being material cause is applicable everywhere. Here, since the subtle cidacit śakti is the property of Paraśiva which does not exist separately from him and the gross cidacit-śakti is the property of Jīva which does not exist separately from him, the definition of Sakti (as 'apṛthaksiddhadharma') is quite compatible. Hence in this Śaktiviśiṣṭadvaita Vedānta, which propounds Brahman with attributes (saviśeṣa), everything in this entire world of the movable and the immovable, which is connected (with Śakti) by the relation of the cause and effect, appears as made up of

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55. Śi. Pa. p. 6
56. सदाशिवमुखाशेषतत्त्वमौक्तिकशुक्तिकाम् ।
वन्दे माहेश्वरीं शक्तिं महामायादिरूपिणीम् ॥ (Si. Śi. 2.2)
[I salute Maheśvara's Śakti who is the pearl-oyster for pearls in the form of all the principles starting from Sadāśiva and who is of the nature of great Māyā, etc.].

Śiva and Śakti, due to that special characteristic of having Śakti.

Authority to prove the existence of Śakti

It may be objected saying – who is this that is called Śakti apart from Śiva ? What is the authority to prove her? Such being the doubt, she (Śakti) is accepted on the ground of worldly experience and on the authority of the Śruti. In the world, when sometimes the burning fire is prevented sometimes by a magic stone or sometimes by incantation, then the stoppage of burning can be seen. In the same way, the seed which is inhaled by a rat, although it looks like any other seed, does not sprout when it is planted in the earth. Through this, it can be with reason proved that the power of burning (dahanaśakti) is apart from the nature of fire and the power of sprouting is apart from the nature of the seed of the Śakti of this nature, there is no absolute difference nor absolute unity with the possessor of that Śakti, but there is the relation of difference-cum-non-difference (bhedābheda). Thus when Śakti is proved to exist in all objects, such Śruti statements as "पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च"[57] [His supreme Śakti, who is inborn in him, is heard to be many as Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti], "मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्"[58] [Māyā should be known as Prakṛti (material cause) and the Māyin (the possessor of Māyā) as the

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57. Śve. U. 6.8
58. Śve. U. 4.10

Maheśvara], "न शिवेन विना शक्तिर्न शक्तिरहितः शिवः"[59] [Without Śiva, Śakti cannot exist and Śiva can never be without Śakti], and others are the authority to prove the existence of Śakti of Paraśiva.

The relation between Śiva and Śakti in the Vīraśaiva-darśana

In the Vīraśaiva-siddhānta, Śakti is propounded as the co-partner in dharma (sahadharma-cāriṇī)[60] of Śiva. Hence, their relation is called as one of inseparable nature (avinābhāva-relation). In the following stanza, viz.,

"यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी ।
तथा शक्तिर्विमर्शाख्या प्रकाशे ब्रह्मणि स्थिरा ॥"[61]

(See footnote no. 54 for Translation)

His Holiness Sri Reṇukācārya has indicated an inseparable relation between Śiva and Śakti through the analogy of the moon and the moonlight. The same relation is pointed out by the revered Maritoṇṭadārya through the analogy of the flower and its fragrance as in :

"न शिवेन विना शक्तिर्न शक्तिरहितः शिवः ।
पुष्पगन्धवदन्योन्यं मारुताम्बरयोरिव ॥"[62]

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59. Vī. Ca. p. 7
60. यामाहुः सर्वलोकानां प्रकृतिं शास्त्रपारगाः ।
तां धर्मचारिणीं शम्भोः प्रणमामि परां शिवाम् ॥ (Si. Śi. 1.8)
61. Si. Śi. 20.32
62. Vī. Ca. p. 7

[Śakti cannot exist apart from Śiva and Śiva is never without Sakti. They are together like the flower and its fragrance and like the wind and the sky].

Just as there is neither absolute difference nor absolute unity like the moon and the moonlight and like the flower and its fragrance, but there is difference-cum-non-difference, so in the case of Śiva and Śakti. The same Śakti called Vimarśa, although not separate from him, is on her own (svasthā) in the absolute state of Paraśiva. She assumes the form of world-cause as she is set into motion in Paraśiva's state of cosmic sport. Thus since the difference-cum-non-difference occurs between Śiva and Śakti on account of the difference in the situation and difference in time, the aforesaid inseparable relation culminates in difference-cum-non-difference. So it is said in the Kūrmapurāṇa :

"एषा शक्तिः शिवा ह्यतच्छक्तिमानुच्यते शिवः ।
शक्तिशक्तिमतोर्भेदं वदन्ति परमार्थतः ॥
अभेदं चानुपश्यन्ति योगिनस्तत्त्वचिन्तकाः ॥"

[This Śakti is Śiva and Śiva is said to be the possessor of Sakti. The difference between Śakti and the possessor of Śakti is told in the ultimate analysis. But the yogins who think about the Tattvas, see non-difference]. Even the preceptor of the family of poets, Kālidāsa, has spoken of the relation in the form of the difference-cum-non-difference between Śiva and Śakti in the following stanza :

"वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥"[63]

[In order to gain proficiency in speech and sense, I salute Pārvatī and Parameśvara, the parents of the world, who are inseparably related like speech and sense].

Śrī Śivānubhava Śivacārya takes 'sat', 'cit' and 'ānanda', the attributes (dharmas) of Brahman as Sakti in form, and propounds 'sat', 'cit' and 'ānanda' and Brahman as standing in the relation in the form of 'dharma' and 'dharmin' between Śiva and Śakti. Thus it is said :

"ननु सच्चिदानन्दत्वमेव तत्स्वरूपलक्षणमस्तु, किमनेनानागत-लक्षणेनेति चेन्न, शक्तिशक्तिमतोर्धर्मधर्मिभावविवक्षणेन सच्चिदा-नन्दानां ब्रह्मधर्माणामनुगतैकशक्तिस्वरूपत्वाभ्युपगमेनैव तन्निर्वाहात् । आनन्दमयाधिकरणभाष्येऽपि प्रचुरानन्दरूपानन्दमयस्य परब्रह्मधर्मस्य परब्रह्माश्रितपरमाकाशरूपपरमशक्तिस्वरूपत्वस्य भगवत्पादैरेव[64]

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63. Raghu. 1.1

64. अत्र भगवत्पादशब्देन श्रीनीलकण्ठशिवाचार्या अभिप्रेताः । एभिर्वीरशैव-सिद्धान्तपरं नीलकण्ठभाष्यं विरचितमासीत् । तच्च श्रीकरभाष्यात् प्राचीनम् । श्रीनीलकण्ठशिवाचार्य आद्यशङ्कराचार्याणां समकालीना इति, "इति युक्ति-शतैः स नीलकण्ठः कविरक्षोभद् द्वितीयपक्षम् । निगमान्तवचः प्रकाश्यमानं कलभः पद्मवनं यथा प्रफुल्लम् ॥" (श.दि. १४.४९) इत्यनेन शङ्कर-दिग्विजयवचनेन विज्ञायते । तदीयं नीलकण्ठभाष्यमधुना नोपलभ्यते । किन्तु कारिकारूपेण तद्व्याख्यानभूतः क्रियासाराख्यो ग्रन्थः समुपलभ्यते । अयं च क्रि. शं. १७ शताब्दीयेन द्वितीयनीलकण्ठशिवाचार्येण विरचितोऽस्ति । [Here by the word 'bhagavatpāda' (his holiness) Śrī Nīlakaṇṭha-śivācārya is meant. He wrote Nīlakaṇṭha →

स्वीकृतत्वात्"[65] इति ।

[It is thus : "It is objected saying let that 'dharma' in the form of 'sat', 'cit' and 'ānanda' be the svarupalaksana of Brahman; what is the use of that future (anāgata) definition in terms of 'dharma'. If it is objected like this, the answer is that it is not tenable, because with the intention of speaking about the relation of the 'dharma' and 'dharmin' between the Śakti and the possessor of Śakti, it can be managed by accepting 'sat', 'cit' and 'ānanda', the attributes Brahman, as the nature (svarūpa) of one Śakti who is the close follower of Brahman. In his 'bhāṣya' (commentary) on Ānandamayādhikaraṇa, His Holiness himself has accepted the 'dharma' of Parabrahman in the form of bliss, the profuse joy, as the nature (svarūpa) of Paramaśakti who is the supreme ether residing in Parabrahman].

→ bhāṣya (on Brahmasūtra) on the lines of Vīraśaiva-Siddhānta. This Bhāṣya is earlier than Srīkarabhāṣya. Śrī Nīlakaṇṭha Śivācārya was a contemporary of Śrī Ādya Śaṅkarācārya. This is known from a stanza of Śaṅkaradigvijaya which means : "Śrī Nīlakaṇṭha, the poet, thoroughly agitated the second alternative which was reflected from an Upaniṣadic statement, like the young one of an elephant devastating a fully blown lotus-pond (garden)." His Nīlakaṇṭhabhāṣya is now not available. But the work called Kriyāsāra which happens to be a commentary in Kārikā form (summarising stanza - form) is available. It is written by another Nīlakaṇṭha Śivācārya who belongs to 17th century A.D.].

65. Śi. Da. pp. 6-7

Hence, it should be understood that the relation called difference-cum-non-difference, otherwise known as inseparable relation as admitted in the Virasaiva-siddhanta, is of the nature of the 'dharma' and 'dharmin'.

The relation between Śiva and Śakti as admitted in the Kāśmīra-śaiva and Siddhānta-śaiva

In the Kāśmīra-śaiva-darśana, non-difference is propounded between Śiva who is in the form lustre and Śakti who is of the nature of 'vimarśa' (reasoning). Hence it is that 'vimarśa' is here in the form of 'Parā-ahantā' (Supreme I-ness). "विमर्शो न कदाचिदिदन्ताभूमिमास्कन्दति"[66] (Vimarśa does not ever step over the ground of 'this-ness') – as per this statement of Abhinavagupta the conception of 'this-ness' does not occur there. Hence, it is non-difference only between the two (Śiva and Śakti).

In the Siddhānta-śaiva-darśana, in accordance with the statement of Mṛgendrāgama, viz., "शक्तिर्नाऽचेतना चितः"[67] [Śakti of the 'cit' (Śiva) is not insentient], Śakti of Śiva who is of the nature of 'cit' (intelligence), is not of the nature of dullness. Yet even propounding that she (Śakti) is also of the nature of 'cit', it is accepted that she (Śakti) resides in Śiva with the relation of identity (tādātmya) which is otherwise known as 'Samavāya' (inherence). Thus it is said :

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66. Ī. Pra. Vi. Vi. Bhāga 1, p. 83
67. Mṛ. Vi. 3.4

"अनन्याऽपि विभिन्नाऽतः शम्भोः सा समवायिनी ।
स्वाभाविकी च तन्मूला प्रभा भानोरिवामला ।।"[68]

[Although she is undivided she is different. Hence, she is inherently related to Śiva. The lustre of Śiva originated from her is as natural as the pure light of the Sun.]

Just as the difference between the Sun and light is in the form of that between the 'dharma' and the 'dharmin', so is admitted the difference between Śiva and Śakti as that between the 'dharma' and the 'dharmin', inspite of the fact that they are apart from each other. Thus although there is difference between Śiva and Śakti in the form of that between the 'dharma' and the 'dharmin', there is the relation of unity in difference (tādātmya). Hence the difference is not like that between two different entities. This is what is made clear by Aghora Śivācārya.[69]

If Śakti is absolutely different from Śiva, the latter is unable to know anything nor able to do anything.[70] Hence, like a potter endowed with the power of intelligence, so is Śiva who is necessarily

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68. Ra. Tra. 304-305
69. अनन्याऽपि तथा शम्भोर्विभिन्ना शक्तिरिष्यते ।
यथा मसूरात्वरस्त्वङ्गुष्ठान्नापि भिन्नोक्तहेतुभिः ।। (Ra. Tra. 303-304)
[Although not apart from Śiva Śakti is required to be different from him, just as pulse is not different from thumb].
70. न ह्येष भगवान् शक्त्या स्वात्मनोऽत्यन्तभिन्नया ।
कदाचित्कुरुते किञ्चिन्नापि जानाति किञ्चन ।। (Ra. Tra. 305-306) →

endowed with Cicchakti inherently related. It is then only that Śiva becomes able to have 'Bindu', etc., as the object of his knowledge and can be able to produce agitation, etc., in it. It may be objected here saying if without Śakti Śiva cannot do anything then let her (Śakti) alone be the cause of the world, what is the use of Śiva then ? If it is argued like this, the answer is, it cannot be so, because Śakti being the 'dharma', cannot remain without a substratum, and Śiva is necessary as her substratum. Hence, it is only as the substratum of Śakti that Śiva creates the world, protects it and terminates it on his own mental resolve.

Thus in the Siddhāntaśaivadarśana, the relation of the 'dharma' and the 'dharmin' has been accepted. The relation culminates into the relation of difference-cum-non-difference. In this manner, there is a clear ideological similarity between Siddhānta-śaiva and Vīraśaiva.

Kinds of Śakti in Vīraśaivadarśana

Six-fold Śakti attached to Paraśiva as Cicchakti, Parāśakti, Ādiśakti, Icchāśakti, Jñānaśakti and Kriyāśakti, is accepted by the Vīraśaivas. Among these, Cicchakti is in the form of 'dharma' consisting in 'sat', 'cit' and 'ānanda' and she remains in coalescence with Paraśiva. At the time of creation, five Śaktis

→ [The great lord endowed with Śakti who is totally different from himself, does something sometimes and does not know anything].

(Parāśakti, etc.,) get emerged from Paraśiva associated with Cicchakti in order, each following one sharing one-thousandth part of each preceding one. So it is said in the Tantra (Āgama) called Vatulaśuddha :

"योगिनामुपकाराय स्वेच्छया चिन्त्यते शिवः ।
तच्छिवे तु पराशक्तिः सहस्रांशेन जायते ॥
तच्छक्तेस्तु सहस्रांशादादिशक्तिसमुद्भवः ।
आदिशक्तिसहस्रांशाद् इच्छाशक्तिसमुद्भवः ॥
इच्छाशक्तिसहस्रांशात् ज्ञानशक्तिसमुद्भवः ।
ज्ञानशक्तिसहस्रांशात् क्रियाशक्तिसमुद्भवः ॥
एता वै शक्तयः पञ्च निष्कलाश्चेति कीर्तिताः ॥"[71]

[In order to favour the Yogins Śiva thought on his own accoed. In him, i.e., Śiva, Parāśakti emerges out of the one-thousandth portion (of Cicchakti), from one-thousandth portion of that Parāśakti Ādiśakti emerges, from one-thousandth portion of Ādiśakti Icchāśakti arises, from one-thousandth portion of Icchāśakti, Jñānaśakti emerges, and from one-thousandth part of Jñānaśakti, Kriyāśakti arises. These five Śaktis are said to be 'niṣkalas' (limbless).]

The Cicchakti, otherwise known as Vimarśaśakti, who remained coalescent with Paraśiva with her five limbs in the form of the aforesaid five Śaktis, assumes a form of the nature of three gunas such as Sattva at the state of entertaining the notion of division, in

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71. Vā. Śu. Ta. 1.24-27

other words, at the time when Śiva becomes prone to creation. That very Śakti is called by different names such as Mahāmāyā, Parāmāyā, Ūrdhvamāyā, etc., Paraśiva who is associated with such a Mahāmāyā, is alone called Maheśvara. This is said in an Upanisad :

"मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्याऽवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥"[72]

[Māyāśakti should be known as Prakṛti and the possessor of that Māyā (Māyin) is Maheśvara. This entire world is pervaded by those that form his limbs.] This is told in the Siddhāntāgama that just as due to association with Māyā Paraśiva gets the designation of Maheśvara, so is Śakti called by the name Māyā due to association with Paraśiva, Here it is said :

"मं शिवं परमं ब्रह्म प्राप्नोतीति स्वभावतः ।
मायेति प्रोच्यते लोके ब्रह्मनिष्ठा सनातनी ॥"[73]

['Mam' stands for Śiva, the Parabrahman. Due to the nature of her attaining Parabrahman, she who is devoted Brahma and who is ancient, is called Māyā in the world.]

Here "मं = शिवम्, अयति = स्वभावतः प्राप्नोतीति माया" (Maṃ = Śiva, ayati = attains true to her nature, thus she is Māyā); through this derivation, what is indicated is the eternal relationship of Māyāśakti

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72. Śve. U. 4.10
73. Śā. Vi. Si. p. 3

with Śiva. Thus the name Māyā given to Śakti is due to her eternal relationship with Śiva and the name Maheśvara given to Śiva due to the association of Śakti with him and in this manner both the names (Māyā and Maheśvara) have been etymologically significant. This Māyā through this, it is indicated that both (Māyā and Maheśvara) are beginning-less and eternal. This supreme Māyā is Śuddhā (pure); that is why she does create infatuation in Maheśvara who happens to be her substratum, on the other hand she furnishes him with such excellent qualities (guṇas) as omniscience, etc. So it is said by Śrī Reṇukācārya :

"उपाधिः पुनराख्याता शुद्धाशुद्धविभेदतः ।
शुद्धोपाधिः परा माया स्वाश्रयाऽमोहकारिणी ॥
मायाशक्तिवशादीशो नानामूर्तिधरः प्रभुः ।
सर्वज्ञः सर्वकर्ता च नित्यमुक्तो महेश्वरः ॥"[74]

[The adjunct is said again with its division into Śuddhā and Aśuddhā. She who is endowed with Śuddhā (pure) adjunct (upādhi) is Parā (supreme) Māyā who resides in him as her resort and does not create any infatuation in him. Due to the influence of Māyāśakti, the lord Maheśvara, who is omniscient, omnipotent and ever liberated, assumes many forms.]

Maheśvara who is endowed with Māyāśakti, makes the activity of the world to move on by assuming the state of cosmic sport and confer her

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74. Si. Śi. 5.40, 43

favour on the devotees. The Advaitins, however, settle the relative position as : "या मा (नास्ति) सा माया" she who does not exist, is Māyā – with this etymology they propound that 'Māyā' stands for illusion and her relation with Brahman is that of false imposition and that 'saguṇatva' is not the ultimate spiritual nature of Brahman, but 'nirguṇatva' is the ultimate spiritual nature of Brahman. If 'nirguṇatva' is alone the truth and 'saguṇatva' falsehood, then hundred of such Sruti statements as "स ऐक्षत बहु स्यां प्रजायेय"[75] (He reflected, let me become manifold), "स ईक्षां चक्रे"[76] (He reflected), etc., would be without substance.

Further, his Brahman's assumption of 'saguṇa' form is for the purpose of doing favour to worshippers. Hence, if the worshipped (upāsya) is false, then the belief does not arise on the part of the worshippers. Then the Bhakti doctrine would be without any purpose. Hence, 'saguṇa'-form should also be accepted as true. In this matter, it is certain that the side of Śaktiviśiṣṭādvaita vis-a-vis that of Advaiṭavedānta is alone preferred by the devotees who aspire for liberation.

Kinds of Śakti in Kāśmīra-śaiva and Siddhānta-śaiva

In the Kāśmīra-śaiva-siddhānta, as per the statement, viz., "न शिवः शक्तिरहितो न शक्तिः शिववर्जिता"[77] (Śiva

75. Br. U. 1.2.5
76. Praśna. 6.3
77. Śai. Da. Bi. p. 86

does not exist without Śakti and Śakti cannot remain without Śiva), the relation of unity in difference (tādātmya) is eternally admitted between them (i.e., Śiva and Śakti) as between fire and burning (power). Thus Śakti who has obtained 'tādātmya' relation with Paraśiva is of the form of lustre and bliss. Being endowed with such a Śakti, he (Paraśiva) is one and one only in the form 'samarasa' (of the essence of all combined into one) on the analogy of the potion (in which the ingredients of various tastes combine into one undivided taste). Thus since Paraśiva is one only here, Śakti is also one only. Even then, five aspectes of her (Śakti) as Cicchakti, Ānandaśakti, Icchāśakti, Jñānaśakti and Kriyāśakti have been accepted.[78] Here, the first two are of the nature of Paraśiva himself, the other three form the cause for the creation, etc., of the world. Being endowed with Cicchakti Śiva shines and makes all the Tattvas shine. If he were without the property of shining, the world would have been rendered blind.[79] In the same why as he is endowed with bliss he is called 'Ānandamaya' (constituted by ānanda). In this world there is the necessity of some other object of enjoyment for getting joy. But Śiva does not stand in need of some other object for getting joy. Thus he has full freedom and is complete in himself.

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78. Ta. Sā. p. 83
79. "प्रकाशमानता स्वात्मन्यपि न स्यादित्यन्धता जगतः" (Ī. pra. Vi, Bhāga-1, p. 115)

The desire of Paraśiva, characterised by 'cit' and 'ānanda', for displaying himself outside as the universe is itself his Icchāśakti stating that "तच्चमत्कार इच्छाशक्तिः"[80] (the flash of his Ānandaśakti is his Icchāśakti), Abhinavagupta has said that Śiva's Icchāśakti is nothing but the flash of his Ānandaśakti. In accordance with the statement of Utpaladeva as "परतस्तस्मिन् विश्वलक्षणे कार्ये यज्ज्ञानं तत्प्रकाशनशक्तिरूपता सा ज्ञानशक्तिः"[81] (Beyond the effect in the form of the universe, that knowledge which is in the form of the power of displaying that is Jñānaśakti). That very Icchāśakti who, when gets expanded, displays the world as an effect, is said to be Jñānaśakti. That Śakti who assumes various forms according Paraśiva's will and appears herself in the form of the universe, is the Kriyāśakti.[82]

Thus in the Kāśmīra-śaiva-darśana, the fivefoldness of Śakti is propounded. Here, again, Cicchakti and Ānandaśakti happen to be of the very nature of Paraśiva. It is here known that Icchāśakti herself, at the time of the appearance, transforms herself into the form of Jñāna (Jñānaśakti) and Kriya (Kriyāśakti).

In the Siddhānta-śaiva-darśana, Śakti is of the nature of 'cit' like Śiva and of the nature of the

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80. Śi. Dṛ. Vṛ. p.18
81. "सर्वाकारयोगित्वं क्रियाशक्तिः" (Ta. Sā. p. 6)
82. "परमेश्वरः पञ्चभिः शक्तिभिर्निर्भरः" (Ta. Sā. p. 73) अत्र निर्भरो नाम परिपूर्ण इत्यत्र ।

'dharma' of Śiva. Her division into 'Jñāna-Kriya'-forms sometimes, into 'Icchā-Jñāna-Kriyā'-forms some other times and again into Sṛṣṭi (creation), Sthiti (preservation), Pradhvaṃsa (destruction), Pidhāna (Tirodhāna – covering up) and Anugraha (favouring with liberation) sometimes, has been propounded.[83]

Critical Analysis of division of Śakti

It is known from the foregoing observations that in the Vīraśaiva-darśana six kinds of Śaktis are accepted, in the Kāśmīra-śaiva-darśana, five kinds, in the Siddhānta-śaiva-darśana also five kinds. Here as regards the nature of Śakti in the forms of Icchā, Jñāna and Kriyā, it is known that there is uniform opinion among the three darśanas. Although as regards the nature of Cicchakti there is uniformity in their opinion, yet in the Kāśmīra-śaiva the ralation of non-difference is accepted and the relation of the 'dharma' and the 'dharmin' between them is accepted by the Vīraśaivas and the Siddhānta-śaivas. In such matters it should be known that there is uniform opinion between the Vīraśaiva and the Siddhānta-śaiva.

In the Vīraśaiva-siddhānta which propounds the attainment of Paraśivatattva through the worship under six Sthalas, the principle of Sthala is sixfold on the basis of difference in the Liṅgas as Mahāliṅga, Prasādaliṅga, Jaṅgamaliṅga, Śivaliṅga, Guruliṅga

83. Śai. Da. Bi. pp. 17-18

and Ācāraliṅga. On account of accepting this and also because of the acceptance of their association with Śaktis, the six-fold nature of Śakti is propounded. This is the special feature of this darśana. For the explanation of the nature of the six Liṅgas as associated with six Śaktis, the fifth chapter should be seen.

Thus in the Vīraśaiva, Kāśmīra-śaiva and Siddhā-nta-śaiva darśanas, Paraśivatattva is propounded as associated with Śakti. That Śakti is one only in the final spiritual state. Further it is known that varieties are admitted in order to arrange for different activities. As regards the matter that Vimarśaśakti appears to be of the nature of Paraśiva, Vīraśaiva and Kāśmīra-śaiva are in agreement. But as regards the matter of relation, there is no agreement between them. Vīraśaivas are of the opinion that the relation between them is in the form of difference-cum-non-difference, while Kāśmīra-śaivas are of the opinion that it is of the nature of non-difference. That very Vimarśaśakti who is coalescent with Paraśiva when he is in his own self-same state, would be called Māyā remaining as she does with guṇas such as Sattva, when he is the state of cosmic sport. It is she who is the material cause of the world. Paraśiva who gets the designation of Maheśvara due ṭo the association with Māyā, is the instrumental cause in the creation of the world. There is neither absolute difference nor absolute non-difference between Māyā and Maheśvara. Hence, Vīraśaivas propound that Maheśvara who is characterised by māyā is the undivided instrumental-

cum-Upādāna cause (abhinna-nimittopādāna-kāraṇa) of the world. This Maheśvara endowed with an assemblage of divine qualities (guṇas) such as omniscience, etc., is the saguṇa form of Paraśiva. Hence, he is to be worshipped by aspirants of liberation. With this the doctrine of Bhakti becomes purposeful. In this way Paraśiva being endowed with Vimarśaśakti should be known as transcending the world (viśvottīrna) and being endowed with Māyā-śakti, he should be known as one full of the universe (viśvamaya). Here in this Siddhānta (Vīraśaiva) Paraśiva who is so transcending the world, is beyond the thirty-six Tattvas; he should be regarded as one with the other name of Ghanalinga and one to be attained by the liberated souls.

In the Kāśmīra-śaiva-siddhānta Paraśiva is of the form of lustre and his Śakti is of the nature of Vimarśa. As per the statement of Abhinavagupta as "विमर्शशरीर एव प्रकाशो युक्तः"[84] (Vimarśa form itself is lustre), here the identity between Śiva and Śakti, who are lustre and Vimarśa, is admitted. In this Siddhānta, he transcends the world and remains beyond the thirty-six Tattvas. He alone who transcends the world, appears in the form of thirty-six Tattvas. Since Śiva and Śakti are not different, Paraśiva is here also undivided instrumental-cum-material cause (of the world). He himself is 'Viśva-maya' (full of the universe). Here non-difference

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84. Ī. Pra. Vi. Vi. part 2, p. 207

between 'viśvottīrṇa' and 'viśvamaya' is accepted according to the maxim of the ocean and its waves (sāgara-taraṅga-nyāya). In the Vīraśaiva-siddhānta, Paraśiva is accepted as sometimes remaining in his own self same state free from the function of cosmic sport; but in Kāśmīra-śaiva-siddhānta, since Paraśiva is accepted always as acting the cosmic role with the power of his freedom, there is no self-same state for Paraśiva. Hence, in his case the idea of being the cause of the creation, etc., of the world is not his 'taṭastha-lakṣaṇa' but the svarupalakṣaṇa itself.

In the siddhānta-śaiva-darśana, Paraśiva is called by the term 'Pati'. Although he is called as transgressing the universe,[85] he is not beyond the thirty-six Tattvas, but only the first Tattva among the thirty-six Tattvas. That Śiva is associated with Cicchakti as his own first manifestation.[86] Inherent relation (samavāyasambandha) in the form of difference-cum-non-difference is accepted here between Śiva and Cicchakti. It is only because he is associated with Cicchakti that he is endowed the knowledge of his own form. This very Śiva creates agitation in the Prakṛti-tattva (Bindu-tattva) called

85. "पतिः विश्वोत्तीर्णः शिवः" (Śai. Da. Bi. p. 17)

86. चिदनुग्रहेतोरस्य सिसृक्षोर्य आद्य उन्मेषः ।
तच्छक्तितत्त्वमभिहिममविभागापन्नमस्यैव ॥
[That which is the first manifestation od Śiva prone to creation for the purpose of favouring the sentient souls, is called the Śaktitattva remaining unseparated from him].

Māyā and manages his five cosmic actions, creation, etc. In the case of the five cosmic actions, Śiva who is associated with Cicchakti, is the instrumental cause and 'Bindu' is the material cause. These philosophers accept Śiva as the undivided instrumental-cum-material cause (of the world). They propound that he (Śiva) is without body,[87] although he is called as 'Pañcabrahma-tanu' (one having the five Brahma-mantras as his body – Mantras Sadyojāta, etc.). It is also admitted here that he assumes 'saguṇa'-form for the purpose of worship (by the devotees). As regards the matter that the 'saguṇa' form of Śiva is real and is meant for the worship by the aspirants of liberation, there appears uniform opinion between Vīraśaiva and Siddhāntaśaiva.

Thus the discussion about the principles of Saktiviśiṣṭadvaita is done. After propounding the nature of Śakti associated with Paraśiva, the nature of Jīva which comes in order, should be taken up for consideration. In the third, fourth and fifth chapters, Aṣṭāvaraṇa (eight guardians of faith) and Pañcācāra (five practices), which are the assisting means to Mukti (liberation) of the Jīvātman and the

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87. "अतः पञ्चमन्त्रात्मिका पञ्चकृत्योपयोगिन्य ईशानाद्याः शक्तय एव शरीर-कार्यं कुर्वाणास्तनुरित्युपचारादुच्यन्ते" (Ta. Pra. Vṛ. 6)
[Hence, the Śaktis, Īśāna, etc., in the form of five mantras, which are useful in five cosmic actions, are metaphorically called 'body' (tanu) as they perform the function of the body].

nature of six Sthalas which happen to be the flight of steps in his worship, will be discussed. These matters are connected with the Jīvātman. At the end of this chapter, it is through the explanation of the nature of the Jīvātman that the connection with the matters which are to be presented in the subsequent chapters, gets established. Hence, at present, leaving aside the Jīvātman, the nature of the world is told earlier, in order to maintain the sequence.

Consideration of the nature of the world

Here, in the society, assembly of the philosophers many theories have been put forward in order to systematize the nature of creation of the world. The expression of one's opinion in a matter, is what is meant here by the term 'vāda' (theory). In that matter, the creation is determined through the theory of evolution without change (avikṛtapariṇāmavāda) in the Vīraśaiva, through the theory of (false) appearance (Ābhāsavāda), in the Kāśmīra-śaiva and through the theory of the effect emerging from the prior existing cause (satkāryavāda), in the Siddhānta-śaiva. Now the nature of creation on the lines of Avikṛta-pariṇāmavāda will be presented. In the end of the section the nature of theory of Ābhāsa and that of Satkārya will be discussed.

In the Vīraśaiva-siddhānta, now, the creation in the form of evolution into Tattvas is accepted. Tattva is that which is not imposed. Hence, this world in the form of Tattvas, is of the nature of passtime (sport) of Śiva and Śakti. This is passtime as the evolution into

Tattvas as – 1. Śiva, 2. Śakti, 3. Sadāśiva, 4. Īśvara, 5. Śuddhavidyā, 6. Māyā, 7. Kalā, 8. Vidyā, 9. Rāga, 10. Kāla, 11. Niyati, 12. Puruṣa, 13. Prakṛti, 14. Mahān, 15. Ahaṅkāra, 16. Manas, 17. Śrotra, 18. Tvak, 19. Cakṣuṣ, 20. Jihvā, 21. Ghrāṇa, 22. Vāk, 23. Pāṇi, 24. Pāda, 25. Pāyu, 26. Upastha, 27. Śabda, 28. Sparśa, 29. Rūpa, 30. Rasa, 31. Gandha, 32. Ākāśa, 33. Vāyu, 34. Agni, 35. Jala and 36. Pṛthivī.

Here that which is the second one, the Śaktitattva, evolves into thirty-four Tattvas from Sadāśiva to Pṛthivī. That is what is told by Śrī Śivayogi Śivācārya in the guise of Śakti-stuti :

"सदाशिवमुखाशेषतत्त्वमौक्तिकशुक्तिकाम् ।
वन्दे माहेश्वरीं शक्तिं महामायादिरूपिणीम् ॥"[88]

[I salute Maheśvara's Sakti who is the pearl-oyster for the pearls in the form of all the principles starting from Sadāśiva and who is of the nature of great Māyāśakti.]

Hence this world is the passtime of Śakti herself. That is why it is said – "शक्तिरेतज्जगत्सर्वम्"[89] (This entire world is Śakti only) and "सूक्ष्मस्थूलात्मकविश्वमेव शक्तिः" (The universe which is of the subtle and gross nature is itself Śakti). Here since Śiva and Śakti are in an inseparable relation, it is said that the universe is in the form of the passtime of Śiva and Śakti.

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88. Si. Śi. 2.2
89. Śi. Pa. p. 2

Here, this must be known – That very Vimarśa-śakti who is coalescent with Paraśiva in his 'nirguṇa'-state (i.e., in his self same state), becomes characterised by the three guṇas, Sattva, etc., in his state of cosmic sport. Then she is called Māyā. With the association of that Māyāśakti, this Paraśiva, who is of the nature of infinite joy assumes on his own accord a form which is a little swollen (in some parts) due to excess of joy,[90] on the analogy of solidification of ghee (gṛtakāṭhinya), i.e., solidification of some part of ghee which is fully liquified. That is his 'saguṇa'-form called Maheśvara. It is he who evolves into Tattvas, Sadāśiva, etc., on being associated with Māyāśakti.

Among the aforesaid thirty-six Tattvas, Tattvas from Śiva ending with Śuddhavidyā are pure, those from Māyā ending with Puruṣa are pure-cum-impure and those from Prakṛti ending with Pṛthivī are impure.[91]

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90. शिवाभिदं परं ब्रह्म जगन्निर्मातुमिच्छया ।
स्वरूपमादधे किञ्चित्सुखस्फूर्तिविजृम्भितम् ॥
विशुद्धज्ञानकरणं विषयं सर्वयोगिनाम् ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसमप्रभम् ॥
अप्राकृतगुणाधारमनन्तमहिमास्पदम् । (Si. Śi. 2.8, 11)
[The Parabrahman who is designated as Śiva, with a desire to create the world, assumed a form which displayed a manifestation of joy, which was endowed with perfect means of knowledge, which was the object of meditation for all the yogins, which had the brilliance of crores of suns and which had the lustre equal to that of crores of moons].

91. Śi. Pa. p.2

The aforesaid thirty-six Tattvas are accepted by the Kāśmīra-śaivas and Siddhānta-śaivas. The discussion about the nature of these Tattvas is presented by us in the Thesis entitled "Siddhāntaśikhāmaṇisamīkṣā." This much is the special matter : Although there is uniformity between Kāśmīra-śaiva and Vīraśaiva as regards the order and nature of the Tattvas, the order of the pure-cum-impure Tattvas in the Siddhāntaśaiva-darśana is different. There the order acceptable to the Siddhānta-śaivas is Māyā, Kāla, Kalā, Vidyā, Niyati and Rāga. Here, as regards the order of the pure-cum-impure Tattvas, there are many opinions. They are to be seen in the ninth chapter (āhnika) of the Tantrāloka. In the case of the order of creation from Ahaṅkāra, there is difference. It is Thus –

"तैजसाख्यादहङ्काराद् राजसाच्चलस्वभावं मन उत्पद्यते, वैकारिकात् प्रकाशलाघवोपेतमिन्द्रियदशकम् । भूतादेस्तामसात् तमोबहुलानां तन्मात्राणामुद्भव इति । तैजसात् सात्त्विकात् स्वच्छं लघूत्पद्यते मन इत्यन्ये । सात्त्विकसहकृताद् वैकारिकाद् राजसाद् बुद्धीन्द्रियाणामुत्पत्तिः ज्ञानसाधनत्वात्, तामससहकृताद् वैकारिकात् कर्मेन्द्रियाणामिति । सांख्याः सात्त्विकादेवाहङ्कारादेकादशेन्द्रियाणाम्, तामसात् तन्मात्राणामुत्पत्तिं मन्यन्ते ।" इति कुमारो विवृणोति ।[92]

Mind which is of fickle nature is born from Taijasāhaṅkāra arising from Rājasa (bright Ahaṅkāra arising from Rajoguṇa), and from Vaikārikāhaṅkāra arising from Sattvika (modified Ahaṅkāra arising

92. Ta. Pra. Tā, stanza 55

from Sattvaguṇa) the senses arise with the brevity of brightness (prakāśalāghava). Since the bhūtas (elements) are endowed with excessive Tamas, Tanmātras (subtle elements) are born from them. (This is one opinion). Others say that the mind which is clear and light is born from Taijasa arising from Sattvika. From the Vaikārika arising from Rājasa, with the help of Sattvika, sensory organs (buddhīndriyas) arise, because they are the means of knowledge. From the Vaikārika with the assistance of Tāmasa, the motor organs (Karmendriyas) arise. The Sāṅkhyas think that the eleven organs (manas, sensory organs and motor organs) arise from the Sāttvikāhaṅkāra and the Tanmatras arise from Tāmasāhaṅkāra – Thus Kumara has explained. Aghoraśiva, however, has said – "तैजसादहङ्कारान्मनोबुद्धीन्द्रियाणि जायन्ते, वैकारिकात् कर्मेन्द्रियाणि, भूतादेरपि तन्मात्राणीत्यर्थ । न च तैजसतो मन एव वैकारिकादुभयरूपेन्द्रियाणीति व्याख्येयम् ।"[93] [From the Taijasāhaṅkāra, Mind and the sensory organs are born, from the Vaikārikāhaṅkāra, the motor organs and the Tanmatras of the elements (bhūtas) arise. It should not be interpreted that mind alone arises from the Taijasa and both types of sense organs alone arise from the Vaikārika]. He himself (i.e., Aghoraśiva) has said while explaining the statement, viz., "उत्पत्तिरहङ्काराच्चित्तबहिष्करणभूतयोनीनाम्" (from the Ahaṅkāra, the sources of elements that make the mind extend outward) – "तत्र मनसो बुद्धीन्द्रियाणां च सात्त्विकात् तैजसाख्यादहङ्कारस्कन्धादुत्पत्तिः,

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93. Ta. Pra. Vṛ. stanza 55

कर्मेन्द्रियाणां तु राजसाद् वैकारिकाख्यात्, भूतयोनीनां च तन्मात्राणां च तामासाद् भूतादिसंज्ञात् । एवं त्रिविधाहङ्कारादेषामुत्पत्तिः" [The origin of the mind and the sensory organs is from the branch of Taijasāhaṅkāra arising from Sāttvika, that of motor organs is from the Vaikārika arising from Rājasa and that of the sources of elements, the Tanmātras, is from the Tāmasa on the names of the elements (pṛthivī-tanmātra, etc.). Thus these arise from three kinds of Ahaṅkāra]. A detailed exposition of this has been given by Prof. Vraja Vallabha Dvivedi in his introduction (upodghāta) to Aṣṭaprakaraṇa.[94]

This should be thought over here – Kumāra has referred to two opinions as "तैजसाद् राजसात्" (from Taijasa arising from Rājasa) and "तैजसात् सात्त्विकात्" (from Taijasa arising from Sāttvika). There the first opinion is acceptable to the Sāṅkhyas and the other opinion is from the Āgama-sources. This is known from the interpretation given by Aghoraśiva. Since both the opinions have developed for a long time, they should be accomodated in accordance with the respective Śāstra.

The rest of the thinking about the svarūpa-lakṣaṇa, sequence, etc., are common in all the Śāstras. This has been propounded indeed by us in the foregoing space. Hence, at present, discussion about the theories accepted with regard to the creation of Tattvas is presented.

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94. A. Pra., Introduction, pp. 37-38

Avikṛtapariṇāmavāda

The transformation in another form without any modification in the original form of an object is what is known as 'Avikṛtapariṇāmavāda' (transformation without modification). In the Vīraśaiva-siddhānta, the creation is through the expansion of Śakti (of Śiva) and annihilation is through the contraction of Śakti. Thus creation and annihilation are organised through expansion and contraction of Śakti. Just as sometimes, the tortoise stands silent by contracting its limbs and sometimes moves about in water and ground by expanding its limbs, so does Paraśiva, too, subjects the world to annihilation through the contraction of his Śakti and at the time of creation he creates the world for his cosmic sport through the expansion of his Śakti. Hence, just as in the case of tortoise, no modification can be imposed on it through the contraction and expansion of its limbs, so in the case of Paraśiva there will not be any modification through the contraction and expansion of his Śakti. That is why it is called Avikṛtapariṇāmavāda. This very Avikṛtapariṇāmavāda has been proved by Śrī Reṇukācārya through an analogy of 'Paṭa' (cloth) :

"आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः ।
कुटीभावाद्यथा भाति पटः स्वस्य प्रसारणात् ॥"[95]

This is its meaning – Just as a 'paṭa' gets the form of a tent by its peculiar expansion and reverts back to

95. Si. Śi. 10.65

the form of a cloth (paṭa) by its contraction (folding), and no modification is found with regard to the form of 'paṭa' through its contraction and expansion, so Śiva, too, standing in the form of the world through the expansion of his Śakti, does not undergo any modification. Apart from this, His Worshipful Self has proved this Avikṛtapariṇāmavāda through the analogy of a tree thus :

"पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
तथा भूम्यादिरूपेण शिव एको विराजते ॥"[96]

The meaning of this has been presented by Śrī Maritoṇṭadārya thus :

"वृक्षो यथा कालशक्त्या विकारराहित्येन स्वान्तर्लीनस्वविजातीयपत्रपुष्पादिभेदविशिष्टत्वेन भाति तथा शिव एव स्वसमवेतशक्तितादात्म्यक्रोडीकृतभूम्यादिरूपेण प्रतिस्फुरणगत्या भातीत्यर्थः । तत्र धृत्या धरणिः, करुणया जलम्, उज्ज्वलतया तेजः, परमानन्दस्पन्देन वायुः, चिद्व्याप्त्या व्योम, चितिसङ्कोचचित्तविशिष्टो जीव इति विवेकः ।"[97]

[Just as the tree which remains the tree without undergoing any change while growing according to the power of time, appears as endowed with a variety of originally latent and yet dissimilar forms such as leaves, flowers, etc., so does Śiva himself appear, by way of his outward manifestation in the form of earth, etc., through the operation of his Māyā which is an intimate aspect of his Śakti (Vimarśaśakti). The discernment here is that of the earth (dharaṇi) is from

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96. Si. Śi. 10.66
97. Si. Śi. 10.66, Tattvapradīpikā

his fortitude (dhṛti), the water from his compassion (karuṇā), fire from his brilliance, the wind from the palpitation of his supreme bliss and the sky from the pervasion of his intelligence and that the individual soul (Jīva) is characterised by the mind with the contraction of understanding].

It may be objected saying since the tree is endowed with limbs there is the possibility of its transformation, but how can there be transformation of Paraśiva into the world, when he is not endowed with limbs ? If it is objected thus the answer is that the objection is not tenable, because of the existence of Paraśiva's Śakti in the form of the world. Paraśiva-brahman does not undergo transformation. Hence, it is propounded that the entire assemblage of Tattvas from Śakti upto Pṛthivī (earth) are of the nature of Śakti, as per the statement – "शक्तिरस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः"[98] (Śiva's Śakti is the entire world and Maheśvara is the possessor of that Śakti) :

"मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥"[99]

[Māyā should be known as Prakṛti (original matter) and Maheśvara is Māyin. This entire world is pervaded by his limbs (Tattvas)]

This divine Śruti also says that the world is of the nature of Śakti.

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98. Bra. Sū. Śrī. 1.4.10
99. Śve. U. 4.10

Paraśiva endowed with Śakti is the two-fold cause of world

There is no controversy as regards Paraśiva, who is in an inseparable relation with Śakti as held out by the aforesaid authorities, is the undivided instrumental-cum-material cause of the world. It may be objected here saying that all the systems accept Īśvara who is of the nature of intelligence, as the instrumental cause only. The 'Kulāla' (potter) who while shaping the pot does not assume the form of the clump of mud (clay), prepares the pot. Hence, how compatible it is to say that Paraśiva who is the instrumental cause is also the material cause ? If it is objected thus the answer is that it is not tenable, because just as by virtue of his lordship of the world the Paramātman is the instrumental cause known from Śruti – "विश्वाधिको रुद्रो महर्षिः"[100] (Rudra, the great sage is greater than the world), so there are Śrutis such as "सर्वं खल्विदं ब्रह्म"[101] (all this is Brahman), "सर्वो वै रुद्रः"[102] (all this is Rudra) which speak of him as the original matter (Prakṛti) and as of the form of the world. That is what Śrī Reṇukācārya has shown; Paraśiva's being the material cause of the world is told through the analogies of mud and thread :

"यस्मादेतत् समुत्पन्नं महादेवाच्चराचरम् ।
तस्मादेतन्न भिद्येत यथा कुम्भादिकं मृदः ॥

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100. Śve. U. 3.4
101. Chā. U 3.14.1
102. Mahānā U. 10.11

यथा तन्तुभिरुत्पन्नः पटस्तन्तुमयः स्मृतः ।
तथा शिवात्समुत्पन्नः शिव एव चराचरम् ॥"[103]

[Since this world consisting of the movable and the immovable is born from the Great God (Śiva), it cannot differ from him, just as pot, etc., cannot differ from clay. Just as the cloth which is born from threads is regarded as made up of threads, so is the world consisting of the movable and the immovable which is born from Śiva, is regarded as Śiva himself (Śiva-maya).]

In the same way, the Ācārya has propounded him as being the instrumental cause (of the world) in this stanza :

"जगत् सिसृक्षुः प्रथमं ब्रह्माणं सर्वदेहिनाम् ।
कर्तारं सर्वलोकानां विदधे विश्वनायकः ॥"[104]

[With a desire to create the world, the Lord of the universe first created Brahman as the maker of all the worlds and all beings.]

Further there is a śruti also as – "यथोर्णनाभिः सृजते गृह्णते च"[105] [Just as the spider creates (the web) and absorps it again]. Just as the spider itself, having become the instrumental-cum-material cause, turns out the web of threads and takes it back into itself, so Paraśiva, too, having become the instrumental-cum-material cause, creates the entire world and

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103. Si. Śi. 10.62, 64
104. Si. Śi. 2.13
105. Muṇḍ. U. 1.1.7

annihilates it through his inseparably associated Śakti. Thus Paraśiva's being the instrumental-cum-material cause of the world, is proved.

Still further, the Chāndogyopaniṣat declares that the knowledge of everything is obtained through the knowledge of 'the One' – "यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात्"[106] (just as through the knowledge of one clump of mud all that is made up of clay becomes known). In accordance with the analogy of the clump of mud given to support the view, if Brahman is regarded as the instrumental cause only, the knowledge of the entire world cannot arise through the knowledge of it (Brahman). The knowledge of the effect in the form of pot cannot arise with the knowledge of the potter, but it arises through the knowledge of the clump of mud which is the material cause. Hence, that Paraśiva, who is the instrumental cause, is also the material cause with inseparable Śakti who is free from impediments.

Thus it should noted that there is the relation of cause and effect (between Paraśiva and the world) on the ground that Paraśiva who is endowed with subtle 'cit' and 'acit' Śakti is the cause and the world which is endowed with gross 'cit' and 'acit' Śakti is the effect. This Śiva who is associated with Śakti displays his joy of cosmic sport by transforming himself into thirty-six Tattvas starting from Śiva and ending with the earth. At the termination of his cosmic sport he remains in

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106. Chā. U. 6.1.4

his self-same state by absorbing the entire universe in himself through the contraction of his Śakti.

Here this must be known : In this Vīraśaiva-siddhānta, which is otherwise known as Śaktiviśiṣṭā-dvaita, Śakti is the material cause and Śiva is the instrumental cause so far as the creation of the world is concerned. As between the moon and the moonlight so between Śiva and Śakti, absolute difference is not accepted. Hence, it is as good as propounding that Śiva is the undivided instrumental-cum-material cause of the world.

The world is real

This world which of the nature of passtime of Śiva and Śakti, is made up of Śiva and Śakti.[107] Hence as in the case of Śiva and Śakti so in the case of the world, reality is accepted. That is why Śrī Reṇukācārya declares the reality of the world by propounding Śiva's pervasion of the world through such statements as – "शिवतत्त्वात्समुत्पन्नं जगदस्मान्न भिद्यते".[108] The world which is born from the Śivatattva is not different from him, "तथा शिवात्समुत्पन्नं शिव एव चराचरम्"[109] (in the same way,

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107. शक्तिरस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः ।
शक्तिस्तु शक्तिगद्रूपाद् व्यतिरिक्ता न क्वचित् ॥ (Bra. Sū. Śrī. 1.4.10)
[The entire world is Śakti and Maheśvara is Saktimān. Since Śakti is Saktimān in form. She is not different from him].

108. Si. Śi. 10.63

109. Si. Śi. 10.64

the world of the movable and the immovable, which is born from Śiva is Śiva himself).

Śiva himself who is endowed with Śakti transforms himself into three forms as the Bhoktṛ (enjoyer), the Bhojya (object of experience) and Prerayitṛ (inspirer) due to the difference in the guṇas, Sattva, etc., of the Māyāśakti. So it is told by Śrī Reṇukācārya :

"भोक्ता भोज्यं प्रेरयिता वस्तुत्रयमिदं स्मृतम् ।
अत्र प्रेरयिता शम्भुः शुद्धोपाधिर्महेश्वरः ॥
संमिश्रोपाधयः सर्वे भोक्तारः पशवः स्मृताः ।
भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम् ॥"[110]

[Thus with the adjunct of pure Sattvaguṇa Śiva is the inspirer (prerayitṛ), with the adjunct in the form of impure Sattvaguṇa, the Bhoktṛ is Pasu, and with the adjunct in the form of Tamoguṇa, it is Bhojya.] This being the declared opinion, one only is regarded as of three forms. Hence, in the Vīraśaiva-darśana, the reality of Jīva and Jagat is accepted as in the case of Śiva. Śrīpati Paṇḍitārādhya, the Bhasyakāra (the author of Śrīkarabhāṣya on the Brahmasutra) has established the reality of 'Śiva-jīva-jagat' by citing the following Āgama statement :

"जीवः सत्यं जगत् सत्यं शिवः सत्यं स्वभावतः ।
तयोरभेदः सत्यं वा क्रिमिभ्रमरयोरिव ॥"[111]

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110. Si. Śi. 5.37-38
111. Bra. Sū. Śrī. 1.3.4

[Jiva is true, the world is true, Śiva is true true to his nature. The non-difference between them is true as between the worm and the bee]. Therefore, in this darśana, on the authority of hundreds of Śruti statements such as "सर्वं खल्विदं ब्रह्म"[112] (all this is Brahman), "सर्वो वै रुद्रः"[113] (all this is, indeed Rudra), the nature of being Śiva-Śakti in the case of the world is accepted through the relation of the main common functions (pañcakṛtyas).

Abhāsavāda of the Kāśmīra Śaivas

The Kāśmīra Śaivas have decided the process of creation through 'Abhāsavāda' (theory of appearance). Here, it is accepted that Paraśiva himself who surpasses the world appears as the universe by virtue of his own free choice according to the maxim of the ocean and the waves (sāgarataraṅganyāya). Hence, this 'Abhāsavāda' is not the same as Mithyāvāda (theory of illusion) of the Advaitavādins. Just as the water, which happens to be the ocean in form appears in the form of waves due to its agitation by the wind, so does Paraśiva, who is full of bliss, appears in the form of the world through his Śakti who is of the nature of vibration. Hence, although there is difference in usage between surpassing the world (viśvottīrṇatva)

112. Chand. U. 3.14.1
113. Mahānā. U. 10.11

and pervading the world (visvamayatva), yet in reality both are the same in form.[114]

According to the statement of Tantrāloka, viz., "शिवः परमकारणम्"[115] (Śiva is the supreme cause), in this 'Siddhānta', Śiva wants nothing other than his desire (svecchā = sisruksā) in the creation of the world. His very desire – "I should become many" appears as the world consisting of a variety of forms such as pot, cloth, etc.[116] The fact that the creation of the world is by virtue of his desire only, is corroborated by the analogy of the yogins in the following stanza :

योगिनामपि मृद्बीजे विनैवेच्छावशेन यत् ।
घटादि जायते तत्तत् स्थिरभावक्रियाकरम् ॥[117]

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114. "यथाम्बुधेस्तरङ्गाणां चैक्येऽपि व्यवहारभेदस्तथा शिवस्य विश्वस्य च" (Śi. Dṛ.Vṛ.,p.113) [Just as there is difference in usage between the ocean and the waves, in spite of their being one only, so is it between Śiva and the Viśva].

115. Tantrā. 1.88

116. एष चानन्दशक्तित्वादेवमाभासयत्यमीन् ।
भावानिच्छावशादेषां क्रिया निर्मातृतास्य सा ॥
इत्थं तथा घटपटाद्याकारजगदात्मना ।
तिष्ठासोरेवमिच्छैव हेतुकर्तृकृता क्रिया ॥ (Sa. Da. Saṁ. pp. 196-197)
[Śiva (eṣa) due to his being endowed with the power of bliss (चानन्तशक्तित्वात् – another reading endowed with infinite power), he makes all the objects shine. He has the power to create all objects though the power of his desire (Icchāśakti) only. The power of action (Kriyāśakti) is that which is originated from him who is the prompting agent and who desires to remain in the form of the world consisting of pot, cloth, etc.].

117. Sa. Da. Sam. p. 197

This is the meaning – Just as it is heard in the Purāṇas that the yogins, who are accomplished in their will-power, create the pot, even without clay, through their very desire, to fulfil their purpose of getting water, etc., and similarly create a tree without any seed, so it is established that Śiva, too, creates the world through his very desire without depending upon Prakṛti, atoms, etc. It is told by Vasuguptācārya as :

"निरुपादानसंभारमभित्तावेव तन्वते ।
जगच्चित्रं नमस्तस्मै कलानाथाय शूलिने ॥"[118]

[I offer saluations to the Śūlin (Śiva), the lord of kalā (the digin of the moon), who creates the portrait of the world without the collection of causal material and without a canvas.]

In this Siddhānta, according to the Śivasūtra statement, viz., "नर्तक आत्मा"[119] (Paramatman is a dancer), Śiva is said to be a dancer. Kṣemarāja interprets this sūtra (aphorism) and corroborates Śiva's being a dancer thus :

"अन्तर्विगूहितस्वस्वरूपावष्टम्भमूलं तत्तज्ञागरादिनानाभूमिकाप्रपञ्चं स्वपरिस्पन्दलीलयैव स्वभित्तौ प्रकटयतीति नर्तक आत्मा"[120]

[He (Ātmā = Paramātmā) displays the world which plays various roles as waking state, etc., of the things originating with their respective forms

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118. Ibid. p. 199
119. Śi. Sū. 3.9
120. Śi. Sū. Vi. 3.9

hidden in him, through the sport of vibration in him (Śakti) with himself as the canvas (stage). Thus he is a dancer].

Hence, it is Śiva himself who appears in the form of the world on the canvas of his 'cit' (Cicchakti) through his power of freedom. That is why in the world, whatever that is seen, all that is the display of his power of freedom. According to the statement, viz., "शक्तयोऽस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः"[121] [His Śaktis are the entire world and the possessor of those Śaktis is the Maheśvara], the creation is through expansion of Śakti and delusion is through the contraction of Śakti, as accepted in Vīraśaiva-darśana also. This theory of contraction and expansion of Śakti of these philosophers supports the theory of undivided instrumental-cum-material cause, because Śiva and Śakti are not separate. Just as the activity of sport is the very nature of children, so are the five cosmic actions (pañcakṛtyas) the very nature of Śiva. He stands playing with his five cosmic actions. Hence, it is possible to say, according to the Kāśmīra-śaiva-siddhānta, that the five cosmic actions form the 'svarūpalakṣaṇa' of Śiva. This is said to be 'taṭastha-lakṣaṇa' by the Vīraśaivas.

A Critique of Avikṛtapariṇāmavāda and Ābhāsavāda

Just as the reality of the world, which is the display of Śiva and Śakti, is accepted by the Vīraśaivas

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121. Śi. Sū. Vi. 3.9., p. 89

so is it accepted by the Kāśmīra-śaivas. Just as it is propounded by the Kāśmīra-śaivas that the basic canvas for the portrait of the world is Śiva, so is it said by the Vīraśaivas also. Thus it is said :

"त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये ।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः ॥"[122]

[I bow down to Śiva, the Brahman, characterised by 'sat', 'cit' and 'ānanda', who is the veritable canvas for drawing a picture in the form of the abundance (rich variety) of the three worlds].

Through the perusal of this (all that is told above), in the 'Avikṛtapariṇāmavāda' of the Vīraśaivas and the 'Ābhāsavāda' of the Kāśmīraśaivas, there arises conceptual agreement with regard to the matters that the world is the expansion of Śakti, that Śiva characterised by Śakti is the undivided instrumental-cum-material cause, that the world is real and that Śiva forms the canvas for the portrait of the world. This is the point of difference between them : That Śiva's being the cause of the creation, etc., of the world is said to his 'taṭasthalakṣaṇa' by the Vīraśaivas, while it is called his 'svarūpalakṣaṇa' by the Kāśmīra-śaivas.

Satkāryavāda of the Siddhānta-śaivas

The Siddhāntaśaivas accept 'Satkāryavāda' with regard to the process of creation. This is their view :

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122. Si. Śi. 1.1

Since what does not exist cannot come into existence, just as the prior-existing curds evolves from the milk and the prior-existing butter-milk emerges from the curds, so the effects in the form of 'Kalā', etc., which had their prior-existence in the Māyāśakti in a subtle form during the great delusion, get themselves evolved at the commencement of creation. Since Aghora-śivācārya has told that "एष च सत्कार्यवादोऽस्माभि-र्मृगेन्द्रवृत्तिदीपिकायां विस्तरेण साधितः"[123] (this satkāryavāda has been proved in detail by us in our Mṛgendravṛtti-dīpikā), those details can be seen there only by those who are interested in them. From the point-of-view of 'Satkāryavāda', that Māyā herself who gets the designations of creation and delusion by virtue of the difference in the conditions of 'Kalā', etc., transforms herself in the form of the effects such as 'Kalā', etc., is what is known as Satkāryavāda. This theory is also called as 'Pariṇāmavāda'. Here 'pariṇāma' means the attainment of a different condition by discarding the prior condition, like the form of curds in the case of milk.[124] It should be understood here that the

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123. Ta. Saṁ. Dī., Ślo. 26

124. परिणामो हि वस्तूनां पूर्वावस्थापरिच्युतेः ।
अवस्थान्तरसम्प्राप्तिः क्षीरस्य दधिभाववत् ॥
दध्नश्च तक्रवत्तत्र तक्रावस्था निरूप्यते ।
न दध्नो नापि दुग्धस्य पूर्वावस्थे हि ते मते ॥
सदवस्थं हि वस्त्वेकं पूर्वं क्षीरं ततो दधि ।
पश्चात्तक्रं तथा माया विचित्रपरिणामतः ॥
तत्त्वतात्त्विकभावानामुपादानमनश्वरम् ॥ (Ra. Tra., Ślo. 35-38) →

transformation of Māyā, which is told here, is not in its entirely, as in the case of milk, but in some part of it according to the maxim called 'Ghṛtakīṭanyāna' (dissimilar modification into a worm in a part of liquid ghee). It is told by Sri Aghoraśivācārya as : "यद्येवं क्षीरवत् सर्वात्मना परिणामादनित्यत्वं मायायाः, तन्न, सर्वथा दृष्टान्तासंभवात् परिणामित्वमात्र एवास्य दृष्टान्तत्वम् । ततश्च धृतकीटन्यायेनैकदेशे-नैव माया परिणमत इत्यदोषः ।"[125] [If it is so, since the transformation of Māyā is in her entirety as in the case of milk (transforming into curds), Māyā should be regarded as non-eternal (anitya). This objection is not tenable, because the analogy (dṛṣṭānta) is not at all possible to get. The analogy is meant to show as to what undergoes transformation (pariṇāmin). Then since Māyā undergoes transformation in a part of it as per the maxim called 'Gṛtakīṭanyāya', there is nothing wrong].

Thus the theory of undivided instrumental-cum-material cause (of the world) which is accepted by the Vīraśaivas and Kāśmīra-śaivas, is not accepted by these Satkāryavādins. They say that if Īśvara is

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→ [Pariṇāma (transformation) stands for the assumption of another form after discarding the former form, as the form of curds in the case of the milk, as the form of buttermilk in the case of curds, when the state of buttermilk appears, it is of neither curds nor of milk; those two are only the former states. One object only which was formerly milk and then becomes curds and then buttermilk. Similarly Māyā undergoes various transformations].

125. Ra. Tra. Tī, Ślo. 38

regarded as the material cause, then it would amount to his being the object of transformation and his nature would be lacking in consciousness and the entire world which happens to be his aquisition would become unconscious in nature. That is why Śakti also, who is inherent in him, cannot be the material cause. If it is an apparent illusory modification, then the world should be regarded as unreal. This is not desirable. It cannot be said that it is as it arises, because it is not possible to conceal the world which is established by all the means of valid knowledge.[126] Hence, just as, in the world, the rod, wheel, etc., are the assisting (instrumental) causes, all the three causes (Samavāyi, Asamavāyi and Nimitta) are necessary. They who accept this say that Īśvara is the instrumental cause (nimittakāraṇa), Bindu or Māyā[127] the material cause

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126. नास्ति शक्तिरूपादानं चिद्रूपत्वाद्यथा शिवः ।
परिणामोऽचितः प्रोक्तश्चेतनस्य न युज्यते ॥
चितो विवर्त एवोक्तस्तथात्वे कार्यशून्यता ।
सर्वप्रमाणसंसिद्धं चिद्विवर्तः कथं जगत् ॥

[Śakti is not the material cause, because she is of the nature of consciousness like Śiva. Transformation (pariṇāma) is said to be of an unconsciousness object; it does not concern anything which is endowed with consciousness. It is only the unreal (illusory) modification that is told about something with consciousness. In that case, the effect is a nought. How can there be illusory modification in the case of the world which is established by all the valid means of knowledge].

127. "शुद्धेऽध्वनि शिवः कर्ता प्रोक्तोऽनन्तोऽसिते प्रभुः" (वि. ३.२७) इति किरणागमवचनमनुस्मृत्य भगवान् शिवो बिन्दुमुपादाय शुद्धसृष्टिमातनुते,→

and destiny (the unseen) of the created beings the assisting cause. Thus it is said in the Pauṣkarāgama :

"निमित्तमीश्वरस्तेषामुपादानं च बिन्दुराट् ।
नृकर्म सहकारि स्यात् कार्यमेतत् त्रिहेतुकम् ॥"[128]

[Among them (causes), Īśvara is the instrumental cause, Bindurāṭ (rāṭ = king) the material cause and the fund of merits and sins (karma) of men (beings) the assisting cause. Thus this effect has a triad of causes.]

In this siddhānta, it is accepted that Śakti of the instrumental cause, viz., Īśvara, is the cause, as per the Āgama statement, viz., "करणं च न शक्त्यन्यच्छक्तिर्नाऽचेतनाचितः"[129] [the cause is not other than Śakti and that Śakti of the conscious one (Śiva) cannot be bereft of consciousness]. It should not be contended that in the absence of instruments such as sense organs, etc., one being a creator cannot be established, because like the power of attracting iron, etc., in the case of a magnet without sense organs, it is compatible. It is

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→ अनन्तश्च मायामुपादायाऽशुद्धसृष्टिम् । (लु.सं.भा.२, उपो. पृ.१२९-१३०)
[As per the statement of Kiraṇāgama, viz., "Lord Śiva is the creator in the path of pure creation, while Ananta is the Lord in impure creation" (Vi. 3.27), Lord Śiva is the creator bringing out pure creation by making use of 'Bindu' as the material cause, while Ananta is so bringing out impure creation by making use of 'Māyā' as the material cause (Lupta. Saṁ. part 2, Upo. pp. 129-130)].

128. Lupta. Saṁ., part 2, pp. 129-130

129. Mṛ. Vi. 3.4

said in the Kiraṇāgama as – "शल्याकृष्टिकरो दृष्टो ह्यक्षहीनोऽपि कर्षकः"[130] [The magnet, although it is without sense organs is found to attract a pin (any iron-made object)]. Hence, in the case of Śiva, as in the case of a yogin, the very desire is the instrument. In that context the Tattvaprakāsa saying "सोऽनादिमुक्त एको विज्ञेयः पञ्चकृत्यतनुः"[131] (He alone, who is liberated from beginningless times and who has the five Mantras as his body, should be known), has told that he (Śiva) has Pañca-brahmamantras as his body. In reality, Īśvara has been without a body. This is only a metaphorical (secondary) usage here to show that the five powers consisting of Īśana, etc., are useful like the body in the five cosmic activities (of Paraśiva). Thus it is told by Aghora-śivācārya as "अतः पञ्चब्रह्मात्मिकाः पञ्चकृत्योपयोगिन्य ईशानाद्याः शक्तय एव शरीरकार्यं कुर्वाणास्तनुरित्युपचारादुच्यन्ते"[132] [Hence the five powers (Śaktis) Īśana, etc., which are in the form of five Mantras serving the purpose of five cosmic activities (of Śiva), are metaphorically (seconderily) told as the body as they serve the purpose of a body].

It is told by Mādhavācārya, also as :

"परमेश्वरस्य हि मलकर्मादिपाशजालासंभवेन प्राकृतं शरीरं न भवति, किन्तु शाक्तम् । शक्तिरूपैरीशानादिभिः पञ्चभिर्मन्त्रैर्मस्तकादिकल्पना-यामीशानमस्तकस्तत्पुरुषवक्त्रोऽघोरहृदयो वामदेवगुह्यः सद्योजातपाद्

130. Lupta. Saṁ. part 2, Upo. p. 126
131. Ta. Pra. Ślo. 6
132. Ta. Pra. Vṛ. Ślo. 6

ईश्वर इति प्रसिद्ध्या यथाक्रममनुग्रहतिरोभावादानलक्षणस्थितिलक्षणोद्भव-लक्षणकृत्यपञ्चककारणं स्वेच्छानिर्मित तच्छरीरं न चास्मच्छरीरसदृशम्"[133]

[Since, in the case of Parameśvara, there is no association with nets of tethers such as karma, there is no 'prākṛtaśarīra' (a body derived from Prakṛti), but there is only Śaktaśarira (a body made up of Śaktis). In the case of Īśvara it is imagined that he has the limbs, head, etc., made up of Śaktis in the form of five Mantras such as Īśāna, etc. Īśvara who is well known as having Īśānamantra as his head, Tatpuruṣa-mantra as his face, Aghoramantra as his chest (heart), Vāmadevamantra as his private parts and Sadyo-jātamantra as his feet. Those five Mantra forms become the causes for the five cosmic activities (of Paraśiva), viz., Anugraha, Tirobhāva (Tirodhāna), Saṁhāra (taking in ādāna form), Sthiti (form of existence), and Sṛṣṭi (form of creation – udbhava). Hence, that Śarīra (body) of Śiva which is wilfully created from out of himself, is not like our body].

Where, again, the association of body, senses, etc., is mainly heard of him from such words as Pañcavaktra (five-faced), Tripañcadṛk (three-eyed or five-eyed), it should be understood as relevant for the purpose of meditation, worship, etc. It is said by Aghora-śivācārya as – "ध्यानमेवेश्वरस्य पञ्चवक्त्राद्याकारः श्रूयते, निराकारे ध्यानपूजाद्ययोगात्"[134] This is the import (of

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133. Sa. Da. Saṁ., pp. 178-179

134. Ta. Pra. Vṛ. Slo. 6

what is said) : Worship is a kind of service. Service is then of three types as physical (kāyika), vocal (vācika) and mental (mānasika). The intellect (buddhi) does not reach a formless object. The grasping of an object through intellect consists in the grasping of a form similar to that of an object. Then the mental service in the form of meditation, etc., cannot arise. The very fact that it cannot be grasped as an object by the intellect, shows that the vocal service such as recitation, prayer, etc., cannot be possible. It is obvious that, in the case of a formless object, there is no possibility of physical service in the form of offering 'pādya' (water for the feet), 'arghya' (water for sipping), etc.

On considering all this what is understood is this : Śiva, being endowed with five Mantras as his body, carries out the five cosmic activities, creation, protection, destruction, concealment and liberating (souls) and with a body of divine form he is the worshipped to confer favours on the devotees. Such is Śiva who is the instrumental cause in his five cosmic activities, Śakti in the form of 'Bindu' is the material cause and the karma (desting) of the beings to be created is the assisting cause.

This should be known here : In the Siddhānta-śaivadarśana, two Śaktis are accepted in the case of Śiva. One of them is the Inherent (Samavāyinī) Śakti and the second one is the Accepted (parigraharupā) Śakti. The Śaktitattva itself which is inherent in him (Śiva) is Cicchakti. She is the Sakti who is his very nature (svarupa) and she is ever inherent in Paraśiva.

She is without any form like Śiva. The second one who is of the nature of 'parigraha' is without consciousness and characterised by transformation. She is alone called 'Bindu'. As regards Bindu also twofoldness is accepted as Śuddha and Aśuddha. There Śuddhabindu is said to be Mahāmāyā and Aśuddhabindu, Māyā. Mahāmāyā is the material cause of those that belong to 'Śuddhādhvan'[135] and Māyā is the material cause of those that belong to 'Aśuddhādhvan'. Just as some action (movement) arises in the iron piece due to the contact of the magnet, so does arise the flurry of movement in the 'Bindu' due to the viscinity of Śiva who is characterised by Cicchakti. This is what Aghora-śivācārya propounds.[136] Sadyojyoti-śivācārya also propounds that Śiva who is endowed with Cicchakti brings about creation by creating agitation in Bindu called Māyā. Thus it is said :

"निर्मुक्तातिशयैश्वर्यो मायां विक्षोभ्य शक्तिभिः ।
भोगिनां भुक्तये विश्वं विचित्रं कुरुते शिवः ॥"[137]

[Śiva, who is free from intensive overlordship creates agitation in Māyā through his Śaktis and

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135. जायतेऽध्वा यतः शुद्धो वर्तते यत्र लीयते ।
स बिन्दुः परनादाख्यो नादबिन्द्वर्णकारणम् ॥ (Ra. Tra. Ślo. 22)
[That from which pure path emerges and in which it is obsorbed again, is the Bindu, known also as Paranāda, the cause of Nāda, Bindu.....].

136. "ततश्चायस्कान्तशक्तेरिवायसि शिवशक्तेः सन्निधिमात्रेण बिन्दाविव क्रियावेशः ।" (Ra. Tra. Tī. Ślo. 22)

137. Mo. Kā., Ślo. 2

fashions the multifarious universe for the experience of the beings (who desire to exhaust karma)].

This matter is told by Śrīkaṇṭhasūri also. Thus it is said :

"बिन्दुः प्रलीनकार्योऽसौ शिवशक्तिसमीरितः ।
सर्गाय स्थितये स्रष्टृप्रपञ्चविलयाय च ।
चिरस्थापितविश्वो हि बिन्दुरेव प्रवर्तते ॥"[138]

[This Bindu with the effect (in the form the world) merged in it, is agitated by Śiva's Śakti for the purpose of creation, protection and absorption of what is created. With the universe established steadily Bindu alone continues.]

Thus it is decided that in the creation, etc. of the world, Śiva is the instrumental cause and 'Bindu' is the material cause.

Critical evaluation of Avikṛtapariṇāmavāda and Satkāryavāda

The Vīraśaivas who put forward 'Avikṛtapari-ṇāmavāda' have cited 'Ghṛtakāṭhinyanyāya' in the context of the creation, the Siddhānta-śaivas have accepted 'Ghṛtakīṭanyāya'. Through this the difference between the two theories appears very clearly. 'Gṛtakāṭhinya' means attainment of another condition in the form of solidification in some part of limitless (liquid) ghee (a case of transformation into some thing

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138. Ro. Tra. Ślo. 307-308

of the same species – sajātīya pariṇāma). 'Ghṛtakīṭa-nyāya' (on the other hand) means a modification into something like worm of the other species (vijātīya-pariṇāma) in the limitless (liquid) ghee. Thus it is clear that in the Vīraśaiva-siddhānta, creation means the attainment of another state (condition) of Paraśiva who is endowed with Śakti, without any modification, while in the siddhānta-śaiva-darśana, it is the modification of Śakti called Bindu into something of a dissimilar species.

Just as in the creation of the world the Siddhānta-śaivas accept the destiny of the beings that are being created as the assisting cause (Sahakārikāraṇa), so is it accepted by the Vīraśaivas also.[139] Hence, in this regard the two systems have the same opinion. Thus in all the three theories advanced to organise creation, viz., Avikṛtapariṇāmavāda, Ābhāsavāda and Satkārya-vāda, the reality of the world is accepted.

Critical evaluation of creation as cosmic sport

If there is any purpose in Īśvara's performance of creation, his being eternally contented is lost, if there is no purpose it would amount to an attempt of a dullard. The removal of such an objection is done

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139. चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः ।
जात्यायुर्भोगवैषम्यकारणं कर्म केवलम् ॥ (Si. Śi. 5.45)
[The embodied souls revolve in the manner of a wheel's rim. The cause for disparity as regards species, duration of life and experiences in the fund of karma (adṛṣṭa) alone].

in the Śaktiviśiṣṭadvaita-vedānta through the theory of cosmic sport. Here two states of Paraśiva are accepted – one, the state of cosmic sport (Līlāvasthā) and two, the self-same state (Kaivalyāvasthā). There, the 'Kaivalyāvasthā' is that which is without any activity and 'Līlāvastha' consists in the doing of five cosmic activities (Pañcakṛtyas). This is what is told by Śripatipaṇḍitārādhya the author of Śrikarabhāṣya : "शिवस्य परब्रह्मणः कदाचिल्लीलाविलासः, कदाचित्कैवल्यं स्वयमेवावस्थानं च निर्णीयते । यथा लोके सर्वैश्वर्यधैर्यवीर्यपराक्रमधुर्यस्य सप्तद्वीपपरिवृतसर्वमण्डलाधीश्वरस्य महाराजस्य कदाचिद्विलासेन कार्यारम्भकत्वं कदाचित्तूष्णीमवस्थानं च दृश्यते । किञ्च, सर्वेषां चेतनानां यथा स्वाभाविकत्वेन प्राणापानादिवायुसञ्चारः, तथा परमानन्दकन्दस्य परमशिवस्य स्वभावेन जगज्जन्मादिकार्यानुसरणं वा स्यात् । सम्प्राप्तसर्वकामस्य परमानन्दस्वभावस्य शिवस्य स्वलीलया जगज्जन्मादिकार्यारम्भव्यापारवत्त्वम्, प्रलयादूर्ध्वं पुनः सृष्टिपर्यन्तं स्वयमेवावस्थानं च ।"[140] [It is decided that in the case Paraśiva-brahman, there is sometimes the diversion of cosmic sport and sometimes exlusiveness in his self-same state. This is like what is seen in the world in the case of an emperor who is foremost in all-inclusive wealth, boldness, prowess and valour and who is the overlord of all the circle of kings which is surrounded by seven islands, in as much as his taking recourse to some endeavour with pleasure sometimes and sometimes remaining silent without doing anything. Further, just as in the case of all the sentient beings the movement of air such as prāṇa, apāna, etc., goes on naturally (without effort), so it is

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140. Bra. Sū. Śrī., 2.1.33

in the case of Paraśiva who is the bulb (kanda) of supreme bliss, the pursuit of activities such as the creation, etc., of world should go on in a natural course. In the case of Śiva who has fulfilled all desires and who is of the nature of bliss, the pursuit of activities such as the creation, etc., of the world is by way of his cosmic sport and after dissolution of world (pralaya) upto next creation, he remains in his self-same state].

The word Līlā (sport) means that action which can be accomplished with a little effort, which has the completion of what is to be done only as its fruit and which is not meant for the fulfilment of anything intended by the doer. In the present case also, since the accomplishment of the five cosmic activities is only by virtue of Paraśiva's will, the fulfilment of those is possible through a little effort and since in their accomplishment, there is absolutely no fulfilment of any purpose of Paraśiva, the fruit is only the completion of what is to be done and there is absolutely no intention of the doer to be fulfilled in it. His Holiness Śivayogi-śivācarya propounds that the creation of the world is only by way of (Paraśiva's) will, and tacitly indicates that it was accomplished by a little effort and that it was by way of a cosmic sport (by Śiva), when he says :

"स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे ॥"[141]

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141. Si. Śi. 1.6

[Salutations to Śambhu along with his inherent Śakti (Ambā, ambaya saha sāmbaḥ, tasmai), who assumes many forms according to his free will and who acts according to his free will and who created the three world according to his free will.]

This is what is intended : For the purpose of those pursuits which are different from 'sport' (līlā), there is the necessity of focussing some particular purpose, but those actions which are in the form of sport, do not require any purpose. Just as in the world, in the case of a king or in the case his minister, etc., whose aspirations are all fulfilled, the pursuit of sport, etc., is without any purpose in view, so it is in the case of Īśvara (Śiva).

It may be objected as to how this great (extensive) creation of the world can be called a 'sport'. Here the answer is : True, this creation of the world appears great (extensive) for us who are of a little knowledge and a little ability. But in the case of Īśvara who is omniscient and omnipotent, it is nothing but sport only. Although some or the other purpose can be possibly imagined in the case of worldly sports, but it cannot be so in case of Īśvara's (cosmic) sport, because his being eternally contented is propounded on the authority of the statement, viz., "आप्तकामस्य का स्पृहा"[142] (what could be any desire in the case of one whose aspirations are all fulfilled). In that case, it cannot be contended that there is no intention to proceed,

142. Mā. Kā. Āgama., 9

because in the śruti statements, viz., "यतो वा इमानि भूतानि जायन्ते"[143] (from whom these beings are born) we hear about the intention to proceed in the case of Īśvara. It is not the pursuit of a mad man, because his omniscience is told by such a sruti statement as "यः सर्वज्ञः सर्ववित्"[144] (he who is omniscient, all-knower). Hence, it is very clear that the creation of the world is only a (cosmic) sport (of Paraśiva). His Holiness Bādarāyaṇa also has corroborated that the creation of the world is only a cosmic sport by saying "लोकवत्तु लीलाकैवल्यम्"[145] (it is sport or exlusiveness as in the world).

In the Kāśmīra-śaiva-darśana also, this "theory of sport" (Līlāvāda) is accepted. They (Kāśmīra-śaivas) too, do not admit any personal purpose in the case of Paraśiva who is filled with supreme bliss. Although there is no personal purpose to be served he is ever truly engaged in displaying his cosmic sport called five-fold activity through his Icchāśakti in the form of absolute freedom called excessive bliss. Hence, here in this (Kāśmīra-śaiva)-siddhānta he is called a 'dancer'.[146] His cosmic sport in the form of dance does not end anytime. These philosophers who accept 'Līlāvāda', do not admit the self-same exclusive

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143. Tai. U. 3.1
144. Muṇḍ. U. 1.1.9
145. Bra. Sū., 2.1.33
146. "नर्तक आत्मा" (Śi. Sū. 3.9)

state (of Paraśiva), while Vīraśaivas do accept it. Thus there is difference between them.

In the Siddhānta-śaiva-darśana also the creation is Śiva's cosmic sport only. Although Paraśiva has personal purpose to be served, as favouring (Anugraha) the beings (paśus) is stated to be the purpose. Here by the word favouring (Anugraha), Bhoga (enjoyment) and Mokṣa (liberation) are meant. 'Bhoga' is the experience of pleasure and sorrow and Mokṣa is unsurpassable bliss. So it is said by Bhojadeva :

"भुक्तिं मुक्तिमणूनां स्वव्यापारे समर्थताधानम् ।
जडवर्गस्य विधत्ते सर्वानुग्राहकः शम्भुः ॥"[147]

[Śambhu, who confers favour on all, grants enjoyment and emancipation (bhukti and mukti) on the atomic souls and creates the power to admit themselves in their activity in the case of insentient class of objects.]

It may objected thus : Although as regards granting of emancipation, it is possible to take it as 'conferring of favour', how can it be taken as 'conferring of favour' in the case of subjecting the beings to experience worldly pleasure and sorrow? After removing this doubt, Śrī Kumāradeva has justified both of them as 'conferring of favour' and he who confers them as the one granting favour (anugraha and anugrāhaka). Thus it is : "ननु सुख-

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147. Ta. Pra. Ślo. 35

दुःखानुभवप्रदानस्य कथमनुग्रहरूपत्वम्, नित्यनिरतिशयानन्दे विद्यमाने विषदूषितमध्वन्नकल्पसुखलेशप्रदानस्यानुग्रहरूपासम्भवात् । दुःखानुभव-प्रदानस्याननुग्रहरूपत्वं सर्वेषां सम्मतमेवेति चेत्? उच्यते, सुखानुभवस्य तथाभूतस्यापि नित्यसुखरागोत्पादद्वारेणापवर्गहेतुतयाऽनुग्रहरूपत्वम्, दुःखा-नुभवस्यापि संसारवैराग्योद्वेगजननद्वारेणापवर्गहेतुतयाऽनुग्रहरूपत्वमिति तत्प्रदातुरनुग्राहकत्वम्"[148] [It may objected as to how the granting of the experience of pleasure and sorrow can be a favour ? When there is eternal and unsurpassable bliss, the granting a bit of pleasure which is like honey-rice polluted by poison cannot be a form of favour at all. As regards the granting of sorrow, all are in favour of considering it as a disfavour. If it is objected as above, the answer is given here : Even though the experience of pleasure is of that type, yet it is a form of favour as it can be means to emancipation through the awakening of eternal pleasure. The experience of sorrow can be means of emancipation through the awakening of an eagerness of detachment from mundane life. Thus he who grants both of them is one who is the doer of favour].

Critical assessment of view that Bhoga and Mokṣa are Śiva's favour

It may be objected that between favours of Bhukti and Mukti, more important is Niḥśreyas (Mukti or Apavarga). That itself (Niḥśreyas) should be granted but not that unimportant one in the form Bhoga. With this enquiry in mind, it is told by Śrī Kumāradeva himself : "सत्यं संसारनिवृत्त्यात्मकापवर्गप्रदानमेव मुख्यानुग्रहो न

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148. Ta. Pra. Tā., Ślo. 35

भोगप्रदानम्, तथापि जात्यायुर्भोगफलानां कर्मणामनादिभूतानां फलभोगं विना नाशासम्भवात् तन्नाशं विना निःश्रेयसानुपपत्तेस्तदर्थमेव भोग-प्रदानमङ्गीकरणीयम् ।"[149] [It is true that the granting of Apavarga, which consists in the termination of mundane life, is the main favour, but not the granting of Bhoga. Still as regards the different types of 'Karma' which have birth, duration of life and enjoyments as their fruits and which persist from beginningless times cannot be exhausted without the experience of their fruits. Hence, without their exhaustion, Niḥśreyas cannot be compatible. It is for that purpose only the granting of Bhoga should be necessarily accepted].

Hence, Śiva who is free from the beginningless 'Malas' and who on that count free from attachment and hatred, grants bondage and emanciation, impartially, according to the eligibility of the souls. Śrī Aghora-śivācārya justifies the appropriateness of the connotation of both Bhoga and Mokṣa as 'Anugraha' (favour), by explaining the statement of Śrīkaṇṭha[150] as : "लोके यथैकाकार एवार्कः स्वसन्निधानेन द्रवत्व-योग्यस्य मधूच्छिष्टस्य द्रवतां शोषत्वयोग्यायाश्च मृदः शुष्कतां करोति,

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149. Ta. Pra. Tā, Ślo. 36

150. यथा मधूच्छिष्टमृदोरनपेक्षः क्षणेन च ।
द्रवताशुष्कताहेतुरविकारोऽपि भास्करः ॥
तथा समासमात्मीयपुण्यापुण्याख्यकर्मणाम् ।
अणूनामविकारोऽपि बन्धमोक्षकरः शिवः ॥ (Ra. Tra. Ślo. 313-314)
[Just as in the case of wax and clay, the sun, without being partial, is the cause of liquifying and drying them,→

तथा शिवोऽपि पक्वमलानां मोक्षयोग्यानां मोक्षं करोति अपक्वमलानां बन्धयोग्यानां तत्पाकार्थं बन्धं करोतीत्यविरोधः"[151] [Just as in the world the sun, who is in one form (remains unchanged), changes through his presence, the wax, which is fit to be liquified, into liquid and the clay which is fit to be dried up into dried mud, so does Śiva grants Mokṣa to those whose 'Malas' are ripened and who are on that count fit to be emanciated and grants Bandha to those whose 'Malas' are not yet ripened and who on that count fit to be bound, in order that their Karma becomes ripened. Thus there no contradiction whatever].

The 'Anugrahavāda' (the theory that creation is for the favour of beings) which is accepted along with 'Līlāvāda' by the Siddānta-śaivas, is acceptable to the Vīraśaivas also. That is why Śrī Reṇukācārya propounds the types of Karma as the cause with regard to the variations in the Bhoga of the beings and indicates the 'Anugrahavāda' by saying that their Mukti is through the favour of Śiva, as given below :

"जात्यायुर्भोगवैषम्यकारणं कर्म केवलम् ।
देहिनां प्रेरकः शम्भुर्हितमार्गोपदेशकः ।
पुनरावृत्तिरहितमोक्षमार्गोपदेशकः ॥"[152]

→ himself remaining unchanged, so is Śiva the cause of Bandha and Mokṣa, himself remaining unchanged, in the case of the atomic souls which are caught with the types of karma called merits and sins of them that are equal or unequal].

151. Ra. Tra. Tī. Ślo. 313-314

152. Si. Śi., 5.45, 47

"शम्भोरेव प्रसादेन संसारच्छेदकारिणा ।
मोहग्रन्थिं विनिर्भिद्य मुक्तिं यान्ति विवेकिनः ॥"[153]

[The cause of disparity as regards species, duration of life and experiences is the fund of Karma only. Śambhu who is the impeller of the embodied souls, is the one who reveals a salutary path as he passes on the advice about the path of emancipation from which there is no return (to transmigration). The enlightened yogins attain to liberation by breaking the knot of infatuation through the grace of Śambhu which is the cause for the eradication of transmigration.]

Thus in this matter, there appears uniformity of opinion between the Vīraśaiva and the Siddhānta-śaiva.

The Removal of the defect of Vaiṣamya-nairghṛṇya : A critical evaluation

The objection as regards undesirable occurance of the defect in the form of injustice and cruelty on the part of Śiva, due to disparity of the world, in case Śiva is the doer of creation, is set aside by adducing the fact that it depended on the Karma of the beings to be created. It is said by Śrī Reṇukācārya as – "जात्यायुर्भोगवैषम्यकारणं कर्म केवलम्"[154] (the cause of disparity as regards species, duration of life and experiences, is

153. Si. Śi. 18. 59
154. Si. Śi., 5.45

Karma alone). Here the import is this : It is established in the Śruti that the uncommon causes for the disparity in creation are the different Karmas of the beings to be created, as stated here : "पुण्यः पुण्येन कर्मणा भवति पापः पापेन"[155] (merit – puṇya – occurs through maritorious deed and demerit – pāpa – through sinful deed). Hence although electricity, charging the instruments of fanning, grinding, etc., assists in the respective working of those as the impeller, yet the respective instruments are the causes for the disparity in the effects in the form of fanning, grinding, etc. In the same way, although Īśvara is the cause of the creation in general, yet it should be understood that in respect of disparity in creation (as regards species, etc.,) the special (uncommon) causes are the unseen effects of Karma (destinies) of the beings to be created. Hence, as regards disparity in creation, there is no partiality in the case of Śiva, because he is never associated with the beginningless Malas and because he is free from attachment and hatred.

The Kāśmīra-śaivas, accepting as they do supreme freedom on the part of Śiva, argue that his freedom and completeness are lost in case other causes are required for disparity in creation. With this argument they avoid the defect of injustice and cruelty through their 'theory of freedom', as it is said here :

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155. Bṛ. U., 4.4.5

"एष देवोऽनया देव्या नित्यं क्रीडारसोत्सुकः ।
विचित्रान् सृष्टिसंहारान् विधत्ते युगपद् विभुः ॥"[156]

[This God (Śiva) is always eager to enjoy the joy of sport with this Goddess (Śakti). The Lord simultaneously carries out various creations and annihilations.]

It appears that they who argue that everything has been manifested form of Paraśiva, are of the view that there is no possibility of the occurance of injustice and cruelty.

The Siddhānta-śaivas accept that in the occurance of creation the different Karmas of the beings to be created are the associate causes. Since they are the uncommon causes for the disparity in creation, Śiva is not subject to the defects of injustice and cruelty. In this matter, there is uniform view between Vīraśaivas and Siddhānta-śaivas.

Thus after propounding the nature of Jagat, the nature of Jīva is presented. This way of thinking has been accepted by others.[157]

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156. Bo. Pa. Ślo. 6

157. "न स्वतन्त्र्यभङ्गः शङ्कनीयः, स्वाङ्गं स्वव्याघातकं न भवतीति न्यायेन प्रत्युत तन्निर्वाहात्" (Sā. Da. Sam., p.510) इति नैयायिक-वैशेषिकाः, "पुण्यापुण्यसहायः सुखदुःखे भावयन्नपि नाकारुणिकः" (Yo. Sū. Tattva Vai., 1.25) इति वाचस्पतिमिश्रमहाभागाः, "अतः सृज्यमानप्राणिधर्माधर्मापेक्षा विषमा सृष्टिरिति नायमीश्वरस्यापराधः । ईश्वरस्तु पर्जन्यवद् द्रष्टव्यः" (Bra. Sū., Śā. Bhā. 2.1.34) इति भगवत्पादशङ्कराचार्याः, "न च →

Discussion about Jīva-svarūpa

In the world of philosophers, the prominance is given to Jīvātman. All the sastras have proceeded for the settlement of his bondage and liberation. Hence the nature of Jīvātman will be discussed according to the Vīraśaiva, Kāśmīra-śaiva and Siddhānta-śaiva, and critically evaluated.

The definition of Jīvātman in Vīraśaiva-darśana

His Holiness Śrī Reṇukācārya, in his statement as –

→ कर्मापेक्षायामीश्वरस्य ऐश्वर्यव्याघातः । नहि सेवादिकर्मभेदापेक्षः फलप्रदः प्रभुरप्रभुर्भवति" (Bra. Sū. Bhāmatī, 2.1.34) इति वाचस्पतिमिश्र-महाभागाः कर्मसापेक्षेण वैषम्यनैर्घृण्यदोषं परिहृतवन्तः । एतद्विषये सर्वैरभि-दार्शनिकैः साकं वीरशैवदर्शनस्य विचारसाम्यं दृष्टिपथमायाति ।

[The Naiyāyikas and Vaiśeṣikas say : "It should not be doubted that this freedom (of Śiva) is lost, because it is managed through the maxim that one's own limb cannot contradict one's self"; Sri Vacaspatimiśra says : "dispensing happiness and sorrow with the assistance of merit and demerit, he is not cruel"; His Holiness Śaṅkarācārya says : "That this creation is uneven (viṣama) depending on the dharma (merit) and adharma (demerit), is not the mistake of Īśvara. Īśvara should be looked upon like rain"; again Śrī Vācaspatimiśra says : "Īśvara's freedom is not lost by dependence on Karma; Prabhu (the Lord) who grants the fruits (of Karma) depending on the Karma such as 'service', cannot be regarded as Aprabhu (non-Lord)," and refutes the defect of disparity and cruelty on the ground that it depends on Karma. In this there is uniformity of opinion of the Vīraśaiva-darśana with that of all these philosophers].

"नेन्द्रियाणां न देहस्य न बुद्धेरात्मता भवेत् ।
अहंप्रत्ययवेद्यत्वादनुभूतस्मृतेरपि ॥
शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः ॥"[158]

[the senses, the body or the intellect should not be regarded as the soul because the soul is grasped through the notion of 'I' and also because memory comes to experience; he is the ancient one who is different from the body, senses and intellect;]

refutes the views of Cārvākas, etc., who accept those that are not Ātman as Ātman and then gives a broad (general) idea (nature) of Ātman which is different from them; after that he gives the definition of Ātman in order to fulfil the curiosity to know its uncommon nature, thus :

"एक एव शिवः साक्षाच्चिदानन्दमयो विभुः ।
निर्विकल्पो निराकारो निर्गुणो निष्प्रपञ्चकः ॥
अनाद्यविद्यासम्बन्धात् तदंशो जीवनामकः ॥"[159]

[one and only one is Śiva, who is actually the Lord full of intelligence and bliss, who is all-pervasive, who is without alternative, who is without form, who is without guṇas and who is without diversity; due to association with beginningless nescience, his portion is the Jīva (soul).]

This is the import : Paraśiva himself, who is endowed with a series of many auspicious merits such

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158. Si. Śi. 5.52-53
159. Si. Śi. 5.32-33

as unrestricted will, etc., gets the designation of 'Jīva' (soul), due to the association with the beginningless nescience which happens to be a portion of his own Vimarśaśakti (discriminative power). Hence, it is known that the Jīva is only a portion of Paraśiva. 'To be an aṁśa' means 'to be without the revelation of the entire Śakti.' Hence it is that this Jīva is surrounded by the five Kañcukas (covering jackets), viz., Kalā, Avidyā, Rāga, Kāla and Niyati, which cause shrinking of the of nature of Paraśiva's Śakti in the form of Sarvakartṛtva, Sarvajñatva, Paripūrṇatva, Nityatva and Vyāpakatva (omni-potency, omniscience, completeness, eternality and pervasiveness); in this condition he revolves in mundane life with the features of Kiñcitkartṛtva (limited physical capacity), Kiñcijñatva (limited knowledge), Apūrṇatva (incompleteness), Anityatva (transitoriness) and Avyāpakatva (nonpervasion). Thus it is again told by Śrī Reṇukācārya :

"किञ्चित्कर्ता च किञ्चिज्ञो बद्धोऽनादिशरीरवान् ।
अविद्यामोहिता जीवा ब्रह्मैक्यज्ञानवर्जिताः ॥
परिभ्रमन्ति संसारे निजकर्मानुसारतः ।
देवतिर्यङ्मनुष्यादिनानायोनिविभेदतः ॥"[160]

[The Jīva is of limited potency and limited knowledge; he is bound and subjected to beginningless incarnation. The Jīvas who are infatuated by Avidyā (nescience) and who are bereft of knowledge of their one-ness with Paraśiva-brahman, revolve in the cycle

160. Si. Śi. 5.43-44

of birth and death (saṁsāra) in accordance with their funds of Karma taking them to multifarious wombs such as those of gods, animals, human beings, etc."

That is why in this Darśana the 'nañ' (negative particle) in the word 'Ajñāna' which causes the Jīva to become a portion, does not mean 'what is apposed to Jñāna' but means 'a little knowledge' (– 'nañ' is alpārthaka also –), i.e., limited knowledge. Hence 'Nañ' does not have the meaning of prohibition here, but it has the meaning of exception. In Mukti, however, on the termination of the three Malas, Āṇava, etc., which cause the shrinking of knowledge, etc., there is re-expansion of Śaktis such as Jñānaśakti. This is said by Śrī Ācārya (Reṇukācārya) :

"जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम् ।
निरस्यते गुरोर्बोधाद् ज्ञानश[illegible] [illegible]ाशते ॥"[161]

[The state of being is essentially sorrow only and this is due to Malas. This will be eradicated through instruction (guidance) of the Guru. Then the power of knowledge shines.]

Thus the bondage and liberation are established here as caused by the contraction and expansion of Śaktis such as Jñānasakti. That is why Śaṅkaraśāstrin, the author of Vṛtti, has said : "अस्मन्मते शिवजीवयोर्भेदस्य मिथ्याज्ञानकृतत्वाभावात् शिवशक्तिस्वातन्त्र्यपरिकल्पितसङ्कोचकृतत्वात् तयोरभेदस्य विकसितस्वशक्तिदशायामुपपन्न-

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161. Si. Śi. 18.17

त्वात् कूर्माङ्गभङ्गि - अहिकुण्डल - स्वर्णकुण्डल - न्यायादिभिः स्वरूपस्यैव स्वेच्छया सङ्कोचः, स्वरूपस्यैवाविर्भावः"[162] [Since in our opinion the difference between Śiva and Jīva is not created by false knowledge, but caused by the contraction effected by the free will of Śiva and Śakti and since their non-difference is compatible only in the state of Śiva's own expanded Śakti, the contraction of his own Śakti on his own will is by way of the manifestation of his own form. Thus it is established that the state of Śiva with his Śakti contracted is 'Jīvatva' and again when his Śakti is expanded his state is of Śiva (Śivatva).]

It is established by Śrī Nīlakaṇṭha-śivācārya also that the state of Śiva's being endowed with contracted Śakti is itself 'Jīvatva', through the presentation of the 'svarūpalakṣaṇa' and the 'taṭasthalakṣaṇa' of the Jīvātman in detail as : "तत्र स्थूलचिदचिद्रूपशक्तिविशिष्टत्वं जीवात्मनो लक्षणम् । परमात्मन्यतिव्याप्तिवारणाय स्थूलेति शक्तेर्विशेषणम् । स्थूलत्वं च मलत्रयविशिष्टत्वम् । अतस्तस्य शुद्धाशुद्धतत्त्वान्तर्भूतत्वम् । वैशिष्ट्यं चापृथग्भावसम्बन्धेन । एतन्मलत्रयविशिष्टो जीवः संसारीति निगद्यते । ज्ञानादीनां जीवधर्माणां पृथग्लक्षणत्वकथनं तु नोपयुज्यते । चिच्छक्तेर्ज्ञानशक्तिस्वरूपत्वमचिच्छक्तेश्च क्रियाशक्तिस्वरूपत्वमित्यवगमाद् ज्ञानादीनामपि शक्तिस्वरूपत्वे बाधकाभावात् । अस्मि प्रकशे नन्दामीति सच्चिदानन्दधर्माणामपि तदन्तर्भूतत्वमव्याहतमेव । वह्नितद्गतविस्फुलिङ्गवद् जीवशिवयोरंशांशिभावविवक्षणेन सच्चिदानन्दस्वरूपस्य परशिवस्य सूक्ष्मावस्थां प्रपन्ना ये ये धर्मास्ते सर्वे शिवांशीभूतजीवात्मनि स्थूलावस्थां प्रपन्नास्तन्निष्ठशक्तिस्वरूपत्वेन प्रकाशन्त इति

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162. Bra. Sū. Śā. Vṛ. 1.3.19

सर्वमवदातम् । तच्चेदं लक्षणं जीवस्य स्वरूपलक्षणमित्युच्यते । तटस्थलक्षणं तु 'शाखाग्रे चन्द्रः' इत्यादितटस्थलक्षणवत् ताटस्थ्येन जीवलक्षणत्वम् । सुखदुःखादयो हि जीवस्य तत्तत्सामग्रीसमवधानदशायां तत्तच्छरीरादि-सम्बन्धेन पर्यवस्यन्ति, सुखदुःखादिनिष्ठोपभोग्यतानिरूपितोपभोक्तृत्वस्य तत्तत्सामग्रीसमवधानदशायां शरीरादिसम्बन्धेन जीव एव पर्यवसानम् । अतः सुखदुःखादिविषयेषु भोज्यत्वं जीवस्य भोक्तृत्वं च सार्वजनी-नम् ॥"[163]

[Therein that he is the one who is characterised by the Śakti of the nature of gross 'cit' and gross 'acit', is the definition of Jīvātman. 'Sthūla' (gross) given as an adjective of Śakti, is intended to avoid 'ativyāpti' in the Paramātman. The state of being 'sthūla' (gross) is the state of being endowed with three Malas (āṇava, etc.,). Hence it is that he is included among the pure and impure 'tattvas'. His speciality is through the relation of not being separated. This 'Jīva' who is characterised by the three Malas is called 'saṁsārin' (one caught in the cycle of birth and death). No purpose is served by the presentation of the individual definitions of the properties (attributes) of Jīva. Since it is known that 'Cicchakti' is Jñānaśakti in form and 'Acicchakti' is Kriyāśakti in form, there is nothing wrong if Jñāna, etc., are of the nature of Śakti. There is no impediment in taking the attributes in the form of 'sat', 'cit' and 'ānanda' which are known from the experiences of 'I exist', 'I appear', 'I delight', as residing in him (Jīva). With the intention of saying about the relation of the 'aṁśa' and 'aṁśin' between

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163. Śi. Pa. p. 5

Jīva and Śiva, as between fire and its sparks, it is said that all those attributes which have assumed subtle state in the case of Paraśiva who is of the nature of 'sat', 'cit' and 'ānanda', assume their gross state in the Ātman who is the portion of Śiva. All this is quite clear. It is this definition that is called 'svarūpa-lakṣaṇa' of the Jīva. The 'taṭasthalakṣaṇa', however, is that he has happiness, sorrow, etc., because there are usages like 'this person is happy', 'this person is in grief', etc. That he has happiness, sorrow, etc., is the definition of Jīva by neutrality (indicating something by remaining aloof) like the 'taṭastha-lakṣaṇa'. "शाखाग्रे चन्द्रः" (the moon is at end of the branch – here the moon, which is in the sky, is seen by someone at the end of the branch of a tree; this indicates the moon by remaining aloof from the moon). Happiness, sorrow, etc., culminate as the experiences of the Jiva through the respective bodies in the state of awareness of the respective material (sukha, duḥkha, etc.). This is because the capacity as the enjoyer indicated by the possible experience connected with happiness, sorrow, etc., culminates in the Jīva through the relation with the respective body, etc., in the state of awareness of the respective material (sukha, duḥkha, etc.). Hence, with regard to happiness, sorrow, etc., that they themselves are the objects of experience and the Jīva is the enjoyer, is known to all. Śrī Maritoṇṭadārya has also accepted the aforesaid definition of Jīva by saying: "चितिसङ्कोचचित्तविशिष्टो जीवः"[164] (Jīva is characterised by

164. Si. Śi. 10.9

the mind whose power of thinking is curtailed). Thus Jīva is said to be the portion of Śiva because of the curtailment of Śakti. It should be understood that the śruti, sūtra and smṛti (Upanisad, Brahmasutra and Bhagavadgita) are the authority to prove his (Jīva's) being an 'aṁśa' (portion), as they respectively say :

(Śruti) : "यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥"[165]

[Just as thousands of sparks of similar form arise from the well-ignited fire, so do, O dear one, variety of things (beings and non-beings) arise from the Akṣara-Brahman (the immutable Brahman) and go again to it.]

(Sūtra) : "अंशो नानाव्यपदेशात्"[166]

[The Jīvas are the 'aṁśa' of Śiva, because they have many designations.]

(Bhagavadgīta) : "ममैवांशो जीवलोके जीवभूतः सनातनः"[167]

[My very portion is the Jīva in the world of beings from times immemorial.]

Thus on account of his being the portion of Śiva, he is called 'Aṅga' (limb or part).[168] The word "Aṅga"

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165. Muṇḍ. U. 2.1.1
166. Bra. Sū., 2.3.15
167. Bhag. Gī. 15.7
168. "अनाद्यन्तमजं लिङ्गं तत्परं परमं प्रति । यद्गच्छति महाभक्त्या तदङ्गमिति निश्चितम् ॥" (Anu. Sū. 4.2) [That which goes with great →

connotes the body by the power of usage (rūḍhi-śaktyā). Yet as per the statements of 'Antaryāmi-brāhmaṇa', viz, "यस्य चात्मा शरीरम्" (of him whose body is Ātman), "यस्य चाव्यक्तं शरीरम्" (of him whose body is Avyakta-prakṛti), etc., the entire assemblage of objects from the earth upto the Jīvātman has been taught as the 'body' of Brahman. Hence, there is no incompatibility in taking 'Jīvātman' as the connotation of the term 'Aṅga.'[169] Thus Śrī Nīlakaṇṭha-śivācārya establishes the connotation of the word 'Aṅga' as Jīva. Hence it is that Śripati Paṇḍitārādhya, quoting the following Śruti-statement as the authority,

"मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतेषु व्याप्तं सर्वमिदं जगत् ॥"[170]

[Know that prakṛti is the Māyā and the wielder of Māyā (Māyin) is Maheśvara; the world envelops all this which happen to be his limbs],

says : "तस्मान्मायिनः परमशिवस्याऽवयवलेशः पुरुषो जीवः" (Hence, the Puruṣa who is a small portion of the body of the Māyin Paramaśiva, is the Jīva). With this he propounds Jīva as the limb (part) of Paraśiva. Hence, this 'aṁśāṁśibhāva' (relation of the 'aṁśa' and the 'aṁśin') is of the nature of the relation of the 'avayava'

→ devotion to the supreme called Liṅga which is without beginning and end and which is without birth].

169. Śi. Da. p.40, notes

170. Śve. U. 4.10

and the 'avayavin' between the Jīva and the Paramātman.

It may be objected thus : Since Paraśiva is without limbs, how can the relation of the 'aṁśa' and the 'aṁśin' be spoken as the relation of the 'avayava' and the 'avayavin' between the Jīva and the Paramātman? This objection is not tenable, because even when there is no 'avayava' arising from Prakṛti like our bodies, there is nothing wrong if an extra-ordinary eternal body is accepted as existing as per the following authority :

"सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः ।
अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ॥"[171]

[Omniscience, contentment, knowledge from beginningless times, freedom, eternal unstinted power, infinite strength, are said to be the six limbs of the all-pervasive Paraśiva, by the knowers of Śāstra.]

Refutation of intermixture in the experience of Jīvātman and Paramātman

It may be objected that if Jīva is accepted as the limb (aṅga) of Īśvara, as per the proverb, viz., "भक्षितेऽपि लशुने न शान्तो व्याधिः" (even though garlic is eaten the ailment is not pacified), just as Devadatta's affliction is seen due to the wound in the limbs such as hand, in the same way when the Jīva, who is an 'aṅga'

171. Vā. Pu. 12.31

of Śiva, experiences happiness or sorrow, there arises an undesirable situation of the experience of happiness or sorrow in the case of Paraśiva also. If it is objected as above, the answer is that it is not so, because sorrow, infatuation, etc., are the effects of Malas such as Āṇava. Since there is no association with the Malas of beginningless times in the case of Śiva, the experience of sorrow cannot arise at all. His Holiness Śrī Reṇukācārya speaks of Śiva as the 'preraka' (impeller) but not as the 'bhoktṛ' of such happiness and sorrow, through his statement : "एतेषां देहिनां साक्षी प्रेरकः परमेश्वरः"[172] (Parameśvara is the witness and impeller of these embodied souls). Īśvara's feature as 'the non-enjoyer' is told in Śruti statement also thus :

"द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥"[173]

The details of this can be seen in the Śrīkara-bhāṣya.[174] Hence, even if Jīva is a limb of Īśvara, there is absolutely no possibility of the experience of happiness and sorrow of the Jīva in the case of Īśvara. Śrī Vidyāraṇyasvāmin also has propounded that in this world created by the Īśvara it is the the Jīva who undergoes the experience (of happiness and sorrow) through the analogy of women, by saying :

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172. Si. Śi. 5.46
173. Muṇḍ. U. 3.1.1 (originally Rv. I. 164.20)
174. Bra. Sū. Śrī. 2.3.24

"ईशकार्यं जीवभोग्यं जगद् द्वाभ्यां समन्वितम् ।
पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम् ॥"[175]

[The 'effect' of Īśvara and to be experienced by the Jīva the world is the synthesis of both, just as the woman who is given birth by the father and who is to be enjoyed by the husband.]

That is why Śripatipaṇḍitārādhya, the author of Śrīkarabhāṣya has established that the experience of happiness and sorrow belongs to the Jīva only by giving the definition of Jīva thus : "अनादिस्वाभाविकमाया-पाशबद्धघोरापारनिःसारसंसारव्यापारतापत्रयानलसन्दह्यमाननानाशरीर-प्रवेशनिर्गमनवर्णाश्रमाभिमानविशिष्टकामक्रोधाद्यनुस्यूतसुखदुःखाश्रयत्वं जीवत्वम्"[176] [Jīva is the resort of happiness and sorrow which are closely linked to desire and anger that are characterised by the pride of caste and the order of life through entering into and emerging from the innumerable bodies which are being burnt by the fire of three afflictions as being caught in the process of transmigration that is bound by the tether of the beginningless and inborn Māyā, that is horrible, that is insurmountable and that is worthless].

The theory that Jīvātman is Aṇu (atomic)

As regards the size of the Jīvātman, there are many theories as of atomic size, middle size, all-pervasive size in the assembly of Indian philosophers.

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175. Pañca. 4.18
176. Bra. Sū. Śrī. 1.1.1

The Vīraśaiva 'ācāryas' accept the theory of 'atomic size'. So it is said by the Ācārya :

"वालाग्रशतभागेन सदृशो हृदये स्थितः ।
अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत् ॥"[177]

[The Jīvātman who is equal to a hundredth part of the tip of a hair, flashes like lamp residing in the heart and experiences all the fruits of Karman.]

It is due to the view that 'the Jīvātman is of atomic size' that the view of manifoldness also appears charming. Thus it should be known that in the Vīraśaiva-siddhānta, the Jīva is different from the body, senses, etc., a portion of Paraśiva, one who is enveloped by beginningless Malas of the form of atom, one whose Śakti is contracted and one who experiences happiness and sorrow.

The definition of Paśu in the Kāśmīra-śaiva-darśana

In the Kāśmīra-śaiva-darśana, the Jīva is called by the words such as Paśu (bound soul), Pudgala (oppressed), Aṇu (an atom), Kṣetravit (one who is conscious of the body), Bhoktṛ (one who undergoes experiences). He is called as Paśu because he is bound by the tether in the form of three Malas, as Pudgala according to the derivation : "पृथा हिंसया परताबुद्ध्या क्लेशेन च गलतीति पुद्गलः"[178], one who is called Pudgala because

177. Si. Śi. 18.6
178. Tantrā. Tī. 1.144, p-113

he has been suffering from afflictions, as Aṇu, because he thinks of himself as atomic (minute) forgetting his nature of completeness, due to envelopment by Malas. Although complete in himself as Kṣetravit he thinks himself as the body itself which is the field putting forth the sprouts of the seed of Karman and as Bhoktṛ because he experiences happiness and sorrow which happen to be fruits of his Karman.

In this siddhānta, nothing among the species of objects apart from Paraśiva, is accepted as the ultimate reality. Hence it is that he displays his cosmic sport[179] in the form of one who undergoes experiences and in the form of the objects of experience by virtue of the power of his freedom. It is said by Abhinavaguptācārya as :

"भोक्ता च तत्र देही शिव एव गृहीतपशुभावः ॥"[180]

[There, the embodied soul, who is Śiva alone assuming the form of Paśu, is the one who undergoes experiences.]

"अणवो नाम नैवान्यत् प्रकाशात्मा महेश्वरः ।
चिदचिद्रूपताभासो पुद्गलः क्षेत्रवित् पशुः ॥"[181]

[Aṇus (atomic souls) are none other than Maheśvara who is of the nature of brilliance. That which

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179. "परमेश्वरः स्वरूपाच्छादनक्रीडया पशुः पुद्गलोऽणुः सम्पन्नः" (Ta. Sā., p-118) [Through his sport of covering his form Parameśvara is the Paśu, Pudgala, Aṇu, Sampanna]

180. Pa. Sā. Ślo-5

181. Tantrā. 9.144, p-133

appears as 'cit' and 'acit' is Pudgala, Kṣetravit and Paśu.]

During this cosmic sport of his, Paraśiva does not undergo any modification. Hence it is that it is the unsurpassable freedom of Parameśvara. Here, Abhinavaguptācārya establishes it through the analogy of crystal thus :

"नानाविधवर्णानां रूपं धत्ते यथाऽमलः स्फटिकः ।
सुरमानुषपशुपादपरूपत्वं तद्वदीशोऽपि ॥"[182]

[Just as a clear crystal assumes the form of various kinds of colours, so does Īśvara assume the forms of god, man, animal and tree.]

This is the import : Just as the crystal stone appears in the respective forms of thousands of varieties of adjuncts such as 'lākṣā' (lac) colour, blue, etc., yet does not give up its form of crystal, so does Śiva not undergo change. Like the crystal stone, Śiva who is thickly filled with intelligence (cit) and bliss (ānanda), possesses the special forms of god, man, animal, bird ending with inanimates, Rudra, Kṣetrajña, etc., which are created by himself, as reflected in the clear mirror of his self, as identical with himself. Yet since he surpasses all that, he refers to his own self which is one inspite of being many by the word 'Aham' (I). Hence this form of Jīva in the case of Śiva, is only conditional (due to some adjunct –

182. Pa. Sa, Ślo-6

upādhi). Just as the moon who is reflected in water, is not soiled by the clay, etc., existing in water, so does Jīva not get associated with the properties of the body, senses, etc., which happen to be the adjuncts.

Critical evaluation of Jīvasvarūpa according to the Vīraśaiva and Kāśmīra-śaiva

As regards the view that Paraśiva himself appears in the form of Jīva and Jagat without any change (modification) in his own form, both the Vīraśaiva and Kāśmīra-śaiva have a uniform opinion. But this is the speciality : In the state of being Jīva and his state of being 'aṇu' (atom) are both 'aupādhika' (conditional or caused by adjuncts); that is why it is not actual; hence it culminates in knowledge only. This is what the Kāśmīra-śaivas propound.[183] But in the Vīraśaiva-siddhānta, this state of being Jīva is obtained through the relation with Malas such as Āṇava that come from beginningless times, is accepted as real. Hence, since this real bondage does

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183. "देहाद्यभिमानकृतसङ्कोचसङ्कुचितं चैतन्यं बद्धमित्युच्यते, तदेव पुनः स्वस्वरूप-ज्ञानाभिव्यक्तेर्देहादिप्रमातृताबन्धसंश्रयात् स्वशक्तिविवेकविकस्वरं मुक्तमिव, इत्यभिमानमात्रसारौ परिमितप्रमात्रपेक्षया बन्धमोक्षौ" (Pa.Sā.Vi., Ślo-60) [The spirit which gets contracted due to contraction created by the pride of body, etc., is said to be Baddha (the bound Jīva); that itself, again, due to the manifestation of the knowledge of one's own form and due to the resorting to bondage, becomes liberated as it were with distinct self-power and discrimination; thus bondage and liberation have vanity as their essence depending on the limited capacity to know].

not revert by knowledge alone, Karman and Bhakti are accepted along with knowledge for that purpose (i.e., the purpose of reverting that bondage).

Definition of Paśu in Siddhānta-śaiva

In the Siddhānta-śaiva-darśana, the Jīva is said to be Paśu, as per the Śruti and Siddhānta-hṛdaya statements, "पशुः पशुत्वसंयोगात्"[184] (he is Paśu due to the association of the nature of Paśu), "ते पाशबद्धाः पशवः"[185] (those that are bound by tether, are Paśus). Hence it is that here the word 'Paśu' is taken to mean not only the four-legged animals but also the two-legged beings who are in the fold of transmigration (cycle of birth and death). Thus in the Śruti statement, viz., "एतावन्तो वै पशवो द्विपादश्चतुष्पादश्च"[186] (all these are Paśus, two-legged as well as four-legged), even the two-legged beings are propounded as having the nature of a Paśu : His Holiness Kṛṣṇa Dvaipāyana Vyāsa, however, has considered all beings other than Śiva in the fold of Paśus saying :

"ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य धीमतः ।
पशवः परिकीर्त्यन्ते संसारवशवर्तिनः ॥
तेषां पतित्वाद् भगवान् रुद्रः पशुपतिः स्मृतः ॥"[187]

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184. Ta. Pra. Vṛ. Ślo 6, p-24
185. Ta. Pra. Ta. Ślo 5, p-17
186. Tai. Saṁ. 2.3.13.1
187. Liṅ. Pu., 2.9.11-12

[All beings starting from Brahman and ending with the inanimate ones who are subjected to transmigration (cycle of birth and death), are called as the Pasus of the wise god of gods. Due to his being the Lord (Pati) of them, God Rudra is considered as the Lord of Paśus (Paśupati).]

Hence the term Paśu which is said to be a synonym of Jīvātman as being told by the Siddhānta-śaivas, is authoritative (according to the valid means of knowledge). Thus the definition of Paśu is told in the Parākhyasaṁhitā as given below :

"देहान्योऽनश्वरो व्यापी विभिन्नः समलोऽजडः ।
स्वकर्मफलभुक् कर्ता किञ्चिज्ज्ञः सेश्वरः पशुः ॥"[188]

[The Paśu is one who is different from the body, who is not transitory, who is pervasive, who is many, who is endowed with Malas, who is not inert, who experiences the fruits of his Karman, who is the doer, who is of a little knowledge and who is with Īśvara.]

Here "dehānya" (other than body) – this refutes the Cārvāka side of the argument; 'anaśvara' – this rejects the view of 'Kṣaṇabhaṅgavāda' (theory of momentareness) of the Bauddhas; 'vyāpī' – this rejects the Jaina view; 'vibhinna' – this refutes the view of the Vedāntins; 'samala' – here the term 'mala' is said to mean 'ajñāna' (nescience) which covers up knowledge, which is different from Karman and which is the cause of attachment; 'ajaḍa' (not inert) – this means

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188. Lupta. Saṅ. part-2, p-131

his nature of knowledge and action; 'svakarma-phalabhuk' – one's own Karman is svakarman and that is of the nature of 'dharma' (merit) and 'adharma' (demerit); he is svakarmaphalabhuk since he experiences the fruits of that. This should be accepted because between the two persons who are engaged in 'sevā' (service) and farming, etc., there is the accomplishment of fruit in the case of one and the absence of it in the case the other person. This is said in the Pauṣkarāgama :

"उभयोः कृषिसाम्येऽपि कश्चिद् धान्यानि गच्छति ।
न किञ्चिदपरस्तस्य कर्म कारणकं द्विजाः ॥"

[Although the farming is common to two persons, on gets the grain, and nothing is obtained by the other person. Of that the cause is Karman.] 'Kartā' is one who carries out the aforesaid action; 'Kincijña' – is called so because he knows a little; 'seśvara' – is one who is with Īśvara the impeller. He is not 'free' (independent) like the Īśvara of the Sāṅkhyas, as per another statement of the Parākhya-saṁhitā, viz., "ईश्वराधिष्ठितात्माऽसावस्वतन्त्रो यतस्तु सः" (this Ātman who depends upon Īśvara is not independent). "ततः कला-समायुक्तो भोगेऽणुः कर्तृकारकः" (then having been associated with 'Kalā' (Kincitkartṛtva), the Aṇu (Jīva) belongs to 'Kartṛkāraka' (doer) in experience, in this statement of the Parākhyasaṁhitā, the Jīva, endowed with āṇavamala, is propounded as the doer.[189] Thus pandit

189. Lupta. Saṅ. part-2, Upo. p-131

Vraja Vallabh Dvivedi has commented on the statement of the saṁhitā with 'padakṛtya' (the purpose of each 'pada' used in it) and has explained the definition of Paśu. The detailed exposition of the nature of Paśu by him as noted above can be seen elsewhere also.[190] From this it is known that the Paśu is the one who is different from the body, senses, etc., who is pervasive, who is many, who is endowed with inborn Malas, who is of the nature knowledge and action, who is the doer of Karman, who experiences the fruits of Karman, who has a little knowledge and who is impelled by Īśvara.

Paśus are threefold

Here in this Siddhānta, Paśu is of three kinds as Vijñanākala, Pralayākala and Sakala.[191] Among them, that which is endowed with Malas only, is Vijñānākala, that which is endowed with Malas and Karman, is Pralayākala and that which is endowed with three bondages as Malas, Māyā and Karman, is Sakala. Vijñānākala is again two-fold as Samāpta-kaluṣa and Asamāptakaluṣa, Śiva places his favour in the best of Puruṣas who are 'samāptakaluṣa' in the positions of eight Vidyeśvaras called Ananta, Sūkṣma, Śivottama, Ekarudra, Trimūrti, Śrīkaṇṭha and Śikhaṇḍi. These are the authorities in the

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190. Ta. Saṅ., Ślo. 27-43; Śai. Da. Bi, p-25; Mala. Vi. 6.4-6; Netra. Ta. 19.151-153 Ślo.

191. "पशवस्त्रिविधा ज्ञेया विज्ञानप्रलयकेवलौ सकलः" (Ta. Pra. Ślo-8)

Pañcakṛtyas (five cosmic activities) and they remain stationed in the Īśvaratattva. He (Śiva) makes those Asamāplakaluṣas as the means of favouring Mantras which are seven crores in number.[192]

In the same way Pralayākala is also two-fold as Pakvapāśadvaya (one whose two 'pāśas', Mala and Karman are ripened) and Apakvapāśadvaya (one whose two pāśas – Mala and Karman – are not ripened). The first one attains liberation through Śiva's favour. The second one revolves in many births in accordance with his Karman, being endowed with a subtle body called 'Puryaṣṭaka'.[193] Those who being endowed with 'Puryaṣṭaka' are possessing special merit, attain the status of the lordship of the earth through the favour of Maheśvara.[194]

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192. Ta. Pra. Vṛ., Ślo. 9-10; Ra. Tra., Ślo. 23-29

193. "तत्र पुर्यष्टकं नाम प्रतिपुरुषं नियतः सर्गादारभ्य कल्पान्तं मोक्षान्तं वाऽवस्थितः पृथिव्यादिकलान्तत्रिंशत्तत्त्वात्मकोऽसाधारणरूपः सूक्ष्मदेहः" (Ta. Pra. Vṛ., Ślo. 12) इत्यघोरशिवाचार्यवचनम् । पुर्यष्टकस्य पक्षान्तर-विवेचनार्थं लुप्तागमसंग्रहद्वितीयभागस्योपोद्धातस्थिता प. व्रजवल्लभद्विवेदि-महाभागानां टिप्पण्यवलोकनीया । (p.132-133) [Therein 'Puryaṣṭaka' is the subtle body of extra-ordinary form which necessarily belongs to every person and which consists in thirty Tattvas from Pṛthivī to Kala and which persists from creation to the end of Kalpa (end of the world) or upto the attainment of Mokṣa. This is what Aghoraśivācārya has said. In order to find the analysis of views opposed to 'Puryaṣṭaka', see the Upodghāta of Śrī Vrajavallabha Dvivedi to the second part of the Luptāgamasaṅgraha].

194. Ta. Pra. Ślo. 11-12

The Sakala also is two-fold as Pakvakaluṣa and Apakvakaluṣa. Parameśvara makes all the Pakvakaluṣas reach the state of one hundred and eighteen 'Mantreśvaras' (lords of Mantras) such as Maṇḍalya in accordance with the ripeness of 'Kaluṣa'. Parameśvara, having assumed the form of the Guru, gives Moksa by performing Dīkṣā which arrests the Śakti through the prevention of their increase in ripeness. The Sakalas of Apakvakaluṣa category are subjected to experiences of mundane life in accordance with their Karman and made to revolve in life according to Parameśvara's ordinance.[195]

Three states of Paśu

Here in this Siddhānta, three states of Paśu as Kevala, Sakala and Amala (Śuddha) are accepted from a different point of view.[196] There one who is deeply interested in the experiences of Māyā, who is caught with infatuation and who is wandering in the wilderness of 'saṁsāra', is Kevala, so called because he is not in any way conscious of it.[197] Sakala is one

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195. Ta. Pra. Ślo. 13-16

196. त्र्यवस्थः पुरुषः प्रोक्तः शुद्धः सकलः केवलः ।
शुद्धावस्थानमात्मानं शिवरूपमिति स्मृतम् ॥ (Suprabhedāgama) (Lupta. Saṅ. part-2, Upo. p-134)
[Puruṣa is said to have three states as Śuddha, Sakala and Kevala. The Ātman (Puruṣa) in the state of Śuddha is known to be Śiva in form].

197. कलानां निलयो यस्मात् तेनासौ केवलः स्मृतः । (Sarvajñānottara) (Lupta. Saṅ. part-2, Upo. p-135) →

who is bound by the tether of Kalā, etc.[198] This Ātman in the state of Sakala knows that he is bound and tries to get liberated from bondage.[199] One who is liberated from bondage of Kalā, etc., through Dīkṣā is called Amala. This pure one attains Mukti of the form of similarity with Śiva.

Critical evaluation of Jīvasvarūpa according to Vīraśaiva and Siddhāntaśaiva

In the definition of Paśu as accepted by the Siddhānta-śaivas, the attributes of Paśu are : It is different from the body, senses, etc., it is many; it is associated with the inborn Malas and Karman; it is the doer of action; it experiences the fruits of those actions; its knowledge is limited; it is impelled by Īśvara. Such attributes as these are also accepted

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→ [Since there is disappearance of Kalās in him, he is called Kevala].

198. त्रिमलैर्बध्यते चात्मा सकलः परिकीर्तितः ।
सकलश्चेति बद्धात्मा संसारी विषयी तथा ॥ (Suprabhedāgama)
(Lupta. Saṅ. part-2, Upo. p-135)
[That Ātman who is bound by three Malas is said to be Sakala. This bound soul, Sakala is in samsara, addicted to 'visayas' (objects of senses)].

199. स देशिकमनुप्राप्य दीक्षाविच्छिन्नबन्धनः ।
प्रयाति शिवसायुज्यं निर्मलो निरुपप्लवः ॥
(Lupta. Saṅ. part-2, Upo. p-135)
[The Nirmala (Śuddha) who approaches the Guru and gets his bondage cut off due to Dīkṣā, who is without Malas and who is free from distress, gets united with Śiva].

by the Vīraśaivas also. Thus in this matter both the Darśanas are of uniform view. Although this uniformity in view exists between them, yet as regards the 'parimāṇa' (size) the difference of opinion between them is striking. Siddhāntaśaivas accept its pervasiveness, while Vīraśaivas accept its atomic size. The view that propounds Jīvātman as 'aṇu' (atomic) and 'aneka' (many), appears more appropriate as compared to the view that propounds him as 'Vibhu' (pervasive) and 'aneka' (many).

Critical evaluation of atomic size of the Jīva

It may be objected that if the Jīva is of atomic size how can there be the possibility of the knowledge of happiness, sorrow, etc., connected with head, feet, etc. If it is so objected the answer is, no, it is not tenable. Just as all the objects in the house get illumined by the big lamp placed in a corner of the house, in the same way due to the compatibility of the enveloping of entire body by the Jīva through the lustre of his knowledge, the knowledge of the happiness, sorrow, etc., connected with its limbs can possibly arise. That is why it is said :

"वालाग्रशतभेदेन सदृशो हृदयस्थितः ।
अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत् ॥"[200]

[The Jīvātman who is equal to a hundrendth part of the tip of a hair, flashes like a lamp in the heart and experiences all the fruits of Karman.]

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200. Si. Śi. 18.6

Further, it is established by Śrī Bādarāyaṇa that the Ātman, although atomic, can pervade the body through the lustre of his knowledge, with the help of the analogies of 'candana' (sandal) and 'āloka' (light) in the sūtras "अविरोधश्चन्दनवत्"[201] (not opposed to like sandal) and "गुणाद्वाऽऽलोकवत्"[202] (by virtue of gunas like the light).

It may be again objected that the 'guṇa' might exist in places other than the 'guṇin' (one who has the 'guṇa' in the present instance); the write colour (a guṇa) of the cloth does not exist in places other than the cloth at all. If so objected the answer that it not so; although the 'guṇas' like śukla, etc., are not available in objects other than their objects, it is possible in the case of fragrance and lustre. Thinking that the 'guṇa' in the form of 'rasa' (taste) is grasped by the tongue, it is not possible to restrict that the 'guṇas' such as 'rūpa' (form), etc., should also be grasped by the tongue. If according to the worldly experience that one's own nature is the resort in the case of that which is assumed on the basis of the strength of fruit, we accept that the light of knowledge pervades the body like the light of the lamp, there is no defect whatever. That is why the Śruti statements such as "आ लोमभ्य आ नखेभ्यः"[203] [we see all forms of our Ātman starting from hair and ending with nails (of the feet)], "प्रज्ञया शरीरं

201. Bra. Sū. 2.3.22
202. Bra. Sū. 2.3.24
203. Chand. U. 8.8.1

समारुह्य शरीरेण सुखदुःखे आप्नोति"[204] (enveloping the body with consciousness, one experiences happiness and sorrow through one's body), reveal that the entire body is pervaded by the 'guṇa' in the form of sensation.

Further, if the Jīvātman is pervasive, then it is to be taken as existing everywhere. Then the Śruti statements propounding 'utkrānti' (flight of prāna-Jīva from the body), 'gati' (movement), 'agati' (absence of movement) become meaningless. There, among the Śruti statements, the statement "तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुषो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यः"[205] (the Ātman emerges out from the top of the heart, or the eye, or the head or from any other part of the body) speaks of 'utkrānti'; the statement "येवैके चास्माल्लोकात् प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति"[206] (all those who go up from the world go to the moon) speaks of 'gati'; and the statement "तस्माल्लोकात् पुनरेत्यस्मै लोकाय कर्मणे"[207] (from that world – of the moon – it comes back to this world of Karman) speaks of 'agati'. Thus we hear from the Śruti-statements about the going to and coming back from the other world. If he is pervasive it is not possible to get separated from the body. It is also not possible to say all this is secondarily (metaphorically) spoken about the Ātman due to the going and coming back of the 'Liṅga-śarīra' (the subtle body) which

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204. Kauṣi. U. 3.6
205. Bṛ. U. 4.4.2
206. Kauṣī. U. 1.2
207. Bṛ. U. 4.4.6

is otherwise called 'puryaṣṭaka'. According to the Śruti statement "तमुत्क्रामन्तं प्राणोऽनूत्क्रामति"[208] [after the emergence of the Ātman from the body, the emergence of 'Prāna' (vital air) follows], the first departure is of the Ātman and after that the emergence of the 'Liṅga-śarīra' with 'prāna' as its distinctive feature, is told. That is why, the power of piercing the orb of the sun on the part of the Ātman, is told by the following Smṛti :

"द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ ।
परिव्राड् योगयुक्तश्च रणे चाभिमुखो हतः ॥"[209]

[Two persons in the world are able to pierce through the orb of the sun : the 'sanyāsin' who is engaged in yoga and the other one is who died in war-front.]

Hence, the Jīvātman should be accepted as atomic in accordance with the Śruti statements such as "एषोऽणुरात्मा चेतसा वेदितव्यः"[210] (this atomic Ātman should be known through mind), "अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा"[211] (this Puruṣa, the inner self is of the size of the thumb). It should be known that the Śruti statements speaking of pervasiveness such as "स वा एष महानज आत्मा"[212] (this Ātman is great and unborn), "आकाशवत्

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208. Bṛ. U. 4.4.2
209. Parā. Smṛ. 2.32
210. Muṇḍ. U. 3.1.1
211. Kaṭha. U. 2.3.17
212. Bṛ. U. 4.4.22

सर्वगतं सुसूक्ष्मम्"[213] (he is everywhere and most subtle like the sky), should be taken in favour of Paramātman.[214] That is why it is established in the Vīraśaiva-siddhānta, which is called Śakti-viśiṣṭādvaita-vedānta, the Jīva is accepted as atomic and the experience of physical happiness and sorrow is through the brilliance of his knowledge pervading the body inside. Hence, the Śaktiviśiṣṭādvaitavedānta propounds Jīvātman as atomic in order to ward off the mixture of experiences, to establish the variety of the world and to establish the emerging out, going and coming on the part of the Jīvātman. This 'siddhānta' propounding the above view is well approved by the philosophers. There is no controversy whatever in this regard.

Critical evaluation of the types of Paśu

In the Kāśmīra-śaiva-siddhānta and the siddhānta-śaiva-darśana, the threefoldness of Jīva (Paśu) as Vijñānakala, Pralayākala and Sakala, is expounded. There, the Vijñānākala is that which is endowed with āṇavamala alone; the Pralayākala is that which is endowed with āṇava and kārmika malas; and the Sakala is that which is with the three bondages of Mala, Māyā and Karma. Again the Vijñānākala, etc., are propounded as twofold each on the basis of the difference as 'pakva' and 'apakva'. Thus Pasus are accepted as threefold in their gross form and they are sixfold in their subtle form.

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213. Śaṇḍi. U. 2.1
214. Bra. Sū. Śrī. 2.3.18-19

In the Vīraśaiva-siddhānta also, Śrī Māyideva has propounded threefoldness of the Jīvātman, who is denoted by the term 'Aṅga', initially as Yogāṅga, Bhogāṅga and Tyāgāṅga and then sixfoldness of it by dividing each into two : Yogāṅga as Aikya and Śaraṇa, Bhogāṅga as Prāṇaliṅgin and Prasādin and Tyāgāṅga as Māheśvara and Bhakta.[215]

In the Kāśmīra-śaiva-darśana and Siddhānta-śaiva-darśana, the division of Paśus is done on the ground of disparity in Malas and disparity in ripeness. But in the Vīraśaiva-darśana, the division of Jīvas is done on the ground of disparity in Bhakti (Śraddhā, Niṣṭha, etc.,) and disparity in worship. The nature of these six Sthalas of Aṅga and the method of their worship will be dealt with in detail in the fifth Pariccheda called 'Ṣaṭsthala-sopāna' (the flight of the six Sthalas).

Critical evaluation of the six states of Paśus

In the Siddhānta-śaiva-darśana, the three states of Paśus are told from a different point-of-view as Kevala, Sakala and Amala. Therein, Kevala is that which is unaware of its bondage and that which is without the feeling of its own consciousness; Sakala is that which is aware of bondage and which is bound by 'Kalā', etc.; Amala is that which is released from the

215. A. Sū., 4.3-19

bondage of 'Kalā', etc., through Dīkṣā. Thus the states of it (Paśu) are described.[216]

In the Vīraśaiva-siddhānta also the threefoldness of the state of Jīvātman as Baddha, Śuddha and Mukta, is admitted. Therein, that Jīva who is without 'Dīkṣā', who is without 'Śivabhakti' (devotion towards Śiva) and who is endowed with the conceit as the doer, is Baddha (the bound soul); that Jīva who is endowed with the sanctification due to Dīkṣā, who is associated with Bhakti (devotion) in the form of servitude towards the Guru, the Liṅga and the Jaṅgama, who is endowed with good qualities, who is free from attachment and who aspires for liberation, is Suddha Jīva (pure soul); that Jīva whose mental dispositions are fully merged in the Parākāsa (Supreme Ether) in the form of Śiva, is the Muktajīva (liberated soul).[217]

There again, although there is the same opinion as regards bondage between Kevala-Sakala-Paśus,

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216. "विज्ञेयः स त्रिधावस्थः केवलः सकलोऽमलः" (Svāyambhuvāgama, Lupta. Saṅ., part-2, Upo. p-134)

217. बद्धशुद्धादिभेदेन जीवत्रयमिदं स्मृतम् ।
गुरुदीक्षाविहीनश्च शिवभक्तिविवर्जितः ॥
स्वकर्तृत्वाभिमानी तु बद्धः स पशुरुच्यते ।
गुरुदीक्षां परां लब्ध्वा कैङ्कर्यत्रयसंयुतः ॥
सत्यादिसद्गुणोपेतो मुमुक्षुः रागवर्जितः ।
शिवाधीनः सुधीर्भक्तः शुद्धजीव इति स्मृतः ॥
शिवाकारे पराकाशे कोटिसूर्यप्रकाशके ।
विलीनचित्तवृत्तिस्तु मुक्तजीव इति स्मृतः ॥ (Bra. Ṣū. Śrī. 2.3.46) →

of the Siddhānta-śaivas, on the one hand, and Baddhajīva of the Vīraśaivas, on the other, yet difference as regards the nature of bondage is found between them. In the same way there is uniform opinion as regards liberation between Amala pasu and Muktajīva, yet a great disparity as regards the nature of liberation is found between them. Although there is a high degree of similarity as regards the nature of bondage and liberation between Kāśmīra-śaiva and Vīraśaiva, yet the former śaivas advocating Advaita establish that Mukti is attained through knowledge alone, while the Vīraśaivas who advocate Dvaitādvaita establish that Mukti is attained through the co-ordination of knowledge and action; thus they establish their respective opinions. Similarly as regards the means to attain Mukti also, there is difference of opinion between them. This will be made clear subsequently.

→ [This threefoldness of Jīva is known on the basis of difference as Baddha, Śuddha, etc. That Paśu which is without Dīkṣā given by the Guru, which is bereft of Śivabhakti which is conceited with the feeling of the doer, is said to be Baddha. That which has undergone Dīkṣā through the Guru, which is associated with three kinds of service, which is endowed with good qualities such as truthfulness, etc., which is aspirant of liberation, which is dependent on Śiva and which is wise devotee, is Śuddha-jīva. That pasu which has its mental dispositions merged into the Parākāśa in the form of Paraśiva, is known as Mukta-jīva].

The bondage of Jīvātman in Vīraśaiva-siddhānta

In the Vīraśaiva-siddhānta, which is synonymously called Śakti-viśiṣṭādvaita, the bondage and liberation of the Jīvātman is established on the basis of the theory of contraction and expansion of Śaktis, i.e., the bondage (of the Jīvātman) as being enveloped by the three Malas in the form of the contraction of the Śaktis – Icchā, Jñāna and Kriya and Mokṣa occurs when those very Śaktis undergo expansion due to Dīkṣā, etc. It is said by His Holiness Reṇukācārya thus :

"जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम् ।
निरस्यते गुरोर्बोधाज्ज्ञानशक्तिः प्रकाशते ।।"[218]

[The state of Jīva is essentially sorrow only and this is due to the Malas. This will be eradicated through the instruction of the Guru. Then the knowledge of self-knowledge shines.]

It is told again by Śrī Śaṅkaśāstrin thus : "सङ्कुचितशक्तित्रयरूपमलत्रयनिवृत्तिः शक्तिविकासरूपशिवत्वप्राप्तिर्मोक्षः"[219] (Mokṣa consists in the removal of the three Malas which are of the nature of contraction of the three Śaktis). Hence, here the nature of Malas which cause bondage and the means of their removal are discussed.

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218. Si. Śi. 18.17
219. Ī. U. Śā. Vyā., p-24

The nature of three Malas (Pāśas)

The Malas, Āṇavamala, etc., which happen to be causes of the bondage of Jīvātman are also called in terms of Pāśas. The Jīva is also called Paśu due to the envelopment of those. In the Vīraśaiva-siddhānta, the threefoldness of Pāśa as Āṇava-mala, Māyīya-mala and Kārmika-mala is accepted. That is why Śrī Śivānubhava-śivācārya indicates threefoldness of Pāśas after advocating the association of Jīva with three Malas while giving a definition of Jīvātman thus : "स्थूलचिदचिद्रूपशक्तिविशिष्टो जीवः स्थूलत्वं च मलत्रय-विशिष्टत्वम्"[220] [Jīva is one who is characterised by gross 'cit' (intelligence) and gross 'acit' (working capacity) .... Grossness means the association with the three Malas]

1. Āṇavamala – The contraction of the Icchāśakti of Paraśiva is itself Āṇavamala. It is due to the cover of this Mala that the Jīva forgets his 'pervasiveness' (vibhutva) and considers himself as atomic in size thinking 'I am incomplete' (apūrṇa). So it is said thus : "अस्याप्रतिहतस्वातन्त्र्यरूपेच्छाशक्तिः सङ्कुचिता सती अपूर्णम्मन्यता-रूपमाणवमलमित्युच्यते"[221] (the Icchāśakti of him, i.e., Śiva, in the form of the uncurtailed freedom, being contracted, is itself called 'Āṇavamala' in the form of the thought that he is incomplete).

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220. Śi. Da., p-22
221. Śi. Da., p-35

2. Māyīyamala – The contracted Jñānaśakti of Paraśiva is itself Māyīyamala. The most extensive knowledge of Paraśiva, being contracted, becomes the cause for bondage. That is why the Jīva is called 'Kiñcijña' (knower of a little). Due to the cover of this Māyīyamala the Jīva thinks of himself as different from Paraśiva and considers the body, senses, intellect, etc., as himself and the wife, son, home, etc., as belonging to him. His definition is given thus : "ज्ञानशक्तिः सङ्कुचिता सती सर्वज्ञत्वस्य किञ्चिज्ञत्वाप्तेरन्तःकरणबुद्धीन्द्रियसम्बन्धवशाद् भेदवेद्यप्रथारूपं मायीयमलमुच्यते"[222] (The Jñānaśakti, being contracted, the 'sarvajñatva' turns into 'kiñcijñatva'; due to his relation with the inner senses, intellect, senses, etc., the conception of difference from Śiva is called Māyīyamala).

3. Kārmamala – The contracted Kriyāśakti of Paraśiva is itself the Kārmamala. It is of the nature of auspicious and inauspicious impressions (–impressions of good deeds are auspicious and those of bad deeds are inauspicious). It is through these impressions, that the Jīva performing auspicious and inauspicious deeds and experiencing their fruits, joys and sorrows, revolves in many wombs of gods, animals and human beings according to his Karman.[223] Its definition is told thus : "क्रियाशक्तिः सङ्कुचिता सती सर्वकर्तृत्वस्य किञ्चित्कर्तृत्वाप्तेः कर्मेन्द्रियसम्बन्धवशात् शुभाशुभानुष्ठान-

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222. Śi. Da., p-35

223. चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः ।
जात्यायुर्भोगवैषम्यकारणं कर्म केवलम् ॥ (Si. Śi. 5.45) →

मयकार्ममलमित्युच्यते"[224] (Kriyāśakti being contracted, the 'sarvakartṛtva' turns into 'kiñcitkartṛtva'; due to the relation with 'Karmendriyas'. Kārmamala is said to be that which consists in the performance of auspicious and inauspicious deeds).

Thus the Āṇavamala, through the imposition of 'aṇutva' (atomic size), the Māyīyamala, through the imposition of relation with the body for the atom-sized portion by separating it from the whole (akhaṇḍa) and the Kārmamala through inducing it to do auspicious and inauspicious deeds, become the causes for bondage. Those three Malas are from beginningless times. Hence, just as Śiva is characterised by naturally complete Icchāśakti, Jñānaśakti and Kriyāśakti, so is Jīva, too, enveloped naturally by Āṇavamala, Māyīyamala and Kārmamala which happen to be contracted forms of those Śaktis. That is why the Jīva is by nature different from the Paramatman. Hence, since just as Śiva is real so is Jīva real, the difference between them in the mundane state is not false but real. In the state of Mukti the non-difference between them is also real. Thus it is noted :

"शिवः सत्यं जगत् सत्यं जीवः सत्यं स्वभावतः ।
तेषामभेदः सत्यो वा क्रिमिभ्रमरयोरिव ॥"[225]

→ [The embodied souls revolve in the manner of a wheel's rim. The cause for disparity as regards species, duration of life and experiences, is the fund of karman alone].

224. Śi. Da., p-35

225. Bra. Sū. Śrī. 2.3.40

[Śiva is real, the Jīva is real, the world is real by nature. The non-difference among them is also real like that between the worm and the bee.]

Thus the Jīva, who is covered by the five armours (kañcukas) called Kalā, Vidyā, Rāga, Kāla and Niyati in the forms of 'kiñcitkartṛtva' (a little capacity to work), 'kiñcijñatva' (a little knowledge), 'apūrṇatva' (absence of completeness), 'anityatva' (absence of eternity) and 'avyāpakatva' (absence of pervasiveness), by virtue of the covering of the gross Cicchakti and Acicchakti which are characterised by the three Malas that happen to be the adjuncts of Jīva, is called Puruṣa. In the same way he is designated as 'saṁsārin' (one subjected to transmigration) on being associated with three guṇas, Sattva, etc., intellect, the notion of 'I', mind, five sense organs, five motor organs, five tanmatras (subtle elements) and five Mahābhūtas (great elements), by virtue of rising Śakti in the form of the transformation of the subtle Cicchakti, "चिच्छक्तेः परिणामरूपशक्तेरौन्मुख्यम्",[226] which happens to be an adjunct of Paraśiva. Thus it is told by the revered Śivāditya :

"मलोपहतचैतन्यं कलाविद्यासमाश्रयम् ।
रागेण रञ्जितात्मानं कालेन कलितं तथा ॥
नियत्या यमितं भूयः पुंभावेनोपबृंहितम् ।
प्रधानाशयसम्पन्नं गुणत्रयसमन्वितम् ॥

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226. औन्मुख्यशक्तिर्नाम विक्षेपशक्तिरिति वेद्यम् । (Aunmukhya-śakti – the rising Śakti should be known as vikṣepaśakti – the distracting Śakti).

बुद्धितत्त्वसमासीनमहङ्कारसमावृतम् ।
मनसा बुद्धिकर्माक्षैस्तन्मात्रैः स्थूलभूतकैः ॥
संयुतं जीवमित्याहुः संसारावृतलक्षणम् ॥"[227]

[The Jīva, whose power is prevented by Malas, who is the resort of Kalā and Vidyā, whose nature is tinged with rāga (attachment), who is seized by Kāla (time), who is controlled by Niyati (destiny), who has grown as Purusa, who is endowed with a resort in the form of Pradhāna (Prakṛti), who is associated with three guṇas, who is stationed in the 'buddhitattva', who is surrounded with 'ahaṅkāra' (ego) and who is endowed with mind, sense-organs, motor-organs, the subtle elements and gross elements, is said to be of the nature of the Jīva who is enveloped by mundane existence.]

Thus it is due to the envelopment of three Malas that the Jīva being associated with the thirty Tattvas from Kalā to Bhūmi, is found to undergo suffering through three afflictions.

The Nature of Pāśas in Kāśmira-śaiva-siddhānta

In the Kāśmīra-śaiva-siddhānta also, the three Malas, Āṇava, etc., are called by the term 'pāśa'. It is due to his being the abode of these pāśas that the Jīva becomes paśu. It is told by Śrī Abhinavaguptācārya thus : "पशुराणवमायीयकार्ममलस्वभावानां पाशानां भाजनम्"[228]

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227. Śi. Da., p-35
228. Pa. Sā., p-46

[Paśu is the receptacle of the Pāśas (tethers) of the nature of Āṇavamala, Māyīyamala and Kārmamala]. Here the nature of the three Pāśas is propounded.

1. Mala – Here the term 'Mala' is the synonym of Āṇavamala : "मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्"[229] (Mala is intended to be nescience which is the cause of the germination of mundane existence), "अख्यातिरूपमाणवं मलम्"[230] (Āṇavamala is of the nature of non-apprehension), "अपूर्णम्मन्यता चेयं तथारूपावभासनम्"[231] (this conception of incompleteness is the appearance in such a form), "स्वात्मप्रच्छादनेच्छैव वस्तुभूतस्तथा मलः"[232] (the desire to cover up ones self, when concretised in that manner, is Mala), in these and other ways the definition of Āṇavamala is told. What is known from this is that the one which is similar to the covering up of the nature of Ātman that arose from the freedom of Parameśvara and the incomplete (insufficient) knowledge which is of the nature of conceiving transversly the Ātman and the Anatman (i.e., conceiving Ātman as Anatman and Anatman as Ātman), constitute Āṇavamala.[233] "ज्ञानं बन्धः"[234] This Śivasūtra also reveals the same nature. In the commentary on this sūtra, i.e., "स एव शिवाभेदाख्यात्यात्मक-

229. Tantrā. 9.120
230. Pa. Sā. Vi., p-45
231. Tantrā. 9.65
232. Tantrā. 9.66
233. Śi. Sū. Vi. Ti. p-11
234. Śi. Sū. 1.2

ज्ञानस्वभावोऽपूर्णम्मन्यतात्मकाणवमलसतत्त्व संकुचितज्ञानात्म बन्धः"[235] (bondage is that itself which is in the form of nescience consisting in the non-apprehension of non-difference from Śiva and which is of the contracted knowledge that is similar to Āṇavamala of the nature of conception of incompleteness) – Śrī Kṣemarāja has said that contracted knowledge is itself the bondage.

Śrī Kṛṣṇa Dvaipāyana Vyāsa also says thus :

"ज्ञानं बन्ध इतीदं तु द्वितीयं सूत्रमीशितुः ।
ज्ञानमित्यात्मनस्तस्य किञ्चिज्ज्ञानक्रियात्मकम् ॥"[236]

[Knowledge is bondage – This is the second sūtra of Śiva. What is told knowledge is in the form of little knowledge and limited capacity to do in the case of the Ātman.]

In this way, it is only the meaning of contractedness as 'contracted knowledge' is presented for the word 'Jñāna' told in the sūtra. Jayaratha, too, corroborates the same by saying thuṣ : "इह खलु परमेश्वरः पूर्णज्ञानक्रियात्मकं स्वं स्वरूपं स्वेच्छया प्रच्छाद्य सङ्कुचितात्मतामवभासयेत्, अतश्च सङ्कुचितमेव ज्ञानमस्य रूपमिति सवत्रोद्घोष्यते"[237] (Here, indeed, Parameśvara covers up on his own accord his own form of the nature of complete knowledge and action and displays the contracted form; hence it is everywhere declared that the form of knowledge is contractedness only). The statement

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235. Śi. Sū. Vi. 1.2
236. Śi. Pū.
237. Tantrā. Vi. 9.6, p-60

that he covers up on his own accord his own form means that Mala stands for his contracted desire; through the covering up of the contracted desire, it is known that the knowledge, too, is contracted. Hence the contracted desire means contracted knowledge itself. In accordance with the statement of Śrī Abhinavagupta as "प्रधानं कारणं प्रोक्तमज्ञानात्माऽऽणवो मलः"[238] (Āṇavamala in the form of nescience is the principal cause), the Āṇavamala is itself the cause of Māyīyamala and Kārmamala; hence, it is the principal Pāśa. Due to the identity of nature this is said to be the supreme cover.[239]

2. Māyīyamala – Paraśiva's 'svātantrya-śakti', Śakti in the form of free will which happens to be material cause of the Tattvas from Kalā to Bhūmi (30 Tattvas), is itself Māyā. That is why the derivations such as these are possible – "मीयते परिच्छिद्यते धरान्तः प्रमातृप्रमेयप्रपञ्चो यया सा माया" (She by whom the world of the knower and the knowable is measured or analysed, is Māyā – mīyate iti Māyā), "विश्वमोहकतया वा माया" (She is Māyā because she infatuates the world – mohayati iti Māyā). This very Māyā is the cover called 'svarūpagopana' (that which hides the form) in the case of Śiva who has on his own accord assumed the form of Paśu. This Māyā is herself the Māyīyamala. "भिन्नवेद्यप्रथारूपं मायीयं मलम्"[240] (Māyīyamala is in the

238. Tantrā. 9.142

239. "परमावरणं शिवस्यैतत्" (Pa. Sā. Ślo-24)

240. Pratyabhi. Vi. Sū. 9

form of displaying the knowledge of difference) – in accordance with this statement the Māyīyamala becomes the cause of the knowledge of difference. Thus Māyā torments the Paśu by producing the knowledge of difference. That very meaning is conveyed through the derivation of the term 'Māyā' as "अपूर्णप्रथनेन मीनाति हिनस्तीति माया"[241] (She is Māyā because she causes pain or torments – mīnātīti Māyā). This Paśu which has its knowledge defiled due to the possession by Māyā becomes firmly bound by the five armours Kañcukas called Kāla, Kalā, Niyati, Rāga and Vidyā. In this manner the sixfold Kañcuka starting from Māyā and ending with Vidyā is the subtle inner cover[242] of the Paśu, like the chaff of rice (paddy). It is due to this cover of Māyā that the Jīva arrogates, indeed, as 'I' (it is me) and 'mine'. That is why it is said "शरीरभुवनाकारं मायीयं परिकीर्तितम्" [Māyīyamala is said to be of the form of the ether (bhuvana) of the body (śarīra)].

3. Kārmamala – "धर्माधर्मात्मकं कर्म सुखदुःखादिलक्षणम्"[243] (the Karman which is of the nature of merit and demerit, is characterised by happiness and sorrow) – according to this statement of Śrī Abhinavagupta, the Karman in the form of merit and demerit which happen to be causes of happiness and sorrow, is itself

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241. Ta. Sā., p-77, Tippanī 38

242. "मायासहितं कञ्चुकट्कमणोरन्तरङ्गमिदमुक्तम्" (Pa. Sā., Ślo-17) (The sixfold kañcuka with Māyā is the inner part of the Aṇu-Jīva).

243. Tantrā. Bhā. 6, p-75

the Kārmamala. This is of the nature of culmination in the auspicious and the inauspicious impressions. Having been prompted by that impression the Paśu performs auspicious and inauspicious deeds and in order to experience the fruits of them, it assumes the body suitable to that (experience). It performs deeds through the body. This gross body which happens to be the effect of Kārmamala is also called by the term Kārmamala in usage. Thus it is said by Śrī Yogarājācārya : "बाह्यं तुषस्थानीयं प्राधानिकं शरीरसत्तालक्षण-मावरणं स्थूलम्, त्वङ्मांसादिरूपत्वात् । एष तृतीयः कार्मो मलः, येन प्रमाता शुभाशुभकर्मसञ्चयभाजनं भवति ॥" [This cover in the form of the existence of body, which is external, which is like cheff (of grains) and which is the product of Pradhāna (Prakṛti), is gross, because it is in the form of skin, flesh, etc. This is the third one, the Kārmamala, by which the knower (Jīva) becomes the receptacle of the stock of the auspicious and inauspicious (fruits of) deeds].

In this way, in the Kāśmīra-śaiva-darśana, Paraśiva himself, having assumed a form enveloped by the three Pāśas called Mala, Māyā and Karma for the sake of his own diversion through cosmic sport, is called Paśu.

The nature of Pāśas in the Siddhānta-śaiva-darśana

"पशूनां बन्धकाः पाशा"[244] the ropes that bind the Paśus are the Pāśas (tethers) – as per this statement of

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244. Ta. Pra. Tā., Ślo-17

Kumaradeva, those that bind the Pasus are called the Pāśas. "अर्थपञ्चकं पाशः"[245] (Pāśa consists in pentad of objects) – as per this statement, its five types are told in the Siddhānta-śaiva-darśana. Their names are : Mala, Tirodhānaśakti, Mahāmāyā, Māyā and Karma.

1. Mala – Here by the term 'Mala' Āṇavamala is referred to. This is the first Pāśa. "मलिनीकरोति दृक्क्रियात्मकं तेजः प्रच्छादयतीति मलः" [that which defiles or obscures the glow of Jñānaśakti (dṛk) and Kriyāśakti, is Mala – malinikaroti iti malaḥ] – as per this derivation, that neiscience which conceals or obscures the Jñānaśakti and Kriyāśakti, is itself Āṇavamala. Hence, it is said thus : "मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्"[246] Mala is taken to be nescience which is the cause for the germination of saṁsāra. This is not incidental (āgantuka) like the bondage of Māyā, but one that persists from beginningless times. This Mala is not of the nature of an object like the cataract of the eye. Its removal is possible only through the treatment by the physician called Pati (Paraśiva). Just as the physician's treatment requires the ripeness of the cataract of the eye, so does the treatment of Parameśvara requires the ripeness of the Mala. This ripeness can be achieved by the performance of the practice taught in the Śaivāgamas.

2. Tirodhānaśakti – This is the second Pāśa. The Tirodhanasakti is taken into account not only among

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245. Mā. Vi. 1.23

246. Sai Da. Vi., pp.19-20; Lupta. Saṅ. part-2, Upo. pp.136-137

the Pāśas but also among the Śaktis of Paraśiva. This is mainly a Śakti of Paramesvara and its consideration as a Pāśa is only secondary. Since she does favour to all and is auspicious with her nature of doing favour to the world, her state of being a Pāśa is not main. The nature of 'tirodhāna' (covering up) in the case of Rodhaśakti lasts only upto the repening of Mala. After that her function is nothing but doing favour because she is the cause for the expansion of the intentions of the class of Aṇus (Jīvas). This very Śakti of Pati (Parameśvara), having turned out actions of Mala, Karman and Māyā, which are the forms of 'acit', until the ripening of the Mala, obscures the 'cit'-form of the Ātman. After the ripening of the Malas, she confers favour on the Ātman and obscures the Pāśa. Thus being the cause of favouring all, both 'cit'-forms and 'acit'-forms, she is the doer of favour to all.[247] Thus it is said by Bhojadeva :

"पाशानुग्राहित्वात् पुरुषतिरोधायिका विभोः शक्तिः ।
पाशत्वेनाभिहिता पाशाश्च चतुर्विधास्त्येवम् ॥"[248]

[Since the Śakti of Parameśvara, who covers up the nature of Ātman, is the doer of favour to the Pāśas, she is designated as Pāśa. Pāśas are thus of four kinds.]

It is known from this that the main Pāśas are of four kinds.

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247. Sai. Da. Vi., p. 20-21; Lupta. Saṅ, part-2, Upo. p. 138-139
248. Ta. Pra., Ślo-20

3. Mahāmāyā – 'Bindu' is the other name of Mahāmāyā. This is the third Pāśa. Bindu is not merely a Pāśa but also the material cause of pure creation. The intention of the Siddhānta-śaivas in propounding 'Bindu' as Pāśa, is made clear by Śrī Kānticandra Pāṇḍeya, thus : "मलस्वरूपस्य बिन्दोर्मोक्ष-विचारधारयाऽतीव घनिष्ठः सम्बन्धः । मोक्षो द्विविधः – परोऽपरश्च । मायाकर्मरूपपाशद्वयमुक्तः पशुर्न सर्वथा मुक्तः, आणवापरपर्याय पशुत्व-मलस्य सद्भावात्, अतः सोऽपरमोक्षभाक् । सिद्धान्तशैवानामिमेऽभ्युप-गमाः – (क) अस्माल्लोकादूर्ध्वं बहवो लोकाः सन्ति, यत्र कर्मादिपाशबद्धाः जीवाः कर्मभोगान् भुञ्जते । (ख) मायोर्ध्वभाविनः पञ्चपदार्थाः, येषु सदाशिव-ईश्वर-विद्याख्यं त्रयं गण्यते । (ग) मायाकर्मोभयपाशविमुक्ता ध्वस्यमानाद्यवस्थाऽवशिष्टाणवमलाः क्रमशोऽनु भूतविद्या-ईश्वर-सदाशिव-तत्त्वाः पशवो मायीयलोकोर्ध्वोर्ध्ववर्तिषु त्रिषु लोकेषु क्रमशो निवसन्ति । ते च क्रमशो मन्त्र-मन्त्रेश-मन्त्रमहेशशब्दैरभिधीयन्ते । एषां शरीराद्युपादान-कारणं बिन्दुः । एवं चैतादृशप्रकरणेषु बिन्दुरुपादानस्वरूपत्वेन सृष्टि-कारणत्वेन व्याख्यायते, परन्तु यावद्बिन्दुकारणकाच्छरीरान्मुक्तिर्न भवति, न तावत् परमोक्षः, अतो बिन्दुर्मलत्वेनाप्युच्यते"[249] [There is an extremely thick relation between 'Bindu' which is the Mala in form and the continuous conception of Mokṣa. Mokṣa is of two kinds – Para (higher) and Apara (lower). The Paśu which is released from Pāśas in the form of Māyā and Karma, is not absolutely liberated, because of the presence of Mala in the form of 'paśutva' (the nature of Paśu) which is the other synonym of Āṇava; hence it is the one which has attained 'Aparamokṣa'. These are the propositions of the Siddhānta-śaivas – (Ka) There are many Lokas above the present Loka, in which the Jīvas who are bound by the Pāśas, Karman,

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249. Śai. Da. Vi., p-21

etc., undergo the experiences of Karman. (Kha) The categories prior to Māyā are five, in which the triad consisting in Sadāśiva, Īśvara and Vidyā are taken into account. (Ga) The Paśus which are free from the two Pāśas, viz., Māyā and Karman, which are characterised by Āṇavamalas that are in the states of eradication, etc., and which have experienced the Tattvas, Vidyā, Īśvara and Sadāśiva in due order, reside in the three worlds that exist above the world of Māyā in due order. They are respectively called Mantras, Mantreśas and Mantramaheśas. The material cause of their bodies, etc., is 'Bindu'. Thus in the contexts such as these, 'Bindu' is spoken as of the nature of the causal material and as the cause of creation. Yet as long as the release from the body which has 'Bindu' as its cause is not obtained so long there is no Paramokṣa. That is why Bindu is also spoken as Mala. Thus it is that since the body caused by Bindu is an obstruction, the Bindu is here considered as Pāśa.

4. Māyā – This is the fourth Pāśa. Māyā is the material cause of the agregate of all the things such as Kalā, Bhuvana, Sūkṣma (subtle) and Sthūla (gross) bodies and objects of their experiences, etc. "मयत्यस्माज्जगत्सर्वं तेन माया प्रकीर्तिता"[250] (since the entire world emerges from it, it is called Māyā; mayatīti māyā), "तद्भावभाविनो भावाः सर्वे मायात्मकाः पशोः"[251] (all the things that arise from the nature of the Paśu, are essentially Māyā) – in such statements as these of Pauṣkarā-

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250. Lupta. Saṅ., part-2, Upo. p-144

251. Lupta. Saṅ., part-2, Upo. p-144

gama, Svāyambhuvāgama, etc., it (Māyā) is stated as the material cause. In this Siddhānta, having discarded atoms, etc., as the material cause, Māyā-tattva is alone presented as the material cause.[252] It is stated here that just as from the materials such as cotton, etc., there arise cloth, etc., of many forms, so from one Māyātattva which is the supreme cause of creation, maintenance, obsorption, substratum, etc., there is the production of the world which is divided into many varieties in the creation, etc. Māyā is called in usage by such words as 'granthi', 'gahana', etc. This 'Māyīyamala' is said to be in the form of bondage. The Māyīyamala creates an impression of identity of the Ātman with buddhi, etc. If it is not so, it makes it look in a different way.

5. कर्म – The Karman in the form of merit and demerit, is the fifth Pāśa. This is the cause for the difference in birth, duration of life, experience of the Paśus. Thus it is said :

"धर्माधर्मात्मकं कर्म तच्च त्रिविधमर्थतः ।
जात्यायुर्भोगदं येन नामिश्रं पच्यते क्वचित् ॥"[253]

[Karman is in the form of merit and demerit. It is threefold in purpose. It is the cause of birth, duration of life and experience. Without being mixed with it, nothing gets ripened.]

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252. Bho. Kā. Ślo. 114-120
253. Lupta. Saṅ. part-2, Upo. p-147

"सति मूले तद्विपाको जात्यायुर्भोगाः"[254] [when that original cause (Karman) exists, then its results are birth, duration of life and experience] – thus it is said by Maharṣi Patañjali also. Here 'birth' means 'birth as god, etc.', 'duration of life' means 'life, etc., during a hundred years', 'experience' means the experience of happiness, sorrow, etc. These three, Jāti (birth), etc., are again three-fold as 'uttama' (higher), etc. Here the variety of birth is well known in the world. The variety of senses is like this : the elephant, etc., have its tongue turned backwards, the serpents hear (sound) through their eyes, the owls see even in the absence of light. The variety of the objects of senses is this : the Cātaka birds live on the drops of water falling from clouds, the peacocks and cocks have garbage as their food, the bees and sārasas (cranes) swallow the filaments and juice of lotuses. Instances such as these can be imagined.[255]

"उभयोः कृषिसाम्येऽपि कश्चिद् धान्यानि गच्छति ।
न किञ्चिदपरस्तस्य कर्म कारणकं द्विजाः ॥"[256]

[Although there is similarly in farming (between two farmers), one of them gets grains, while the other does not get anything. Karman is the cause of that.]

In accordance with the above statement of Pauṣkarāgama, between the two persons who are

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254. Yo. Sū., 2.13
255. Mṛ. Vṛ. Vi. 8.2; Lupta. Saṅ. part-2, Upo. p. 147-148
256. Lupta. Saṅ. part-2, Upo. p-148

engaged in service, farming, etc., simultaneously, there is the accomplishment of the result in the case of one person and nothing is seen in the case of the other person; there the Karman which is in the form of merit and demerit earned by one's self is accepted as the cause. That Karman is threefold as Prārabdha (past karman), Āgāmi (future karman) and Sañcita (karman accumulated now). Among them the sañcita-karman, having been burnt by Dīkṣā and the Mantras which are accomplished through 'puraścarana' (repetition of a Mantra according to a set procedure in an auspicious place for the 'siddhi' of that Mantra), it becomes incapable of giving any result, like a roasted seed. The Āgāmikarman also becomes obstructed by the power of the Mantra. The Prarabdakarman, however, gets pacified by experience (of happiness and sorrow, the results of Dharma and Adharma – merit and demerit). Thus it is said in the Pauṣkarāgama : "नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि"[257] [The Karman is not exhausted without being experienced in crores of Kalpas (one kalpa = 1000 yugas, one day of Brahman = 432 million years of mortals)]. It is clear from this that karmans other than Prārabdhakarman are obstructed through Dīkṣā, etc.

Thus Mala, Tirodhānaśakti, Mahāmāyā, Māyā and Karman, these five Pāśas told in order, being bondages of Puruṣas (Jīvas) are well known in the Śāstra as the 'pentad of pāśas'. Thus it is said :

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257. Lupta. Saṅ. part-2, Upo. p-148

"मलः कर्म महामाया मायोत्थमखिलं जगत् ।
तिरोधानकरी शक्तिः पाशत्वेनार्थपञ्चकम् ॥"[258]

[Mala, Karma, Mahāmāyā, entire world arising from Māyā and the Śakti that obscures – this is the 'pentad of things' as pāśas.]

Here since Mahāmāyā is in the form of the material cause of the pure creation and the Tirodhānaśakti is a pāśa only in the secondary sense but not in the main sense, it is only the three types of them in the form of Mala, Karma and Māyā that are Pāśas. This is said in the Svāyambhuvāgama as "मायेयमाणवं कर्म चैतावदणुबन्धनम्"[259] (this Māyā, Aṇava – mala and karman are the bondage of Aṇus – Jīvas).

Critical evaluation of the nature of Pāśa

Thus what is known from the consideration of the nature of the Pāśas as told in the three Darśanas is that the three Pāśas called Āṇava (Mala), Māyīya (Māyā) and Kārma (Karman), are main – the portion of Śiva which is bound by these Pāśas is called Paśu. This point is common in the three Darśanas. Having thought that the state of 'aṇu' obtained through the covering of Āṇavamala as real (vāstava), it is accepted by the Vīraśaivas that the Jīvātman is of atomic size. But according to the Kāśmīra-śaivas and

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258. Lupta. Saṅ. part-2, Upo. p-150
259. Lupta. Saṅ. part-2, Upo. p-150

the Siddhānta-śaivas Ātman is not in the form of 'Aṇu', but in the form of Vibhu (pervasive). Further it is said that the state of 'aṇu' comes through the covering of Āṇavamala. Hence, in these two Darśanas also Āṇavamala is in the form of the ignorance of one's own nature. It retires only by knowledge. In the Vīraśaiva-darśana, the contracted Icchāśakti of Paraśiva is said to be Āṇavamala. Thinking that this Mala in the form of contraction of the Icchāśakti (of Paraśiva) does not retire merely by the knowledge of Śiva, the Upāsanā (worship) in the form of the cherishing of the non-difference with Paraśiva is here ordained. This Jīva entertains the notions of 'I' and 'mine' due to the covering by Māyīyamala and he comes to be engaged in the auspicious and the inauspicious deeds in the purview of Kārmamala – This point is common in all the three Darśanas.

As regards the nature of three kinds of Mala, the manner of presentation is the same between the Vīraśaiva and the Kāśmīra-śaiva. It is thus : When Paraśiva on his own desires to gesticulate the sport by assuming the worshipper – worshipped form, then his Śaktis called Icchāśakti, Jñānaśakti and Kriyāśakti become contracted. Those contracted Śaktis themselves are called in order as Āṇavamala, Māyīyamala and Kārmamala. Having been enveloped by them the portion of Śiva is designated as Jīva. In the same way the five Kañcukas, Kalā, Vidyā, Rāga, Kāla and Niyati are also contracted Śaktis of Śiva in the form of Sarvakartṛtva, Sarvajñatva, Pūrṇatva, Nitya-

tva and Vyāpakatva. This is what is propounded by the Vīraśaiva Ācāryas.[260]

In the Kāśmīra-śaiva-darśana, in the commentary of Kṣemarāja on the sūtra – "चिद्वत्तच्छक्तिसंकोचाद् मलावृतः संसारी"[261] [due to the contraction of Cicchakti, he who is enveloped by Malas, is Saṁsārī (one who is caught in mundane existence)], it is propounded that the Icchāśakti, Jñānaśakti and Kriyāśakti which have become contracted, are Malas, Āṇava, etc., and then it is clearly stated that the five Kañcukas are the contracted forms of 'Sarvakartṛtva', etc., on the basis of the statement as – "तथा सर्वकर्तृत्व-सर्वज्ञत्व-पूर्णत्व-नित्यत्व-व्यापकत्वशक्तयः संकोचं गृह्णाना यथाक्रमं कला-विद्या-राग-काल-नियतिरूपतया भान्ति । तथाविधश्चायं शक्तिदरिद्रः संसारी उच्यते, स्वशक्तिविकासे तु शिव एव"[262] (Likewise the Śaktis, Sarvakartṛtva, Sarvajñatva, Pūrṇatva, Nityatva and Vyāpakatva, having assumed contraction, appear in the forms of Kalā, Vidyā, Rāga, Kāla and Niyati). From this the manner of dealing with the nature of Malas in the case of Vīraśaivas and Kāśmīra-śaivas appears

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260. "अस्मन्मते शिवजीवयोर्भेदस्य मिथ्याज्ञानकृतत्वाभावात्, शिवशक्तिस्वातन्त्र्य-परिकल्पितसंकोचकृतत्वात् तयोरभेदस्य विकसितस्वशक्तिदशायामुपपन्नत्वात्" (Bra. Sū. Śā. Vṛ. 1.3.19) [Since in our opinion the difference between Śiva and Jīva is not produced by false knowledge and since it is produced by the freedom of the Śakti of Śiva, that difference is compatible in the state of his expanded Śakti only].

261. Pra. Hṛ. part-3, p-21

262. Pra. Hṛ. part-3, p-21

common. Even then what is special is that the Vīraśaivas regard the contraction of the Śaktis such as Icchā, etc., as real, while the Kāśmīra-śaivas propound that they that are not really contracted, but appear as if they are contracted. Thus it is said by Kṣemarāja : "तदीया इच्छादिशक्तयोऽसङ्कुचिता अपि सङ्कोचवत्यो भान्ति"[263] (his Śaktis, Icchā, etc., appear contracted although they are not contracted).

Śaktipāta and Dīkṣā among the means of Mokṣa

In the Vīraśaiva-siddhānta, in the enquiry into Paraśiva-brahman, the aspirant is ordained to undergo the consecration of Dīkṣā. Since mere accomplishment of the fourfold means, 'viveka' (nityānitya vastuviveka), etc., as approved in Vedānta, cannot revert the three Malas and since there is no eligibility to enquire into Brahman without the reversion of the three Malas, the consecration of Dīkṣā is ordained for the purpose of reverting them. Śrīpati Paṇḍitārādhya the author of the Bhāṣya (on Brahma-sūtras) has said thus in his Bhāṣya on the term 'Atha' of the sūtra, "अथातो ब्रह्मजिज्ञासा"[264] (Atha = then, Atah = for the reason, Brahmajijñāsa = enquiry into Brahman) : (i) "अदीक्षितस्य मलत्रयविध्वंसाभावान्न साधनचतुष्टयानन्तर्यम्" [since there is no eradication of the three Malas in the case of one who has not received Dīkṣā, it (Atha) does not mean 'after the accomplishment of the fourfold

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263. Pra. Hṛ. part-3, p-21
264. Bra. Sū. 1.1.1

means']; (ii) ....सद्गुरुकरुणाकटाक्षलब्दशक्तिपाताद्यवच्छिन्नपरशिवेष्ट-लिङ्गधारणात्मकपाशुपतदीक्षानन्तर्यमित्यथशब्दार्थो निर्णीयते"[265] [the meaning of the term 'Atha' is decided to be what is subsequent to the Pāśupata-dīkṣā consisting in the possessing of the Iṣṭaliṅga (iṣṭaliṅgadharaṇa) of Śiva (as a replica of Śiva), coupled with the 'Śaktipāta' (dawn of Śakti in the form of Bhakti) obtained through the compassionate favour of the Sadguru]. Thus he (Śrīpati), too, reveals the same meaning (of Atha). The eradication of the bondage of Pāśas as well as the attainment of the knowledge of Śiva occur through the consecration of Dīkṣā. Thus it is said by His Holiness Śrī Reṇukācārya :

"दीयते च शिवज्ञानं क्षीयते पाशबन्धनम् ।
यस्मादतः समाख्याता दीक्षेतीयं विचक्षणैः ॥"[266]

[That from which the knowledge of Śiva is given and by which the bondage of Pāśas gets vanished, is designated as Dīkṣa by the wise (dīyate Ksīyate yasmad iti dīkṣā).]

The Dīkṣā is not easy to obtain for all, but only for those in whom there is the dawn of Śakti (in the form of Bhakti) as told by the Ācārya thus : "शक्तिपातं समालोक्य दीक्षया योजयेदमुम्"[267] (this person should be given Dīkṣā on observing the 'Śaktipāta' in him). 'Śaktipāta' means the 'favour of Śiva' (in planting

265. Bra. Sū. Śrī. 1.1.1 – (i) p. 11, (ii) p. 33
266. Si. Śi. 6.11
267. Si. Śi. 5.48

his Śakti as Bhakti). It is due to that 'Śaktipāta' alone that every moment horripulation, shaking of the body, flow of tears, etc., occur. This is indeed, the characteristic of Śaktipāta.

The doctrine of Vīraśaivas is that the Śakti which is in the form of the favour of Śiva depends upon the ripening of Malas. Thus it is told by the Ācārya :

"स्वकर्मपरिपाकेन प्रक्षीणमलवासनः ।
शिवप्रसादाज्जीवोऽयं जायते शुद्धमानसः ॥"[268]

[This Jīva becomes mentally pure through the favour of Śiva obtained by the eradication of Malas due to the ripening of his Karman.]

Here this is the substance : The Mala of Jīva consisting of Āṇava, etc., is twofold as Āma (raw) and Pakva (ripe). There, that which is fully weak is Pakva and that which not so is Āma. When the Jīva has his inner sense (mind) rendered pure by virtue of merited deeds performed in several lives, then his Mala becomes ripe. He alone becomes eligible for Śiva's favour. It is only due to the favour of Śiva that devotion towards Śiva breaks out. Thus the aspirant who has that Bhakti broken out in him, is said to be eligible person for Dīkṣā in the Vīraśaiva-siddhānta. Since due to these Dīkṣā, etc., he attains liberation in this very life, his body is said to be the final one. Thus it is said :

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268. Si. Śi. 5.48

"शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः ।
जायते शिवकारुण्यत् प्रस्फुटा भक्तिरैश्वरी ॥
जन्तुरन्त्यशरीरोऽसौ पिण्डशब्दाभिधेयकः ॥"[269]

[There arises a clear devotion pertaining to Śiva out of the grace of Śiva in the embodied soul whose conscience is pure as a result of pure Karman. The embodied soul who is in his final body, is designated by the term 'Piṇḍa'.]

In the Vīraśaiva-siddhānta, the three-fold Dīkṣā differentiated as Vedhā-dīkṣā, Māntrī-dīkṣā and Kriyā-dīkṣā, is accepted for the removal of the three kinds of Mala. There, it should be known that Āṇavamala gets terminated by the Vedhā-dīkṣā, Māyīyamala gets terminated by the Māntrī-dīkṣā and Kārmamala gets terminated by the Kriyā-dīkṣā. In the Dīkṣās mentioned here there is the inculcation of the nature of the three Liṅgas, Bhāvaliṅga, Prāṇaliṅga and Iṣṭaliṅga and the method of their worship is told. This is, indeed, the special feature of the Vīraśaivas. In the manner taught by the Guru the aspirant should render the Iṣṭaliṅga-worship through his body, the Prānaliṅga-worship through his mind and the Bhāvaliṅga-worship through his intellect. Through this he gets the form of Śiva due to the favour of Śiva.

The process of the ripening of Mala as accepted in the Vīraśaiva-siddhānta, the nature of Śaktipāta, the

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269. Si. Śi. 5.49

three-foldness of Dīkṣā, the nature of three Lingas, the method of their worship, etc., will be propounded in detail in the third chapter of this disseration. Now the nature of Śaktipāta as admitted in the Kāśmīra-śaiva and Siddhānta-śaiva is thought of a little.

In the Kāśmīra-siddhānta also the consecration of Dīkṣā is admitted for the removal of the Pāśas of the Paśu. This consecration of Dīkṣā done by the Sadguru has the Śaktipāta in the form of Śiva's favour as its pre-requisite. Yet this Śaktipāta does not stand in need of either sameness of Karman (Karmasāmya) or ripening of Malas. That is why Śrī Abhinavagupta starts saying "वक्ष्यमाणदीक्षायां कोऽधिकारीति निरूपणार्थं शक्तिपातो विचार्यते" (Śaktipāta is thought of for propounding as to who is the eligible person for the Dīkṣā which is being told) and ends saying "कर्मसाम्यं ततः शक्तिपात इति चेन्न, क्रमिकत्वे विरोधायोगात् । अथ मलपरिपाके शक्तिपातः, सोऽपि किंस्वरूपः ? किं तस्य निमित्तम् ? भेदवादिनां सर्वमसमञ्जसम्" There is sameness of Karman and then comes Śaktipāta – if it said as above, it is not tenable, because there is no opposition if there is sequence. In case there is Śaktipāta after the ripening of Malas, what is its nature? What is the cause? In the case of the advocates of Bheda (difference), everything is improper. After having thus criticised the view that 'Karmasāmya' and 'Malaparipāka' are the causes of Śaktipāta, he says that "परमेश्वरः स्वरूपाच्छादनक्रीडया पशुपुद्गलोऽणुः सम्पन्नः, न च तस्य देशकालस्वरूपभेदविरोधस्तद्वत् स्वरूपस्थगननिवृत्त्या स्वरूपप्रत्यापत्तिं झटिति वा क्रमेण समाश्रयन् शक्तिपातपात्रमणुरुच्यते, स्वातन्त्र्यमात्रसारश्चासौ परमशिवः शक्तेः

पातयितेति निरपेक्ष एव शक्तिपातो यः स्वरूपप्रथाफलः"[270] [Parameśvara becomes Paśu, Pudgala and Aṇu through his sport of covering up his own form; there is no opposition to him by the difference of space, time and form; in the same way, depending upon the revelation of his form either suddenly or in sequence, through the removal of the cover of his form, the Aṇu (Jīva) is said to be fit for Śaktipāta; since Paraśiva whose essence lies only in his freedom, causes the Śakti to dawn; the Śaktipāta which is the fruit of the appearance of ones own form does not depend upon anything else. Though this he has established that Śaktipata does not stand in need of either 'Karmasāmya' or 'Malaparipāka'. Here it is also not possible to raise the doubt that when 'Śaktipāta' does not depend upon anything else, how is it that Śaktipāta occurs in some person only (but not in all), because their siddhānta is that since everything is of the form of Paraśiva, the defect of disparity (vaiṣamya) does not occur at all. In this siddhanta, depending on the difference as 'tīvra' (acute), 'madhya' (mediocre) and 'manda' (mild) and again depending on the division of each of them as 'tīvra', 'madhya' and 'manda', the Śaktipāta is on the whole consists in nine kinds.[271] In this context, the nine kinds of states of the Yogins practising Samādhi (trance), depending on division into 'mṛdu' (soft), 'madhya' (mediocre) and 'tīvra' (acute)

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270. Ta. Sā., p. 115-118
271. Ta. Sā., p. 119-125

as told by Maharṣi Patañjali should also be remembered.[272]

In the Siddhānta-śaiva-darśana, among the aforesaid three kinds of Paśus called Kevala, Sakala and Amala, the Kevala, being completely caught by infatuation, does not in any way become conscious, Amala is actually liberated. Hence, the remaining Sakala alone becomes eligible for liberation. He knows that he is bound and performs actions for bondage and liberation. Śiva confers his favour on such a Paśu as doing actions. This favour of Śiva is itself designated by the term 'Śaktipāta'. In the Siddhānta-śaiva-darśana, Śaktipāta out of freedom (of Śiva) is not accepted. For that purpose, the ripening of Malas is admitted. When Karman is not depended upon for the system of 'Bhoga' and 'Mokṣa' in the case of Jīvas, everything would become improper – This is the opinion of Rāmakaṇṭha. Thus it is : "स्वातन्त्र्ये हि कर्माद्यनपेक्षणादकस्मात् सदैव जगतः सृष्टिसंहारौ, कर्महीनस्यापि भोगम्, दृष्कृतेरपि मोक्षम्, मुक्तस्यापि संहारम् ईश्वरः कुर्यादित्युन्मत्तचेष्टावद-समञ्जसं जगद् भवेत् । तस्मादसमञ्जसतापरिहाराय कर्मादिपाकसापेक्षः सर्वकर्ताऽभ्युपगन्तव्यः । न च तदपेक्षित्वमस्वातन्त्र्यम्, अपि त्वीश्वरान्त-रायत्तता । सा च तस्य परमेश्वरत्वान्नस्तीति स एव स्वतन्त्रः । सत्यां स्थितौ न संहाराद्यकस्माद् भोगादिकं च कर्महीनादेर्न कदाचित् करोतीति सापेक्ष एव शक्तिपातः ।"[273] [Since in freedom there is no dependence on Karman, etc., the creation and annihilation of the world all of a sudden and at all times,

272. Yo. Sū. Bhā. 1.21-22

273. Mo. Kā. Tī. Ślo-69

experience in the case of even a person who has no Karman, liberation in the case of one who has done bad deeds and the anihilation of even one who is liberated, would be caused by Īśvara, the world would become improper like the actions of a mad person. Hence, in order to remove this impropriety, an all-doer (Īśvara) who depends upon Karman, etc., should be admitted. That kind of dependence is not absence of freedom, but dependence on another Īśvara. Such a dependence being absent because of his supreme lordship, he is himself 'free'. When there is existence, there cannot be annihilation, etc., all of a sudden, there cannot be anytime the experience, etc., in the case of one who has no fund of Karman. Hence it is that Śaktipāta is dependent].

The ripening of the Malas occurs through the special merit born from the practice of Karman ordained by the Śāstras. The Śaktipāta called Śiva's favour occurs only in the case of those whose Malas have ripened. Thus the Ātman which is sanctified by Śaktipāta, approaches the Sadguru and prays for Dīkṣā. He (the Sadguru) tests him and confers Dīkṣā. Further there is another side of the issue in the Siddhānta-śaiva-darśana that just as the ripening of Malas is the cause for Śaktipāta so is 'Karmasāmya' a cause. Here it should be known that the Karman is twofold as Upakārakarman (beneficial Karman) and Apakārakarman (non-beneficial Karman), and in that he who does not rejoice through the benefit and he who does not get irritated by the absence of benefit, is the one with 'Karmasāmya'. Thus it is said :

"न हृष्यत्युपकारेण नापकारेण कुप्यति ।
यः समः सर्वभूतेषु जीवन्मुक्तः स उच्यते ॥"[274]

[He who does not rejoice through benefit, who does not get angry in the absence of benefit and who has common attitude towards all beings is said to be Jīvanmuka (one liberated even while alive).]

Thus by virtue of the ripening of Malas, when the knowledge in the form of 'Karmasāmya' is born, the Śaktipāta occurs. One who has obtained 'Śaktipāta' by virtue of 'Karmasāmya', becomes eligible for Dīkṣā. Here the view accepting the dependence on the ripening of Malas is that of Kheṭapāla and that of dependence on the Karmasāmya is of one Ācārya who is a commentator on Kiranāgama. This view is presented by Prof. Vraja Vallabh Dvivedi.[275]

In this way, the aspirant who has obtained Śiva's favour due to either 'Karmasāmya' or 'Malaparipāka', gets the Dīkṣā which is capable of exhausting Mala through the Sadguru. Here through the statement that "दीयते ज्ञानसद्भावः क्षीयते च मलत्रयम्" (the relation of knowledge is granted and the the three Malas are exhausted), the term Dīkṣā is said to have two meanings of 'dāna' (giving) and 'kṣapaṇa' (exhausting). Just as the sunlight illumines as well as parches so does this consecration of Dīkṣā exhausts the Malas and reveals the knowledge of Śiva. Here

274. Ra. Tra. Ṭī. Ślo-314
275. Lupta. Saṅ. part-2, Upo. p-157

'Malakṣaya' means : "मलस्य विभागो वा विनाशो वा तिरोभावो वा नाभ्युपगम्यते, अपि तु यथाऽग्नेरुष्णस्पर्शस्य दाहिका शक्तिर्मन्त्रेण निरुध्यते, तथा मलस्यापि व्यापारिका शक्तिरुपायैर्निरुध्यते"[276] [Is it the division, eradication or covering up of Mala ? None of these is accepted, yet just as the parching power of the hot touch of fire is obstructed by the 'mantra', similarly the operative power of the Mala is obstructed by some measures] – through this statement Umāpati Śivācārya has presented the meaning of the term 'Malakṣaya' as merely the obstruction of the power of bringing out transmigration (cycle of birth and death). Thus when through the consecration of Dīkṣā there is the exhaustion of Malas, the accumulated Karman of the Jīvātman does not become the cause of rebirth like the seed burnt in fire. When the past Karman is exhausted by experience, the Jīva becomes liberated.

Prof. Vraj Vallabh Dvivedi has stated that in the Kāśmīra-śaiva-darśana and the Siddhānta-śaiva-darśana, the varieties of Dīkṣās that are told in brief are seventy-four in number and in detail a thousand in number.[277]

Critical evaluation of the process of Śaktipāta

Here the consecration of Dīkṣā is necessary for an aspirant who enquires into Paraśiva-brahman and that consecration stands in need of Śaktipāta in the

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276. Śa. Ra. Saṅ. p-90
277. Lupta. Saṅ. part-2, Upo. p.161-162

form of the favour of Paraśiva. In this matter there appears uniform opinion among the Vīraśaivas, Kāśmīra-śaivas and Siddhānta-śaivas. The Kāśmīra-śaivas who propound that the Śaktipāta is due to the freedom of Paraśiva, do not require 'Malaparipāka' and 'Karmasāmya' (for that purpose). When there is no requirement of the Karman of the beings for the 'bhoga' and 'mokṣa' of the beings, then all the activity of Śiva would look like the behaviour of a mad man or that would be association with the defects of 'vaiṣamya' and 'nairghṛṇya'. Holding such an opinion the Vīraśaivas and the Siddhānta-śaivas accept that just as Karman is required for 'bhoga' so is the ripening of Malas required for the dawn of Śakti in the form of Śiva's favour. In this regard similarity of thinking is strikingly seen between the Vīraśaiva and the Siddhānta-śaiva. Even in the Siddhānta-śaiva some scholars present 'Karmasāmya' as a cause of Śaktipāta, but this is not accepted by the Vīraśaivas. Since through the consecration of Dīkṣā, Malas are exhausted and the burning of the sañcitakarman occurs, prārabdhakarman remains. When that is exhausted by experience in course of time, body of the Paśu falls off. Then it is called 'videhamukti' (liberation without the body). As long as the prārabdhakarman remains, so long he is called Jīvanmukta (liberated while alive). With regard to the matter that prārabdhakarman is exhausted by 'bhoga' only, the philosophers of all the three Darśanas hold the same opinion. In the Vīraśaiva-siddhānta, three kinds of Dīkṣā are mainly accepted. The sub-consecrations of them (the three Dīkṣās) are spoken of as twenty-one in

number. The Kāśmīra-śaivas and Siddhānta-śaivas have spoken of a large number of consecrations of Dīkṣā. Through this it appears that in their view there is a little subtlety. The Vīraśaiva aspirant who has received Dīkṣā, bears the Iṣṭaliṅga on his gross body throughout his life time and accomplishes the concentration on the inner Liṅgas (Prāṇaliṅga and Bhāvaliṅga) through his (Iṣṭaliṅga) worship. This should be known as the special feature of the Vīraśaiva-darśana compared to all the Śaivas.

Critical evaluation of the nature of Mokṣa

In the Vīraśaiva-siddhānta, it is propounded that the bondage is through the contraction of Śaktis and Mokṣa is through their expansion. The contracted Śaktis such as Icchāśakti, etc., themselves are called as Āṇavamala, etc. When the Malas get exhausted through the consecration of Dīkṣa, the Jīva whose Malas are exhausted, gets his Śaktis expanded gradually through the path of Ṣaṭ-sthala-worship which is told here according to the maxim of the worm and the bee. Then having been endowed with Śaktis in the form of sarvakartṛtva, sarvajñatva, paripūrṇatva, nityatva and vyāpakatva like Paraśiva, he (Jīva) attains coelescence with Paraśiva who is endowed with similar Śaktis in such a manner as told below by the Ācārya (Śrī Reṇukācārya) :

"जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम् ।
परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते ॥"[278]

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278. Si. Śi. 20.61

[Like water poured into water and like fire offered into fire, so the Ātman obsorbed in the Paraśiva-brahman does not appear separately.]

This coelescence (of the Jīva with Paraśiva-brahman) is itself Mukti of the Vīraśaivas.

In the Kāśmīra-śaiva-siddhānta also, the Paśu who, having been enveloped by Malas due to the contraction of Śaktis such as Icchāśakti, etc., is called 'saṁsārin'. When the Malas are exhausted, such a Paśu, being endowed with the knowledge of his own form through the knowledge taught by the Sadguru, relinquishes his dual state and becomes absorbed into Paraśiva in accordance with the following statement of Paramārthasāra :

"इत्थं द्वैतविकल्पे गलिते प्रविलङ्घ्य मोहिनीं मायाम् ।
सलिले सलिलं क्षीरे क्षीरमिव ब्रह्मणि लयी स्यात् ॥"[279]

[Thus when the option of duality slips away by transgressing over the Māyā who creates infatuation, he becomes coelesced with Brahman like water with water and like milk with milk.]

In the Siddhānta-śaiva-darśana, the Jīva who becomes pure with his dirt eradicated by Dīkṣā attains supreme Mukti which is 'Śivasāmya' (similarity with Śiva), in accordance with the statement of Sadyojyotiśivācārya as "परेह शिवसमता"[280] (Parāmukti is here

279. Pa. Sā. Ślo-51
280. Ā. Mī., p. 51-52

similarity with Śiva). In this Siddhānta, the Jīva is also endowed with sarvajñatva, etc., like Śiva. Further the guṇas which are not revealed due to the envelopment of Malas in the state of 'saṁsāra', get revealed due to the removal of Malas in the state of Mukti. Hence, thinking that 'similarity with Śiva' (Śivasāmya) is by virtue of the manifestation one's own guṇas (by the Jīva), the Siddhānta-śaivas accept 'Śivasāmya' by manifestation. According to this Siddhānta, even in Mukti, separate existence of the Paśu from Śiva is accepted. This state is revealed in the Tattvaprakāśa. It is thus :

"मुक्तात्मानोऽपि शिवाः किन्त्वेते यत्प्रसादतो मुक्ता ।
सोऽनादिमुक्त एको विज्ञेयः पञ्चमन्त्रतनुः ॥"[281]

[The liberated souls are also Śivas. But he by whose grace they are liberated and who has the five mantras (Pañcabrahma-mantras) as his body, should be known as liberated from beginningless times.]

The Avadhūtasiddha has told about the permanent difference between Parama-Śiva and liberated Śivas by saying : "परमशिवः सिद्धान् प्रत्युपरताधिकारोऽप्यन्ये-ष्वनुपरताधिकारः । सिद्धः पुनरेकान्तेन सर्वत एवोपरताधिकार इति भेदः ॥"[282] [Although Paramaśiva has his authority on the accomplished ones (Muktas) ceased, still he has his authority on others not ceased. The accomplished one (Mukta) has his authority totally ceased every-

281. Ta. Pra., Ślo-6
282. Pa. Mo. Ni. Kā., Ślo-3

where; this is the difference]. That is why this is called Dvaita-darśana.

Thus when the nature of Mokṣa is pondered over, the Vīraśaivas and Kāśmīra-śaivas take Mukti as through the expansion of Śaktis, while Siddhānta-śaivas take Mukti as through the manifestation of guṇas. In this manner they are found to settle the nature of Mukti through the view of expansion and the view of manifestation. Although there appears similarity in the matter of the nature of Mukti, yet the Kāśmīra-śaivas think that the contraction and expansion of Śaktis, Icchāśakti, etc., in other words bondage and liberation are not real, by saying "असंकुचिता अपि संकोचवत्यो भान्ति" (although they are not really contracted, they appear as having contraction), and Vīraśaivas, on the other hand, accept both of them (contraction and expansion, i.e., bondage and release) as real. That is why here the unique method of worship through the path of six Sthalas is accepted for the purpose of attaining real 'Advaita' by the prior removal of the notion of real Dvaita. In the same way thinking that the removal of the real bondage is not possible through knowledge only, they have accepted the view of co-ordination in the same measure between knowledge and action.

The co-ordination in equal measure between knowledge and action

Here in the Śaktiviśiṣṭadvaita-vedānta, neither karman alone nor knowledge alone is accepted as the cause of Mukti, but that knowledge which is

co-ordinated with 'bhāva' and 'karman' is admitted as the cause of Mokṣa, as per the teaching of the Ācārya as "भावकर्मसमायुक्तं ज्ञानमेव विमुक्तिदम्"[283] (the knowledge which is combined with 'bhāva' and 'karman' is alone the giver of Mokṣa). Here 'bhāvanā' is construed with both (i.e., Karman and Jñāna). What is meant is that there is the necessity of 'bhāvanā' both in the performance of action and in the attainment of knowledge. It is said here that the 'bhāvanā' connected with karman is Bhakti (devotion), while the 'bhāvanā' connected with knowledge is profound meditation. That is why His Holiness Sri Raṇukācārya speaks of the fruitlessness of karma without 'bhāva' just as speech without meaning, wife without her husband and knowledge without scripture are useless and also says that the pre-eminence is for the karman which is coupled with 'bhāvanā'[284] then in the manner of prohibition as :

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283. Si. Śi. 16.25

284. अर्थहीना यथा वाणी पतिहीना यथा सती ।
श्रुतिहीना यथा बुद्धिर्भावहीना तथा क्रिया ॥
भावनाविहितं कर्म पावनादपि पावनम् ।
तस्माद्भावनयायुक्तं परधर्मं समाचरेत् ॥
भावेन हि मनःशुद्धिर्भावशुद्धिश्च कर्मणा ।
इति सञ्चिन्त्य मनसा योगी भावं न सन्त्यजेत् ॥
शिवभावनया सर्वं नित्यनैमित्तिकादिकम् ।
कुर्वन्नपि महायोगी गुणदोषैर्न बाध्यते ॥ (Si. Śi. 16.19, 68-70)
[Action without spiritual conception is like the speech without meaning, a devoted wife without her husband and knowledge without scripture... The karman guided →

"चक्षुर्हीनो यथा रूपं न किञ्चिद्वीक्षितुं क्षमः।
भावहीनस्तथा योगी न विश्वं द्रष्टुमीश्वरः ॥"[285]

[Just as a blind person is not capable of seeing the 'rupa' (form), so is the Yogin who is without 'bhāva' incapable of seeing the world,]

he (the Ācārya) speaks of the excellence of knowledge which is coupled with 'bhāvanā'. Hence, it is decided that such a knowledge as coupled with 'bhāva' and 'karman' is alone the cause of Mokṣa.

Two-foldness of Karman

It may be objected that if all the three of Jñāna Karman and Bhāva are together said to be the means of Mokṣa, it would be opposed to the Śruti statement, "तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय"[286] (Having known him only, one goes beyond death, no other path is known for going) which advocates knowledge alone as the means of Mokṣa after rejecting anything other than knowledge as the means of Mokṣa. If it is objected as above, the answer is that it is not

→ by bhāva is the holiest among the holy. Hence, one should practise the pious observances of the Parayogin always endowed with 'bhāvanā'. Mind becomes pure through devotional feeling; the devotional feeling becomes pure by deeds of worship. Even in performing actions of the daily as well as of the occasional type, the great yogin is not affected by merit or demerit].

285. Si. Śi. 16.20

286. Śve. U. 3.8

tenable because it is possible to answer by saying that through the co-ordination in the same measure of the knowledge and karman and through the co-ordination in the form of relation of the limbs and the body (aṅgāṅgibhāva) between knowledge and karman. It is thus : His Holiness Śrī Reṇukācārya, after having taught Maharṣi Agastya the co-ordination in the same measure between knowledge and action through the maxim of the blindman and lame man,[287] has established that even when mere action is the cause of bondage, that itself with knowledge is the means of liberation, by saying thus :

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287. अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी ।
फलोत्पत्तौ विरक्तस्तु तस्मात्तद्द्वयमाचरेत् ॥
ज्ञाने सिद्धेऽपि विदुषां कर्मापि विनियुज्यते ।
फलाभिसन्धिरहितं तस्मात् कर्म न संत्यजेत् ॥
आचार एव सर्वेषामलङ्काराय कल्प्यते ।
आचारहीनः पुरुषो लोके भवति निन्दितः ॥
ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः ।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनम् ॥ (Si. Śi. 16.11-14)

[Knowledge and action are mutually interdependent. Hence, this idea, knowledge and action should be adopted in practice by the Śivayogin (virakta) for accomplishing the fruit. Even when the knowledge is fulfilled in realisation, action, too, is made use of by the wise. Hence, action which is not associated with any desire for fruit should not be discarded. The righteous practice alone is meant for the adornment of all persons. A person who is without such a practice would stand condemned in the world. Maheśvara is pleased with spiritual knowledge coupled with religious practices. Hence, one should be an enlightened person engaged in religious practices till the body falls off].

"ज्ञानहीनं सदा कर्म पुंसां संसारकारणम् ।
तदेव ज्ञानयोगेन संसारविनिवर्तकम् ॥"[288]

[Action without knowledge is always the cause for transmigration of the beings. The same action coupled with knowledge is the means of relief from transmigration.]

This is the secret : Karman is twofold as Patikarman and Paśukarman. There the sacrifices from Agniṣṭoma to Aśvamedha are the means of attaining heaven, etc. Hence there is no attainment of the highest good (niḥśreyas – liberation) through them. Since they have Pāśas as their resort, they are 'Paśukarman' actions of Paśus. The wearing of the Iṣṭalinga, the worship of Liṅga, accepting (partaking) the 'prasada' offered to one's own Iṣṭalinga, the worship of Guru and Jaṅgam and partaking their pādodaka and prasāda, muttering the pañcakṣara – mantra, applying the Bhasma (on the limbs of the body), wearing Rudrākṣas, etc., – these are the Aṣṭavaraṇas; Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra – these are called Pañcācāras. These special religious practices of the Vīraśaivas are designated as 'Patikarman' (actions directed at Śiva, the Pati – Lord). A detailed discussion on these special practices of the Vīraśaivas can be found in the third chapter and the fourth chapter (subsequently).

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288. Si. Śi. 16.27

His Holiness Śrī Nilakaṇṭha-śivācārya, while commenting on the sutra relating to the enquiry into śārīrin (embodied soul), namely, "अथातो ब्रह्मजिज्ञासा"[289] (then, hence, enquiry into Brahman), speaks of the term 'atha' as giving the meaning of 'after' (the enquiry into) Dharma and tells about the speciality of the division into Paśukarman and Patikarman thus :

"धर्मानन्तर्यमेवाथो वाच्यं धर्मो द्विधा मतः ।
पशुधर्मः प्रथमिकः पतिधर्मो द्वितीयकः ॥
पशुधर्म इति प्राहुर्यस्तु काम्यफलप्रदः ।
निष्कामेन स्वपापस्य विच्छित्त्यै समनुष्ठितः ॥
यो धर्मस्तं शास्त्रेषु पतिधर्मं प्रचक्षते ॥"[290]

['Subsequent to Dharma' is denoted (by 'atha'). Dharma is twofold. Paśudharma comes first and Patidharma is the second. That which brings desired fruit (through kāmyakarma) is said to be Paśu-dharma. That Dharma which is practised for the eradication of one's sin without any desire (for fruit), is said to be Patidharma in the Śāstras.]

The practices such as applying and wearing Bhasma and Rudrākṣa respectively, the worship of one's own Iṣṭaliṅga, the muttering of the Pañcākṣara-mahāmantra which is the crest-jewel of Śruti, the partaking of the pādodaka and prasāda of Guru, Liṅga and Jaṅgama, etc., are those that release the

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289. Bra. Sū., 1.1.1
290. Kri. Sā. part-1, p. 16-17

beings from pāśas. Hence, they are taught as Patidharma.[291]

Further the same Ācarya has told that he who is prone to practising 'Paśudharma' which is without desire is similar to ants and that he who is prone to practising Patidharma is similar to birds, by saying :

"अनुतिष्ठन् पशोर्धर्मान् पतिधर्मान् स चार्हति ।
यथा पिपीलिका वृक्षमूलमाघ्राय तत्फलम् ॥
आरुह्य लभते तद्वत् पतिधर्मैकतत्परः ।

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291. भस्मधारणमुख्यं हि कालाग्न्युपनिषन्मुखैः ।
बृहज्जाबालमुख्यैश्च विहितं तत् पदे पदे ॥
रुद्राक्षधारणं चैव दहरोपासनादिकम् ।
कालयोः शिवपूजा च त्रिषु कालेषु वा सदा ॥
विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरी मन्त्रः शिव इत्यक्षरद्वयम् ॥
इति श्रुतिशिरोरत्नशिरोरत्नमनोर्जपः ।
आचार्यदेव इत्युक्तं मन्त्रदेशिकपूजनम् ॥
प्रसादग्रहणं तस्येत्याद्याः पाशविमोचकाः ।
पतिधर्मा इमे ज्ञेयास्तदानन्तर्यमत्र च ॥ (Kri. Sā. part-1, p-17)

[Bhasmadharana is prescribed again and again by the Kālāgnirudropaniṣad, etc., and Bṛhajjābālopaniṣad, etc. Rudrākṣadhārana, Daharopāsanā, worship of god in the subtle cavity of the heart etc., Śivapūjā two times or three times a day, are also prescribed. Among the lores Veda (Śruti) is excellent, in Veda eleven anuvākas of Rudrādhyāya are excellent; in Rudrādhyāya the Pañcākṣara Mantra (in the eighth anuvāka) is excellent and in that the two letters as 'Śi-va' is excellent. Accordingly, muttering of that Mantra which is the crest-jewel of the Śruti should be done. Ācarya is said to be god. →

यथा विहङ्गः पक्षाभ्यां फलितं वृक्षमागतः ॥
पश्यन् फलमवाप्नोति तद्वच्छीघ्रं तदर्हति ॥"[292]

[Practising the Paśudharmas, the aspirant deserves the Patidharmas. Just as the ant (pipīlikā) smells the root of a tree and gets its fruit by climbing it; in the same way one who is keen to take up Patidharmas only, gets that as the fruit through practising Paśudharmas, just as a bird comes with its wings to the fruit-borne tree and get it on seeing it, similarly he deserves to get it quickly.]

From this, the culmination of the matter is that even the Paśudharmas which are practised without desire for fruit, are also means of attaining Mukti by succession as they are submissive to Patidharmas and the Patidharmas are directly the means of attaining Mukti with the help of knowledge. Hence, although there is opposition as regards co-ordination of equal measure in the case of the Paśudharmas with knowledge, yet there can be no opposition as regards co-ordination of equal measure in the case of Patikarmans such as the special practices of 'Aṣṭāvaraṇa' and 'Pañcācāras' with knowledge.

→ The worship of Mantra-deśika (Guru), partaking the prasāda of him, etc., relieve beings from Pāśas. These are to be known as Pati-dharmas. After their practise here enquiry into Brahman should be done].

292. Kri. Sā., part-1, p-17

The view of co-ordination (Samuccaya) is approved by Śruti and Smṛti

"विद्यां चाऽविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥"[293]

[He who knows both Vidyā and Avidyā together, surpasses death through 'Avidyā' (karman) and attains immortality through 'Vidyā' (spiritual knowledge).]

This śruti statement also propounds co-ordination of equal measure between knowledge and action. While commenting on this śruti statement Umucigi Śaṅkaraśāstrin, a noted scholar, has shown the speciality of Vīraśaiva-darśana thus : "विद्यां च ब्रह्मात्मैक्यज्ञानं च, अविद्यां च विद्याभिन्नां क्रियां च शिवलिङ्गयजनभजनादिरूपां, तदुभयं सह मिलितं सामानाधिकरण्यमापन्नम् यः परमपुरुषार्थसाक्षात्साधनत्वेन वेद जानाति, स अविद्यया शिवलिङ्गार्पितपतिकर्मणा, मृत्युं मरणजननादिप्रवाहमूलं मलत्रयम्, तीर्त्वा अतिक्रम्य, विद्यया स्वस्वरूपशिवज्ञानेन, अमृतं शक्तिविकासरूपममृतत्वम्, अश्नुते प्राप्नोति"[294] [Vidyā is the knowledge of unity of Ātman with Brahman; Avidyā is the kriyā in the form of offering worship and praising the name of the Śivaliṅga, which is different from 'Vidyā'; both of them are together in the sense that they are in sāmānādhikaraṇya-relation (co-ordination); he who knows that (Veda) is the means of realising the highest value of human life (Mukti), surpasses the 'Mṛtyu' (death),

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293. Ī. उ., 11

294. Ī. उ., 11, Śāṅkari-vyākhyā

which is the triad of Malas, the source of the stream of death and birth and through 'Vidyā', i.e., through the knowledge of Śiva who is none other than Self, he attains 'Amṛtatva' (immortality), i.e., the immortality in the form of expansion of Śaktis].

It may be objected thus : Since the fruits of karman are birth (utpatti), attainment (āpti), deformation (vikṛti) and refinement (saṁskṛti) and since 'Vidyā' (knowledge) has the removal of 'Avidyā' (ignorance) as its fruit, how can there be 'samānādhikaraṇya' (co-ordinated relation) between them (Avidyā and Vidyā)? The removal of the misconception about silver in the case of him who has totally grasped the form of the piece of conch-shell, cannot at all be delayed for want of actions of bath and sipping water (snāna and ācamana). It is also known from Śruti that "तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय"[295] [Having known him (Śiva) only, one surpasses death; there is no path other than that for going]. It is told in a smṛti thus :

"ज्ञानादेव तु कैवल्यं प्राप्यते येन मुच्यते ।
तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः ।।"

[It is through knowledge only that the state of 'kaivalya' (individuality, detachment of the soul from matter) is attained. Through that one becomes liberated. Hence the sanyāsins who see beyond (this existence) do not perform actions.]

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295. Śve. U. 3.8

If it is objected as above, the answer is that it cannot hold good, because their statements are meant to deny the capacity of being the means of 'kaivalya' for only the gross actions. There is compatibility of those (knowledge and karman) that are in co-ordinated relation to be the means of Mukti. Otherwise, after the condemnation of individual actions by such statements as "अन्धं तमः प्रविशन्ति"[296] [(those who resort to avidyā) enter into thick darkness], there would not have been any declaration of the co-ordinated knowledge and action as the means of Mokṣa by such statements as "विद्यां चाविद्यां च".[297] In that way the removal of the triad of Malas in the form of the contraction of three Śaktis (Icchā, Jñāna and Kriyā) and the attainment of the form of Śiva in the form of the expansion of Śaktis, are Mukti. There, the actions that are denoted by the term 'Avidyā' and those that are subtle such as Liṅgadhāraṇa in the middle of the ether of the heart are meant for the fruit (result) in the form of the eradication of the Malas such as kārma-mala, etc., which are denoted by the term 'Mṛtyu'. The 'Vidyā' is meant for the fruit in the form of the removal of the cover of one's obscured Śakti, just as the wind which has the result in the form removal of the cloud that obscures the sun.

Further, the śruti and smṛti statements such as – "तेनैव ब्रह्मवित् पुण्यकृत् तैजसश्च"[298] [by that path (brahma-

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296. Ī. उ. 12
297. Ī. उ. 11
298. Br. U. 4.4.9

vidyā path) only the knower of Brahman goes, having been the doer of marited deeds and becoming associated with the lustre (tejas) of the Paramātman], "सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यज्ज्ञानेन ब्रह्मचर्येण नित्यम्"[299] [this Ātman should be always realised through truth (giving up falsehood), penance (focussing the mind and senses on it), right knowledge and celebacy], "तत्प्राप्तिहेतुर्ज्ञानं च कर्म चोक्तं महामुने"[300] [O great sage, the cause of attaining it (Mukti) is knowledge and also karman], "यथान्नं मधुसंयुक्तं मधु चान्नेन संयुतम् । एवं तपश्च विद्या च संयुतं भेषजं महत् ॥" [just as the food combined with honey and that honey combined with food is the great medicine, so is the penance combined with knowledge], speak of the co-ordination in equal measure between knowledge and action. Hence, it is decided that the statements which express the condemnation of action are only pertaining to the gross actions such as Jyotiṣṭoma, etc. In the case of the liberation born from the pati-karman such as Liṅgadhārana, etc., which are combined with knowledge, there is no possibility at all of its being produced, attained deformed or refined. Let the production, attainment, deformation and refinement be the fruits of the Paśu-karman combined with knowledge. But with regard to the Patikarman combined with knowledge, the fruit is decided to be the attainment of the nature of Śiva with the six

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299. Muṇḍ. U. 3.5
300. Bha. Saṅ. U. 1.32

'aṅgas' such as 'sarvajñatva', etc., in the state from which there is no return.

Dr. T. G. Siddhappārādhya answers the above objection from a different stand-point. It is thus : "अत्र केचित् पुरुषार्थाधिकरणे विहितत्वाधिकरणे च कर्मणां ज्ञानाङ्गत्वं भाष्ये स्पष्टं प्रतिपादितम् । तत्र यद्यपि ज्ञानकर्मोभयानुष्ठानं सर्वेषामाश्रमिणां विधेयमिति भाष्ये ज्ञानकर्मसमुच्चयशब्दः प्रयुक्तः, अथापि पूर्वमुत्तरत्र च कर्मणामङ्गत्वस्य ज्ञानाङ्गत्वस्य च स्पष्टं प्रतिपादनात् समुच्चयोऽयं न समसमुच्चयः, अपि त्वङ्गाङ्गिभावसमुच्चय एव । कर्मज्ञानयोरङ्गाङ्गिभावेनाङ्गिनो यत्फलं तदेवाङ्गस्यापि फलमिति न्यायेन कर्मणोऽपि मोक्षसाधनत्वं न विरुध्यते । सिद्धान्तशिखामणौ 'अन्धपङ्गवदन्योन्यसापेक्षे ज्ञानकर्मणी'[301] इति कथनेऽप्युपसंहारे 'ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः'[302] इत्यत्राचारयुक्तेन ज्ञानेनेति निर्देशाज्ज्ञानस्य प्राधान्यं प्रतीयत एव । ज्ञानस्य प्रधान्ये कर्मणोऽङ्गत्वं स्वतः प्राप्नोत्येव । यदि 'अन्धपङ्गुवत्' इत्यादिश्लोकमात्रेण ज्ञानकर्मणोरुभयोरपि मोक्षसाधनत्वं वक्तव्यमित्याग्रहः, तर्हि 'शिवोऽहमिति भावो हि शिवतापत्तिकारणम् । न ज्ञानमात्रं नाचारो भावयुक्तः शिवो भवेत् ॥'[303] इत्यत्र भावस्यापि मोक्षसाधनत्वकथनेन ज्ञानकर्म – भावानां त्रयाणामेव समुच्चयो वक्तव्यो भवेत् । अतो ज्ञानमेव साक्षान्मोक्षसाधनम्, भावः कर्म च तदङ्गम्, 'अङ्गिफलमङ्गस्यापि' इति न्यायेन कर्मज्ञानयोरपि मोक्षसाधनत्वात् तथा व्यपदेशः । अतः कर्मज्ञनयोरङ्गाङ्गिभावसमुच्चयो विवक्षितः, न समसमुच्चयः । तथा च कर्मणोऽप्राधान्येन स्वातन्त्र्येण च तस्य मोक्षसाधनत्वाभावात् 'नान्यः पन्था विद्यतेऽयनाय' इत्यत्र ज्ञानातिरिक्तस्य मोक्षसाधनत्वनिषेधो न विरुध्यत इति श्रुतिसूत्रागमानां सामरस्यमिति वदन्ति ॥"

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301. Si. Śi. 16.11
302. Si. Śi. 16.14
303. Si. Śi. 16.16

"नान्यः पन्थेन वाक्येन मार्गान्तरनिषेधतः ।
तेषां विद्याङ्गता प्रोक्ता नान्यथेति विनिश्चयः ॥

इति क्रियासारेऽपि कर्मणां विद्याङ्गत्वमुक्तम् ॥"[304] [Here some scholars say that in the Puruṣārthādhikaraṇa and Vihitatvādhikaraṇa, the actions are clearly propounded as subordinate to knowledge in the Bhāṣya (Śrīkarabhāṣya). Although the word 'Jñānakarmasuccaya' (meaning the co-ordination between knowledge and karman) is used in the Bhāṣya in order prescribe that all the adherents of Āśramas (orders of life) should do the practice of both knowledge and action (together), yet before and after this, the subordination of actions and that of knowledge is clearly propounded; hence this co-ordination (samuccaya) is not the co-ordination in the equal measure, but the co-ordination in the form of the relation of the part and the whole (aṅgāṅgibhāva) alone. Even when there is the relation of the part and the whole between action and knowledge, in accordance with the maxim that 'whatever is the fruit of the whole, the same is the fruit of the part', there is no contradiction in taking action also as the means of Mukti. In the Siddhāntaśikhāmani, the predominance of knowledge is implied in the saying that "अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी"[305] (knowledge and action are inter-dependent like a blind man and a lame man) and concluding that

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304. Śa. Vi. Da., p. 128-129
305. Si. Śi. 16.11

"ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः"[306] (Maheśvara is pleased with the knowledge that is coupled with right practices). When knowledge is predominant, action itself autoatically assumes the state of being subordinate. If it is insisted that, by virtue of the stanza "अन्धपङ्गुवत्" etc., only, both knowledge and action should be spoken as the means of Mukti, then since 'Bhāva' (devotional feeling) is said to be the means of Mukti by the statement "शिवोऽहमिति भावो हि शिवतापत्ति कारणम् । न ज्ञानमात्रं नाचारो भावयुक्तः शिवो भवेत् ॥"[307] (The feeling that 'I am Śiva' is alone the cause of attaining the state of Śiva, neither mere knowledge nor mere religious practice; he who possesses this faith becomes Śiva), it will have to be said that all the three, knowledge, action and feeling (that I am Śiva), together form the means of Mukti. Hence, knowledge alone is directly means of Mukti and feeling as well as action are its subordinates, and it is so called (as samuccaya) because in accordance with the maxim "अङ्गिफलमङ्गस्यापि" (the fruit of the whole is also that of the part), action and knowledge are the means of Mukti. That being the case, since action is subordinate and it cannot be the means of Mukti independently, the denial that what is other than knowledge cannot be the means of Mukti, as per "नान्यः पन्था विद्यतेऽयनाय" (there is no other path to go), is not contradictory to what is stated. Thus they say that Śruti, Sūtra and Āgama have been assentially one in this context. In the Kriyāsāra also

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306. Si. Śi. 16.14
307. Si. Śi. 16.16

actions are said to be subordinate to knowledge in the following statement :

"नान्यः पन्थेति वाक्येन मार्गान्तरनिषेधतः ।
तेषां विद्याङ्गता प्रोक्ता नान्यथेति विनिश्चयः ॥"

[Since any other path is denied by the statement 'no other path to go', it is decided that they (Bhāva and Karman) are said to be subordinate to knowledge but not otherwise.]

Śiva's favour (anugraha) is the cause for Mokṣa

In reality, in the Śaktiviśiṣṭādvaita-vedānta, Mokṣa is accepted as through the favour (anugraha) of Paraśiva. It is said thus by His Holiness Śrī Reṇukācarya :

"शम्भोः शिवप्रसादेन संसारच्छेदकारिणा ।
मोहग्रन्थिं विनिर्भिद्य मुक्तिं यान्ति विवेकिनः ॥
विना प्रसादमीशस्य संसारो न निवर्तते ।
विना सूर्योदयं लोके कुतः स्यात्तमसो लयः ॥
सर्वानुग्राहकः शम्भुः केवलं कृपया प्रभुः ।
मोचयेत्सकलान् जन्तून् न किञ्चिदिह कारणम् ॥"[308]

[The enlightened Yogins attain to liberation by breaking the knot of infatuation through the auspicious grace of Śambhu which is the cause for the eradication of transmigration. Without the gracious favour of Śiva the cycle of transmigration does not stop. Whence can there be the disappearance of

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308. Si. Śi. 18.59-61

darkness in the world without the rising of the sun? Śambhu, the Lord, who is the doer of favour to all, releases all the beings from bondage merely out of compassion. There is no other cause for it.]

This favour of Śiva is not merely from the knowledge of Paraśiva, but for that the action in the form of his worship is also required. That is why His Holiness has given the definition of Karman as "शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते"[309] [The worship of Śiva should be known as Karman (action), but the external sacrifice, etc., are not said to be so (karman)], and the definition of knowledge as "शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते । शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम् ॥"[310] [Everything is of the nature of Śiva, there is nothing other than Śiva; that conception as 'I am Śiva' is the knowledge par excellence]. Hence, thinking that one who is endowed with the knowledge of Śiva gets the favour of Śiva through the worship of Śiva and gets liberated, knowledge and action together which are required for earning the favour of Śiva are accepted as the cause of Mokṣa and here co-ordination in equal measure is propounded between knowledge and action.

The performance of daily and occasional actions are for the guidance of the people

Here in this world, according the authority of the Śruti "कश्चिद्धीरः प्रत्यगात्मानमैक्षत्"[311] (Some wise person

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309. Si. Śi. 9.22
310. Si. Śi. 16.31
311. Kaṭha. U. 4.1

realised the inner self), the number of wise persons is very small. If a person who is endowed with the knowledge of unity with Śiva saying that 'I am Śiva', becomes wanton in his practices, then looking at him the mundane people would become wanton in their practices and spoil the social set up. With this idea in mind, in order to ward it off, the Ācāryas in the fold of Vīraśaiva – siddhānta prescribe the performance of daily and occasional actions as long as he lives, for the Śivayogin, even though he is contented with the nectar in the form of knowledge. It is thus prescribed :

"अधर्मं न स्पृशेत् किञ्चिद्विहितं धर्ममाचरेत् ।
तं च कामविनिर्मुक्तं तमपि ज्ञानपूर्वकम् ॥
धर्म एव समस्तानां यतः संसिद्धिकारणम् ।
निःस्पृहोऽपि महायोगी धर्ममार्गं च न त्यजेत् ॥
ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न सन्त्यजेत् ।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः ॥
सदाचारप्रियः शम्भुः सदाचारेण पूज्यते ।
सदाचारं विना तस्य प्रसादो नैव जायते ॥"[312]

[One should never do any impious deed; the prescribed pious deed one should do, and that, too, without desire and that again with the aid of knowledge..... Since the code of pious deeds is the cause for all accomplishments, even the great Yogin, although he is without desire, should not give up the path of Dharma. Although contented with the ambrosia

312. Si. Śi. 16.61, 64-66

of knowledge, the yogin should not relinquish religious practices, for, it is by the example of the pious practices of the great that the ordinary persons act. Śiva is fond of virtuous practices. He is worshipped by virtuous practices. Without pious practices His favour cannot be obtained.]

Hence for the favour of Śiva and for the guidance of the ordinary persons, the daily action should necessarily be performed by the wise persons also. Hence, the co-ordination in equal measure between knowledge and action is quite necessary.

Thus the Vīraśaiva Ācāryas who speak of the attainment of Mokṣa through the co-ordination in equal measure between knowledge and action, propound Aṣṭāvaranas and Pañcācāras as the assisting causes. In this Siddhānta, it is told that the Aṣṭāvaraṇas are the limbs of the aspirant and the Pañcācāras are the prāṇas. Hence, the aspirant should be endowed with Aṣṭāvaraṇas and associated with Pañcācāras and then through the help of knowledge and action, he should perform religious (and philosophical) practices and become totally one with Śiva.

Since the triad called Aṣṭavaraṇa, Pañcācāra and Ṣaṭsthala is not accepted in other Darśanas, a detailed exposition of the nature of that triad will be subsequently presented in a critical way.



THIRD CHAPTER

The Science of Aṣṭāvaraṇa

In accordance with the saying "श्रेयांसि बहुविघ्नानि" (the path of reaching good ends is beset with many obstacles), the aspirants who are pursuing the path leading to good ends experience many kinds of obstacles in their pursuits. Without setting aside the obstacles nobody can attain their aims. Hence, in order to remove the torments of obstacles in the case of the aspirants who proceed with a desire of attaining Mokṣa in the form of coelescence between the Liṅga and the Aṅga which is nothing other than the union of Śiva and Jīva, the Vīraśaiva Ācāryas have provided eight types of gaurding cloaks; those are the cloaks that are called 'Aṣṭāvaraṇa' in this (Vīraśaiva) doctrine. [Āvaraṇa = cover]. Thus the names of the Aṣṭāvaraṇas are mentioned in the Candrajñānāgama :

"गुरुर्लिङ्गं जङ्गमश्च तीर्थं चैव प्रसादकः ।
भस्म-रुद्राक्ष-मन्त्राश्चेत्यष्टावरणसंज्ञिताः ॥"[1]

[Accordingly, these are the Astavaraṇas : 1. Guru, 2. Liṅga, 3. Jaṅgama, 4. Pādodaka, 5. Prasāda, 6. Bhasma, 7. Rudrākṣa and 8. Mantra.]

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1. Ca. Jñā. Kri. Pa., 2.1

It is also told by His Holiness the Bhāṣyakāra Śrīpati Paṇḍitārādhya :

"भस्म रुद्राक्षकं लिङ्गं गुरुर्मन्त्रं तथा चरः ।
पादोदकं प्रसादश्च शैवाष्टावरणानि हि ॥"[2]

[Bhasma, Rudrākṣa, Liṅga, Guru, Mantra, Cara (Jaṅgama), Pādodaka and Prasāda – these are the Aṣṭāvaraṇas.]

Here, the meaning of the term 'Āvaraṇa' is first told and the nature of the Aṣṭāvaraṇas will be discussed in their due order.

The derivation of the term Āvaraṇa is "आव्रियते देहादिकं येन तदावरणम्" (that which covers the body, etc., is 'Āvaraṇa'). It has many meanings as covering (ācchādana), proper protection (saṅgopana), encircling (samveṣṭana), etc. There are two main purposes (uses) of 'Āvaraṇa' in the world. The first one is the concealment of one's form and the second one is the protection of one's nature.

In this context, however, in the Advaita-vedānta two powers (Śaktis) of covering (Āvaraṇaśakti) and distracting (Vikṣepaśakti) are admitted in Avidyā (nescience). Therein, the real (original) nature of Ātman (as Brahman) is covered by the Āvaraṇaśakti. That is why the Jīvātman passes through 'saṁsāra' (the cycle of birth and death). This is what is propounded by the Vedāntins. In the Vīraśaiva-

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2. Bra. Sū. Śrī. 1.2.2, p. 166

siddhānta, since the meaning of guarding cloak is taken for the word 'āvaraṇa' used in the term Aṣṭāvaraṇa, the Jiva is taken to be guarded from the worldly drawbacks by these Aṣṭāvaraṇas. So it is said in an Āgama :

"इमानि शिवभक्तानां भवदोषततेः सदा ।
निवारणैककार्याणि ख्यातान्यावरणाख्यया ॥"[3]

[These are well known by the name 'āvaraṇa', the singular function of which is always the removal of the multitude of drawbacks consequent on the birth in the case of the devotees of Śiva.]

Just as in the battle ground the warrior covers himself with the armour to guard his body against the onslaught of the weapons of the enemies, so does the devotee of Śiva guards himself with them (i.e., āvaraṇas) against the six enemies of spirit such as passion, anger, etc. That is why they are called as the Aṣṭāvaraṇas. Hence, just as in 'मशकार्थो धूमः' (smoke is for the mosquitos), the meaning that the smoke is for the eradication (nivṛtti) of mosquitos is obtained as per the authority of the Kośa (Amarakośa) saying "अर्थोऽभिधेयरैवस्तुप्रयोजननिवृत्तिषु",[4] artha is used in the senses of a subject which is to be told (abhidheya), wealth (rai), thing (vastu), advantage (prayojana), removal (nivṛtti), in the same way the 'āvaraṇa' is for the sake of removing the covering in the sense that

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3. Muṇḍ. U., 1.2.12. (?)
4. Amara., 3.242.

these are the means of removing the cover of nescience (ajñāna), etc., on account of which these are called in usage by the term 'āvaraṇa'.

Although the eight 'aṅgas' (constituents) of Yoga as Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi accepted in the Yogaśāstra, guard the body, mind, intellect, etc., of the aspirant against the evil inclinations, still there is absolutely no usage by the term 'āvaraṇa' found in their case.

Hence, it should be known that the term 'āvaraṇa' is a technical term which is not thought of by other Darśanas. Thus among the eight 'āvaraṇas' spoken by the term 'āvaraṇa', the (first) three, viz., Guru, Liṅga and Jaṅgama are meant for worship (worthy of worship). Vibhūti (Bhasma), Rudrākṣa and Mantra are in the form of the materials of worship. The rest called Pādodaka and Prasāda are in the form of the fruits of worship.

The Aṣṭāvaraṇas are called the limbs of the aspirant in the Vīraśaiva-siddhānta. Just as in the world, the mundane activity is very well managed by the body which is endowed with all the limbs such as hands, feet, etc., similarly the spiritual activity goes on well provided the aforesaid eight 'āvaraṇas' exist. That is why they should be known as the limbs of the aspirant. If even one of them is absent, the attainment of the aspirant's aim cannot be accomplished. Hence, the Vīraśaivas are deeply devoted to the 'Aṣṭāvaraṇas'. At this point, it is discussed in their due order, within the purview of the śāstra and within the

purview of mental ability, as to their nature and as to how the aspirant is guarded by their relation. Here we shall think of the nature of the Guru who happens to be the first 'āvaraṇa'.

1. Śrīguru

It is admitted by all the philosophers (dārśanikas) that Mokṣa is the highest aim (value) of life. That (Mokṣa) is of the nature of coelescence between the Liṅga (Śiva) and Aṅga (Jīva), according to the Śaktiviśiṣṭādvaita-siddhānta. With the consideration that the knowledge of coelescence between the 'Liṅga' and the 'Aṅga' is hard to get without the compassion of the Śrīguru, in this 'siddhānta', too, the service of the Guru is ordained on the authority of the Upaniṣadic statement, viz., "तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्"[5] [in order to know that he should approach, with 'sacrificial fuel' (samit) in hand, the Guru who is well-versed in Veda and who is deeply devoted to Brahman]. So it is said :

"जिज्ञासुः सर्वसंसारदोषध्वंसकरं शिवम् ।
उपैति लोकविख्यातं लोभमोहविवर्जितम् ॥

लिङ्गाङ्गस्थलभेदज्ञं श्रीगुरुं शिववादिनम् ॥"[6]

[He who aspires to know Śiva, the eradicator of all the defects of transmigration, approaches Śrīguru

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5. Muṇḍ. U. 1.2.12.
6. Si. Śi. 6. 1, 2, 6.

who is well known in the world, who is free from avarice and infatuation........., who is aware of the difference between Liṅgasthala and Aṅgasthala and who advocates Śiva (Śaiva-siddhānta).]

Here there are many enquiries as : What is the nature of Guru ? What is his definition ? How should he be served ? Answers to all these questions will be presented with authorities within the purview of our mental ability.

Śiva : the first Guru

The great sage Patañjali has propounded Śiva alone as the first Guru in his Yogasūtra saying "स सर्वेषामपि गुरुः कालेनानवच्छेदात्"[7] (He is the Guru of all, as he cannot be restricted to time). That appears to be proper, because Lord Śiva revealed Vedas and Āgamas for the purpose of removing the nescience of the ignorant souls who are bitten by the serpent in the form of 'saṁsāra' (cycle of birth and death). Thus it is said :

"सद्योजातेन ऋग्वेदं वामदेवेन याजुषम् ।
अघोरेण तथा साम पुरुषेण त्वाथर्वणम् ॥
ईशानेन मुखेनैव कामिकाद्यागमांस्तथा ।
जनयामास विश्वेशः सर्वसिद्धिप्रदायकः ॥"[8]

[Viśveśa, who grants all achievements, revealed (gave birth to) Ṛgveda through his Sadyojata face,

7. Yo. Sū. 1.26
8. Bra. Sū. Śrī., 1.1.3

Yajurveda through his Vāmadeva face, Sāmaveda through his Aghora face, Atharvaveda through his Tatpurusa face and the Āgamas such a Kāmika likewise through his Īśāna face.]

If a person deserves to be designated as the Guru due to his study of these Vedas and Āgamas, then how Śiva who reveals them cannot be the Guru ? Hence, Śiva who has the resolve in the form of "ज्ञानधर्मोपदेशेन कल्प-प्रलय-महाप्रलयेषु संसारिण उद्धरिष्यामि"[9] [I prop up the 'saṁsārins' (jīvas) through the teaching of knowledge and religious practices in the dissolution of kalpas and the great (final) dissolution]. That is why the statement that "गृणाति उपदिशति वेदशास्त्राणि इन्द्रादिदेवेभ्यः" [he speaks (gṛ śabde) i.e., teaches, Vedas and Śāstras to the gods such as Indra] or "गीर्यते स्तूयते देवमनुष्य-गन्धर्वादिभिरिति गुरुरीश्वरः"[10] [he is spoken of, i.e., praised, by gods, human beings, Gandharvas, etc., hence he is Guru the Īśvara], is also applicable here.

This stream of knowledge which emerged from Paraśiva who teaches Dharma (righteousness) through the removal of nescience, continues to flow even now in the lineage of the Gurus. This stream of knowledge is called 'ogha' (flow). In the Āgamaśāstra it is threefold as Divyaugha, Siddhaugha and Mana-vaugha. The Śivagaṇas and gods who are near Śiva first listen to the knowledge that is taught by Śiva. Those gods then teach the Siddhas and the Siddhas

9. Yo. Sū. Bhā., 1.25
10. Ā. Ta., p. 100

teach the human beings. In this manner the stream of knowledge has been flowing continuously from beginningless times.

1. Divyaugha of the Vīraśaivas

There are innumerable number of Pramathagaṇas of Śiva, such as Nandin. Among those Pramathagaṇas the five gaṇas called Reṇuka, Dāruka, Ghaṇṭākarṇa, Dhenukarṇa and Viśvakarṇa were very close to Śiva. Śiva taught well his knowledge to them and sent them to the earthly world in order to establish it there. Those lords of the gaṇas, on the direction of Śiva, emerged from the five Śivaliṅgas (on the earth) under the names Revaṇārādhya, Maruḷārādhya, Ekorāmārādhya, Paṇḍitārādhya and Viśvārādhya. This is told in the Svāyambhuvāgama thus :

"श्रीमद्रेवणसिद्धस्य कुल्यपाकपुरोत्तमे ।
सोमेशलिङ्गाज्जननमावासः क़दलीपुरे ॥
तद्वन्मरुलसिद्धस्य वटक्षेत्रे महत्तरे ।
सिद्धेशलिङ्गाज्जननं स्थानमुज्जयिनीपुरम् ॥
द्राक्षारामे रामनाथलिङ्गात् युगचतुष्टये ।
एकोरामस्य जननमावासस्तु हिमालये ॥
सुधाकुण्डाख्यसुक्षेत्रे मल्लिकार्जुनलिङ्गतः ।
जननं पण्डितार्यस्य निवासः श्रीगिरौ शिवे ॥
काश्यां विश्वेश्वरे लिङ्गे विश्वाराध्यस्य संभवः ।
स्थानं श्रीकाशिकाक्षेत्रं शृणु पार्वति सादरम् ॥"[11]

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11. Vī. Ra., p. 30

[The emergence of Śrī Revaṇasiddha was from the Someśvaraliṅga at the excellent city called Kulyapāka (Konalupāka – now) and his stay was in Kadalīpura (Baḷehonnur – in Kannada). Similarly the emergence of Śrī Maruḷasiddha was from the Siddheśvaraliṅga at Vaṭakṣetra (Siddheśvara – near Ujjayinī, M.P) and his stay was at city Ujjayinī. Śrī Ekorāmārādhya emerged from the Rāmanātha-liṅga at Drākṣārāma in the four Yugas and his stay was in the Himalaya (Okhimath near Kedāra). The emergence of Śrī Paṇḍitārādhya was from the Mallikārjunaliṅga at the holy Sudhā-kuṇḍa and his stay was at Śriśaila. The emergence of Śrī Viśvā-rādhya was from the Viśveśvaraliṅga at Kāśī and his stay was at Śrī Kāśikākṣetra (Jaṅgamvāḍi Maṭha). Please listen to this, O Pārvati.]

This is the import : As per the statement of the Svāyambhuvāgama mentioned above, Śrī Revaṇā-rādhya emerged with his divine body from the Someśvaraliṅga at the holy Kulyapāka (Konalupāka) in the Āndhrapradeśa. For the purpose of propagating the Dharma (Vīraśaiva), a Pīṭha (seat of Dharma) at the Bāḷehonnur village was established by this His Holiness the Ācārya. It is now well known by the name 'Rambhāpurīpīṭha'.

Śrī Maruḷārādhya arose from the great Siddhe-śvaraliṅga situated in the Vaṭakṣetra of Avantikā city in the Madhya Pradesh. He established a Pīṭha in the Ujjayinī village in the Ballery district of Karnaṭaka region. It is now called by the name Saddharmapīṭha.

Śrī Ekorāmārādhya who arose from the Rāmanāthaliṅga situated in the Drakṣārāmakṣetra, established a Pīṭha in the Himalayas. Now it is famous by the name Vairāgyapīṭha at Okhimaṭh in Uttarapradesh (now Uttaranchal).

Śrī Paṇḍitāradhya who emerged from the Jyotirliṅga called Mallikārjuna of holy Śrīśaila, established a Pīṭha there itself. It is now well known by the name Sūryasiṁhāsanapīṭha.

Śrī Viśvārādhya arose from the Jyotirliṅga called Viśvanātha situated at the holy Kāśī of Uttarapradesh. For the purpose of propagating Dharma a Pīṭha was founded by him at Kāśī. Now it is well known by the name Jñānasiṁhāsanapīṭha (Jaṅgamvādī Maṭh).

These are the five Pīṭhas which are the main centres of Vīraśaiva-dharma. The Ācāryas of these Pīṭhas are alone called the Jagadgurus of this Dharma. These are, indeed, the founders of Vīraśaiva-dharma.

These five Ācāryas arose from the aforesaid Śivaliṅgas possessing their divine bodies on the direction of Śiva, established the Vīraśaiva-dharma on the earth and again got merged into those very Śivaliṅgas and went back to Śiva. This is what we know from the Āgamic statements.

Having directly received the knowledge from Paraśiva, having possessed the divine bodies and having taught the principles of Vīraśaiva-dharma to the well known Siddhas and Maharṣis such as Agastya, those five great Ācāryas got merged into

the Śivaliṅgas with their divine bodies. That is why these five Ācāryas are called 'Divyaugha'.

2. Siddhaugha of the Vīraśaivas

Many Maharṣis studied the Vīraśaiva-siddhānta from those aforesaid five Ācāryas who are designated as 'Divyaugha'. Among them, Agastya, Dadhīci, Vyāsa, Sadānanda, Durvasas, etc., are very famous.

Śrī Reṇukācārya of the Rambhāpurīpīṭha, taught Vīraśaivasiddhānta to Agastya. This matter is known from the work Śrī Siddhāntaśikhāmaṇi. This work is in the form of a dialogue between Reṇuka and Agastya. This is what is ordained by the Ācārya after instruction to Agastya :

"अगस्त्य मुनिशार्दूल तपःसिद्धमनोरथ ।
त्वां विना शिवशास्त्रस्य कः श्रोतुमधिकारवान् ॥
स्थाप्यतां सर्वलोकेषु तन्त्रमेतत्त्वया मुने ।
ईदृशं शिवबोधस्य साधनं नास्ति कुत्रचित् ॥"[12]

[O Agastya, the best of the Munis, O one whose mental aspirations are accomplished through penance, who else other than you that is eligible to know the Śaiva-siddhānta? O Sage, may you establish this Śaiva-tantra in all the worlds. There is no such a means of Śaiva-knowledge anywhere else.]

Having accepted this direction of the Guru (Reṇukācārya), Maharṣi Agastya wrote a 'Vṛtti'

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12. Si. Śi. 20. 72, 74

(gloss) on the Sūtras (Vedānta-sūtras) of Vyāsa in favour of Vīraśaiva-siddhānta. Following the lines of that Vṛtti only Śrīpatipaṇḍitārādhya wrote his Śrīkarabhāṣya. This is clearly known from a stanza of the proposition, viz.,

> "अगस्त्यमुनिचन्द्रेण कृतां वैयासिकीं शुभाम् ।
> सूत्रवृत्तिं समालोक्य कृतं भाष्यं शिवङ्करम् ॥"[13]

[Having consulted the auspicious Vaiyāsikī Sūtra-vṛtti, written by Agastya, the moon among the sages, this auspicious Bhāsya has been written.]

This Vṛtti was well known by the name 'Laghu-sūtravṛtti' or 'Municandravṛtti'. It is now not available. It is heard that a copy of it is available at Kumbha-koṇa (Tamilnadu).[14]

Similarly the matter pertaining to the study of the Vīraśaiva-siddhānta which was received by Maharṣi Dadhīci from Dārukācārya of the Ujjayinī-pīṭha, by Maharṣi Vyāsa from Ghaṇṭākarṇa Śivācārya, the lord of the Vairāgyapīṭha of Okhī-maṭh, by Maharṣi Sadānanda from Paṇḍitārādhya, the head of Śrīśaila-pīṭha, and by Maharṣi Durvāsas from Viśvārādhya, the head of Kāśīpītha, is propounded in such works as Pāsupatatantra, Kāśīkhaṇḍa, Śrīśailakhaṇḍa, Śaṅkara-saṁhitā, etc. Thus the stream of excellent knowledge of the Vīraśaiva taught by these Maharṣis (great

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13. Bra. Sū. Śrī., Bhūmikā Ślo. No. 17
14. Bra. Sū. Śrī., Bhūmikā, p. 115

sages), who are designated by the term Siddhaugha, transforms itself gradually into Manavaugha.

3. Mānavaugha of the Vīraśaivas

That very stream of knowledge has come among the best of men, who are the veritable seers directly from the aforesaid Maharṣis or through the works written by them. In this 'Mānavaugha', there are more than a hundred Ācāryas such as Śivayogi-śivācārya, Nīlakaṇṭhaśivācārya, Śrīpati Paṇḍitarādhya, Māyideva, Nandikeśvaraśivācārya, Siddhanāthaśivācārya, Svaprabhānandaśivācārya, Śivānubhavaśivācārya, Trilocanaśivācārya, Sosale-Revaṇārādha, etc. It is through these great souls that the Vīraśaiva literature has been saved and developed.

Thus for the purpose of propagating through study, teaching, practice, etc., of that stream of knowledge which has come down from Parasiva in the form of Divyaugha, Siddhaugha and Mānavaugha, there are more than a thousand branch Maṭhas apart from the aforesaid five main Pīṭhas in Karnāṭaka, Mahārāṣṭra, Āndhra-pradesh, etc. There are the Svāmipādas as the heads of Maṭhas in all those Maṭhas. All of them are engaged in consecrating through Dīkṣā and teaching the philosophical tenets to the devotees following the Vīraśaiva-dharma and residing in their respective regions. There is a division that the aforesaid heads of the five Pīṭhas are the Jagadgurus and heads of the branch Maṭhas are Gurus. Hence, the characteristics of the Gurus who are eligible to be consecrated at the Gurupīṭhas

and the Jagadgurupīṭhas, are being considered here (tested here).

Meaning of the term Guru

As per the derivation "गुणान् रुन्धे इति गुरुः" [he who obstructs the guṇas (qualities) is the Guru], he who, having removed the guṇas belonging to Prakṛti such as Tamas and teaches 'Śivatattva', is the Guru. Thus it is said by Śrī Nīlakaṇṭha-śivācārya :

"गुणान् रुन्ध इति प्रोक्तो गुरुशब्दस्य विग्रहः ।
स विकारान् राजसादीन् गुणान् रुन्धे व्यपोहति ॥
गुणत्रयान् व्यपोह्याग्रे शिवं बोधयतीति सः ।
विश्वस्तानां तु शिष्याणां गुरुरित्यभिधीयते ॥"[15]

[The derivative analysis (vigraha) of the term Guru is said to be 'गुणान् रुन्धे' (removes the guṇas). 'गुणान् रुन्धे' means that he removes the deformities (defects) in the form of the guṇas such as 'Rajas'. First he removes the three guṇas Sattva, Rajas and Tamas belonging to Prakṛti and then teaches about Śiva. For that reason he is designated as Guru of the disciples who trust him.]

Śrī Śivayogi-śivācārya has propounded the meaning of the term 'Guru' in a different way :

"गुणातीतं गुवर्णं च रूपातीतं रुर्णकम् ।
गुणातीतमरूपं च यो दद्यात्स गुरुः स्मृतः ॥"[16]

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15. Kri. Sā. 16.138-139, p. 21
16. Si. Śi. 15.8

[The letter 'गु' stands for what is 'beyond guṇa' and the letter 'रु' stands for what is 'without form'; he who grants what is beyond guṇas and what is without form, is known as Guru.]

This is its meaning : The word Guru has two syllables. Here the first one which is 'गु' means what is beyond the gunas of Prakṛti; similarly the second one which is 'रु' means that which is beyond the form of impure Māyā. Thus he who teaches the nature of the Mahāliṅga which is free from guṇas (sattva, etc.) and which is formless, alone should be known as Guru. That is why –

"अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥"[17]

[He who makes clear the eyes of him who is blind with the cataract of nescience, through the mini brush applying collyrium of knowledge, is the Guru, to whom I offer my salutations.]

In such places as this, the same nature is revealed under the pretext of Guru's prayer. The other name of this Guru who is ever engrossed in the study of Śāstras and whose practices are conducive to such a study, is 'Ācārya' So it is said :

"आचिनोति च शास्त्रार्थानाचारे स्थापयत्यपि ।
स्वयमाचरते यस्तु स आचार्य इति स्मृतः ॥"[18]

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17. Vī. Ci., p. 10
18. Si. Śi. 15.9; Compare : आचार्यः । आचारं ग्राहयति । आचिनोति अर्थान् । आचिनोति बुद्धिम् । (Nirukta 1.2)

[He is called the Ācārya because he absorbs the teaching of the śāstra (Vīraśaiva-śāstra), puts the disciples firmly, i.e., disciplines them excessively, on the path of good practices (ācāre) and himself practises them.]

Non-difference between Guru and Śiva

In such authoritative statements as "साक्षाद् भर्गो नराकृतिः" (Guru is actually Śiva in human form), "यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः"[19] (He who is Guru is said to be Śiva and he who is Śiva is known as Guru), the non-difference between Guru and Śiva is propounded. Śiva who cannot be perceived by all due to his Māyāśakti, becomes perceivable in the form of Guru in order to favour the devotees. So it is said by the best of the Ācāryas :

"अप्रत्यक्षो महादेवः सर्वेषामात्ममायया ।
प्रत्यक्षो गुरुरूपेण वर्तते भक्तिसिद्धये ॥"[20]

[The Great Lord (Śiva) remains invisible to all by virtue of his Māyāsakti. He is visible in the form of the Guru for the fulfilment of devotion (of the devotees).]

Since there is no attainment of the state of Śiva for the Jīva without Guru's favour, the devotion towards Guru is necessary prior to the devotion towards Śiva. Hence devotion towards the Guru

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19. Ca. Jñā., Kri. pā. 2.7
20. Si. Śi. 9.53

should be practised because he is not different from Śiva. That is why it is said thus :

"गुरुपूजैव पूजा स्याच्छिवस्य परमात्मनः ।[21]
गुरोरभ्यर्चनेनापि साक्षादभ्यर्चितः शिवः ।
नास्ति भेदस्तयोः कश्चिदेकत्वात्तत्त्वरूपतः ॥"[22]

[The worship of the Guru is the worship of Śiva, the supreme soul.

Through the worship of the Guru, Śiva is actually worshipped. There is no difference at all between them, because they are spiritually one in form.]

Speciality of Guru

As per this subhāṣita – saying, viz., "स्वात्यां सागर-शुक्तिमध्यपतितं तन्मौक्तिकं जायते", the water of the cloud belonging to the star Svāti (known as water of the Svāti-rain) falling into the conch-shell in the ocean, transforms itself into a pearl – This is the rule of nature. Although the water of the cloud assumes the form of a pearl, the pearl is highly valuable compared to that of water. In the same way, although Śiva himself assumes the form of the Guru, the greatness of the Guru is higher compared to that of Śiva, as described in the śāstras. Thus it is said :

"शिवे रुष्टे गुरुस्त्राता न रुष्टे निजसद्गुरौ ।
त्राता शिवस्तदेतस्माद् गुरुपूजारतो भवेत् ॥"[23]

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21. Ca. Jñā., Kri. pā. 2.94
22. Si. Śi. 9.51
23. Ca. Jñā., Kri. pā. 2.82

[When Śiva is angry, Guru is the savior. But Śiva is not the savior when one's Guru is angry. Hence one should be engrossed in the worship of the Guru.]

Keeping this idea in mind, Śiva himself tells thus to Pārvatī :

"तस्मात्तस्माच्च गिरिजे पञ्चाननसमुद्भवाः ।
मदादिसर्वलोकानां जगद्गुरुवरोत्तमाः ॥"[24]

[Hence it is, hence it is, O Girijā, those who are born from my five faces are the best among the best Jagadgurus of all the worlds including mine.] Thus he has told in the Suprabhedāgama.

The superiority of the Guru who is superior to the father of the world (Śiva), is proved by the maxim of 'what to say then about' (Kaimutyaka-nyāya as – when the Guru is superior to the father of the world, what to say then about our parents !) So it is said by Nīlakaṇṭha-śivācārya : "न गुरोः सदृशी माता न गुरोः सदृशः पिता" (Mother is not on par with the Guru, nor is father on par with the Guru). Our parents, however, being the causes for creating mundane infatuation, are themselves the causes of our rebirth. But the Sadguru, assisting us in getting over transmigration through the eradication of the tether of infatuation, is, indeed, superior compared to our parents. Thus he has said :

"शिष्यः पुत्र इति प्रोक्तः शिष्यः शिष्यत्वयोगतः ।
जिह्वालिङ्गान्मन्त्रशुक्लं कर्णयोनौ निषिच्य वै ॥

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24. Vi. Ra., p. 5

जातः पुत्रो मन्त्रपुत्रः पितरं पूजयेद् गुरुम् ।
निमज्जयति पुत्रं वै संसारे जनकः पिता ॥
सन्तारयति संसाराद् गुरुर्वै साधकः पिता ।
उभयोरन्तरं ज्ञात्वा पितरं सम्प्रपूजयेत् ॥"[25]

[The disciple (Śiṣya) is called 'son'; he is 'Śiṣya' because he follows the discipline of a Śiṣya (Śiṣyatva). The son (putra) who is born on the discharging of the semen in the form of the Mantra from the penis in the form of the tongue, is the son born of Mantra (mantraputra). He should worship the Guru as his father. The father who gives birth actually, makes his son drowned in 'saṁsāra' (cycle of birth and death). But the Guru, the father, who is an aspirant, makes his son (mantraputra) to sail over the 'saṁsāra'. Realing this difference between the two, the son (mantraputra) should worship Guru, the father.]

Definition of a Guru

As per the Subhāṣita statement, viz., "गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः" (Guṇas are the cause for respect, neither sex nor age), respect is predominantly found in the case of those who possess good qualities in the world. It is due to such good qualities only that some special persons become worthy of respect. Thus it is that the Guru who is endowed with good qualities becomes worthy of respect for the world, as per on Āgama statement, viz., "गुरुश्च गुणवान् प्राज्ञः परमानन्दभासकः" (Guru is one who is endowed with

25. Kri. Sā., 16.144-146., p. 22

qualities, who is wise and who makes one experience supreme bliss). Then what are those qualities which bring respect to the Guru ? When this desire to know is expressed, the characteristics of the Guru are clearly taught in the Candrajñānāgama that he who possesses the following qualities (guṇas) becomes worthy of being designated by the word 'Guru' : possession of compassion, absence of attachments, absence of jealosy, knowledge coming from tradition, knowledge of difference between Liṅgasthala and Aṅgasthala, mental engrossment in Śiva only, birth in the family of a Guru, etc. Having stated this, it is shown that a person, who is given to vices, who is short, who is hunchbacked, who is prone to anger, who is mentally crooked, who is a villain, who is extremly fickle, who is crippled, who is a scoundrel, who is suffering from ailments, whose voice is like that of a crow, who has protruded lips, whose nose is crooked, who has downward sight, who is a rogue, and who is endowed with bad qualities such as false show of humility, etc., is not worthy of the designation of Guru. Thus the characteristics of the Guru are clearly told. In the same way His Holiness Reṇukācārya has told the characteristics of the Vīraśaiva Guru in this manner :

"उपैति लोकविख्यातं लोभमोहविवर्जितम् ।
आत्मतत्त्वविचारज्ञं विमुक्तविषयभ्रमम् ॥
शिवसिद्धान्ततत्त्वज्ञं छिन्नसन्देहविभ्रमम् ।
सर्वतन्त्रप्रयोगज्ञं धार्मिकं सत्यवादिनम् ॥
कुलक्रमागताचारं कुमार्गाचारवर्जितम् ।
शिवध्यानपरं शान्तं शिवतत्त्वविवेकिनम् ॥

भस्मोद्धूलननिष्णातं भस्मतत्त्वविवेकिनम् ।
त्रिपुण्ड्रधारणोत्कण्ठं धृतरुद्राक्षमालिकम् ॥
लिङ्गधारणसंयुक्तं लिङ्गपूजापरायणम् ।
लिङ्गाङ्गयोगतत्त्वज्ञं निरूढाद्वैतवासनम् ॥
लिङ्गाङ्गस्थलभेदज्ञं श्रीगुरुं शिववादिनम् ।"[26]

[(The devotee) approaches the Śrīguru who is well known in the world, who is free from avarice and delusion, who cherishes the knowledge of the principle of self, who is bereft of perplexity about sense-objects, who knows the principles of Śaiva doctrine, who has his doubts and confusions completely cut off, who is well-versed in all the practices of Āgamas, who is pious, who is truthful, whose religious practices are as handed down by family heritage, who is totally free from the practices of prohibited paths, who is intent on meditation on Śiva, who is tranquil, who has the discriminative awareness of the principle of Śiva, who is adept in smearing himself with holy ash (Bhasma), who is eager to apply tripuṇḍra (three horizontal lines of Bhasma applied with three middle fingers), who has put on the garlands of beads (Rudrākṣas), who has borne the Liṅga (on his body), who is devoted to the worship of the Liṅga, who has the knowledge of the principle of communion between Liṅga (Śiva) and Aṅga (Jīva), who has the deep impression of monism (advaita) firmly rooted in him, who knows the

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26. Si. Śi. 6.2-6

distinction between Liṅgasthala and Aṅgasthala and who advocates about Śiva.]

Here through a scrutiny of the aforesaid characteristics, it is decided that he has (Śrīguru's) proficiency in sacred (spiritual) learning as indicated by the statement that 'he is well-versed in the principles of Śaiva doctrine' and that he has firmness in his devotion to Brahman as indicated by the statements such as 'he is deeply aware of the communion between Liṅga and Aṅga', 'he has deep impression of monism', etc. Śrīguru is, indeed, a spiritual guide of the ignorant through the teaching of knowledge and through his own practice of what is approved by the Śāstras. Hence here in this Siddhānta, he should be assumed as adept in the time-ridden practices. His attachant to religious practices is also revealed by the statements that he is pious, he is truthful, he is bereft of the practices of prohibited paths, he is adept in smearing with Bhasma, he is endowed with Liṅga borne on his body, he is engrossed in the worship of the Liṅga, etc. Hence it is that His Holiness Śrī Reṇukācārya has taught that even the enlightened persons should be engaged in religious practices for the guidance of the people, by saying :

"ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न सन्त्यजेत् ।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः ॥"[27]

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27. Compare : "यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते" (Bhagavadgita, 3.12)

[Although contented with the abrosia of knowledge the Yogin should not relinquish religious practices, for it is by the example of the pious practices of the great that the ordinary persons act.]

Such qualities as the knowledge-based practices, etc., are obtained by birth among the scions of certain distinguished families. Hence, as in the case of other religious traditions so in the Vīraśaiva religious tradition also, priority is given to the scions of such distinguished families at the time of choosing a Guru. That is why it is said here that 'he has his practices coming from the family tradition. The revered Maritoṇṭadārya, the author of a commentary (on Siddhāntaśikhāmaṇi) has interpreted the word 'Kula' (family tradition) as the 'guruvaṁśa' (family of Gurus) in his statement "कुलक्रमागताचारो गुरुवंशक्रमा-गताचारवान्"[28] The 'Guruvaṁśa' has other names as 'Vīramāheśvaravaṁśa' and 'Jaṅgamavaṁśa'. The scions of such 'Guruvaṁśas' are called as those who are born in 'Maṭhasthala'. That is why, Śrī Nīlakaṇṭha-śivācārya has considered his birth in Maṭhasthala along with his other qualities, in the context of propounding the characteristics of a Vīraśaiva-guru, by saying :

"मठस्थलसमुत्पन्नः शान्तः शैवागमार्थवित् ।
अनूचानः प्रसन्नात्मा शिवदीक्षाभिषेचितः ॥"[29]

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28. Si. Śi. Tattva on 6.4
29. Kri. Sā., Bhāga-3, p. 133

[He is born in the Maṭhasthala, calm, knower of the meaning of Śaivāgamas, well-versed in Vedic lore (anūcāna), of contented mind, and one who is consecrated by the sacred bath of Śivadīkṣā.]

This is the import : It is only those who are born in the 'Gotra' (race, kula) of one of the five 'gaṇas' (first devotees) of Śiva called Vira, Nandi, Bṛṅgi, Vṛṣabha and Skanda are only called Vīramāheśvaras or Jaṅgamas. They reside separately in the Maṭhasthala which is a sacred place of a village. That is why they possess the Sirnames such as Hiremaṭh, Sthāvara-math, Purāṇamaṭh, Bṛhanmaṭh, etc. Hence, the Jaṅgamas, who are otherwise known as Vīramāhe-śvaras[30], are designated as 'born in Maṭhasthala'. It is known from this that the birth in a superior family is also necessary along with the good qualities. Hence in the Vīraśaiva religious tradition, only those celebate lads who are born in Jaṅgama families belonging to the five main Pīṭhas or branch pīṭhas of those, are given the 'Paṭṭādhikāra' (coronated with sacred ablusion to head the Pīṭha). After that 'Paṭṭābhiṣeka' (sacred ablusion), the Gurus are called 'Śivācāryas'.

In the Vīraśaiva tradition, there are some Maṭhs belonging to the class of 'Śiṣyas'. In them, the 'Paṭṭā-dhikāra' is given after granting 'jaṅgamadīkṣā' to the celebate lads who are born in the family of Pañcavaktra Gaṇeśvara (Gaṇeśvara with five heads)

30. अतो विशिष्टवीरेति वीरमाहेश्वरेति च ।
पर्यायो वर्तते देवि जङ्गमस्य महात्मनः ॥ (Vī. Sā. Saṁ. 11.4.5)

of Śiva and who have the sub-name as 'Pañcamaśāli'. The lads born in the families of Jaṅgamas are done Paṭṭābhiṣeka in the five Jagadguru pīṭhas of the Vīraśaivas and in the branch Maṭhs of them, while the lads of the Pañcamaśāli families are done Paṭṭābhiṣeka only in some branch Maṭhs of the five Pīṭhas. This is the difference.

Thus since the five Pīṭhas of the Vīraśaivas are main, those who are done Paṭṭābhiṣeka in them are designated as Jagadgurus, while those who are done Paṭṭābhiṣeka in the branch Maṭhs are designated as Śivācāryas. Hence in the Vīraśaiva tradition there are five Jagadgurus and the Śivācāryas who belong to branch Maṭhs are endless in number, since the branch Maṭhs are endless in number.

In every village in south India, there are Vīraśaiva Maths. In every Maṭh, a Śivācārya who is done Paṭṭābhiṣeka resides. It is he who performs the sacrament of Dīkṣā in the case of Vīraśaiva devotees who follow his branch and lift them up from the ocean of transmigration through the teaching of the knowledge of six Sthalas.

Refutation of the theory of many Gurus

In an Āgama statement which is as follows,

"आमोदार्थी यथा भृङ्गः पुष्पात् पुष्पान्तरं व्रजेत् ।
विज्ञानार्थी तथा शिष्यो गुरोर्गुर्वन्तरं व्रजेत् ॥"[31]

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31. Bhā. Saṁ. Sā., p. 263

[Just as a bee seeking delight should go from one flower to another flower, so should a disciple seeking special knowledge go from one Guru to another Guru.]

Seeking the presence of many Gurus is indicated through the analogy of bee; if answers to all enquiries cannot be got through one Guru, then one should try for answers to them by approaching another Guru. It is told in Śrīmad Bhāgavata that Dattātreya's Gurus were twenty-four in number. If it is doubted as to whether the theory of many Gurus is accepted or not in the Vīraśaiva-siddhānta it is said that this theory of many Gurus is not accepted because it is not 'sadācāra' (right practice). Thus it is said in an Āgama :

"पितृभ्रातृकलत्राणां पुत्रादीनां तथैव च ।
दीक्षाशिक्षाविधानार्थमेक एव गुरुर्भवेत् ॥
गुरवो यत्र बहवो भवन्त्यन्योन्यभेदतः ।
वीरशैवसदाचारस्तत्र नास्तीति निश्चयः ॥"[32]

[There should be one Guru for ordaining Dīkṣā and Śikṣa to the father, brother, wife and similarly to the son, etc., (i.e., to the entire family). In that family where there are many Gurus, there can be certainly no sadācāra of the Vīraśaivas due to the difference in ideas among them.]

Here this is the purport : In the Vīraśaiva-siddhānta five kinds of Ācāra are told. One among them is Sadācāra. Under this ācāra eight kinds of

32. Sū. Ā., Kriyā., 5.29-30

'Śīla' (customs) are ordained.[33] Among them one 'Śīla' consisting in one and only Guru for one family; they (the members of that family) should have firm devotion in that Guru only and they should all take Dīkṣā, etc., from him only. Just as a virtuous wife maintains the Śīla in the form of single-minded devotion to her husband (pātivratya), so does a Vīraśaiva devotee serve one Guru only through the maintenance of the Śīla told in 'Sadācāra'. Hence, in order to maintain 'Sadācāra', all the Vīraśaivas receive Dīkṣā, Śikṣā and Jñāna from the Gurus who have come down in the heritage of their respective families. This one and only one Guru is said to be Dīkśāguru through the granting of Dīkṣā, Śikṣāguru through the teaching of Śāstras, and Jñānaguru through the imparting of the knowledge of Śivādvaita.

1. Dīkṣāguru

"दीयते परमं ज्ञानं क्षीयते पाशबन्धनम् ।
यया दीक्षेति सा तस्यां गुरुर्दीक्षागुरुः स्मृतः ॥"[34]

[That by which the supreme knowledge is given (Dā-to give, dīyate) and by which the bondage of snares (of transmigration) is destroyed (Kṣī – to decay, Kṣīyate), is called Dīkṣā. The Guru who is adept in that is known as Dīkṣāguru.]

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33. सदाचारोऽष्टशीलाढ्यः सेवितः कल्पपादपः ।
सद्भक्तानां सुमनसां ददातीष्टफलं महत् ॥ (Ca. Jñā. Kri., 9.2)

34. Si. Śi. 15.7

According to this statement of the Ācārya (Śrī Reṇukācārya), that sacrament (saṁskāra) which eradicates the snares in the form of Malas such as Āṇava, etc., and which gives the knowledge of Śiva, is said to be Dīkṣā. The Guru who grants Dīkṣā is said to be Dīkṣāguru.

2. Śikṣāguru

"दीक्षागुरुरसौ शिक्षाहेतुः शिष्यस्य बोधकः ।
प्रश्नोत्तरप्रवक्ता च शिक्षागुरुरितीर्यते ॥"[35]

[This very Dīkṣāguru who gives instruction to the disciple and who answers the questions (of the disciple), is called Śikṣāguru due to his function of giving instruction.]

According to this statement Dīkṣāguru himself, when he gives instruction about the method of Śivaliṅga – worship and that the Liṅga should be borne as one's own life, then he is called Śikṣāguru. This Guru teaches the procedure of Mantrajapa (muttering of the mantra) and the method of uniting oneself with the Prāṇaliṅga. Thus the Guru who inculcates the spiritual knowledge should be known as Śikṣāguru.

3. Jñānaguru

"उपदेष्टोपदेशानां संशयच्छेदकारकः ।
सम्यज्ज्ञानप्रदः साक्षादेष ज्ञानगुरुः स्मृतः ॥"[36]

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35. Si. Śi. 15.12
36. Si. Śi. 15.21

[This Śikṣāguru who is the teacher of what is to be taught, who removes all doubts and who gives right knowledge, is actually regarded as the Jñānaguru.]

According to this statement, he who properly propounds matters told in the Śivāgamas through his own experience and with arguments and counter-arguments, diverts the doubts of the disciple and teaches the spiritual knowledge which is the cause of Jivanmukti (liberation while alive), is said to be the Jñānaguru. Thus one and only Guru is called the Dīkṣāguru through the performance of Dīkṣā, the Śikṣāguru through the granting of Śikṣā and the Jñānaguru through the inculcation of spiritual knowledge. In this manner in this Vīraśaiva-siddhānta which has come down from times immemorial, the tradition of 'Kulaguru' (family Guru) has come from times immemorial down to the present day.

The characteristics of a Good disciple and the favour of a Good Guru

When Devi (Pārvatī) asked "what is the definition of a disciple", Lord Śiva said thus in reply :

"अथ शिष्यस्वरूपं च वक्ष्ये संक्षेपतः शृणु ।
शुचिः सुशीलो धर्मिष्ठः सत्यवाग्विजितेन्द्रियः ॥
अहङ्कारविनिर्मुक्तो रागद्वेषविवर्जितः ।
गुरुभक्तो जितक्रोधो गुर्वाज्ञापरिपालकः ॥
विषयासङ्गनिर्मुक्तो विनिर्जितमदाष्टकः ।
का वा गतिर्ममेत्येवं ध्यायमानो दिवानिशम् ॥

एवंगुणान्वितं शिष्यं परीक्ष्य गुरुरादरात् ।
शिक्षयेत्तस्य वै चित्तं यथा भवति निर्मलम् ।।"[37]

[Then I shall speak of the nature of the Śiṣya (disciple) in brief. Listen. He is pure, of good character, pious, truthful, one with senses conquered, free from egoism, bereft of attachment and hatred, devotee of the Guru, one with anger conquered, one who carries out the direction of the Guru, free from attachment to objects of senses, one with eight kinds of pride conquered, one who thinks day and night as to what would be his final resort. Having tested the disciple who is endowed with such merits, the Guru should train him in such a way as his mind becomes pure.]

Thus the nature of the disciple is told. In the Siddhāntaśikhāmaṇi, further, His Holiness Śrī Reṇukācārya has spoken of the same disciple as one endowed with discrimination (nityānitya-viveka), one endowed with detachment (virāgīn), one with pure mind, one who is desirous of knowing the final truth (jijñāsu). On considering this it is decided that only that person who is endowed with the fourfold means (of Mokṣa) such as discrimination, etc., is the excellent disciple.

In the Advaita-vedānta, in the context of commenting on the Śārīraka-sūtra (Vedānta-sūtra), viz., "अथाऽतो ब्रह्मजिज्ञासा"[38], the word 'atha' is told as

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37. Sū. Ā. Kriyā. 5.31-33
38. Bra. Sū. 1.1.1

having the sense of 'after' (ānantarya). Then in response to the enquiry as to 'after what', it is said that it is after the fulfilment of the fourfold means (of Mokṣa) as (i) Viveka (nityānitya-viveka), (ii) Vairāgya (detachment), (iii) accomplishment of the six requirements such as Śama (śama, dama, uparati, titikṣā, samādhāna and śraddhā) and (iv) Mumukṣatva (desire to be liberated). Hence, there (in Advaita) he who is endowed with these means, is alone the eligible aspirant for the knowledge of Brahman.

In the Vīraśaiva-siddhānta, since the Jīva is taken to have been covered by three Malas such as Āṇavamala, and since the Malas are not mere forms of nescience (ajñāna), they cannot be removed by mere teaching. The removal of the Malas which are in the form substances is possible only through the special sacrament in the form of threefold Dīkṣā, just as the requirement of operation for the special type of substance (cataract) in the eye which obscures the power of sight.[39] Hence, here (in the Vīraśaiva-siddhānta), the aspirant becomes eligible for Dīkṣā after the accomplishment of the (four) means (sādhana) and then after the Dīkṣā only he is regarded as eligible for enquiry into Brahman. It is said thus by the revered author of the Bhāṣya (Śrīpati Paṇḍitārādhya – Śrīkarabhāṣya) : "मङ्गलस्य जिज्ञासायामन्वयाभावान्न मङ्गलार्थः

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39. "मलस्य द्रव्यत्वाच्चाक्षुषपटलादेरिव न ज्ञानमात्रान्निवृत्तिः, अपि तु चक्षुर्वैद्यव्यापारेणेव दीक्षाख्येनेश्वरव्यापारेणैव" (Ta. Sa Tīkā, 28) इत्यघोरशिवाचार्येणाप्युक्तम् ।

अदीक्षितस्य मलत्रयविध्वंसाभावान्न साधनचतुष्टयानन्तर्यम्, निगमागमोभयवेदान्तप्रतिपादित – भक्तिक्रियाज्ञानकाण्डत्रयविहित – स्थूलसूक्ष्मचिदचित्प्रपञ्चप्रकाशकषट्स्थलपरशिवसाक्षात्कारकारण – बहुजन्मकृतशिवार्पितयजनयाजनतपोध्यानाद्यनेकपुण्यापूर्वफलकशरीरत्रयगतमलत्रयध्वंसक – कारुण्य – कल्याण – कैवल्य – विभूतित्रयप्रदायकाष्टावरण – पञ्चाचार – सद्गुरुकरुणाकटाक्षलब्धशक्तिपाताद्यवच्छिन्नपरशिवेष्टलिङ्गधारणात्मकपाशुपतदीक्षानन्तर्यमित्यथ शब्दार्थो निर्णीयते ।"[40] [Since there is no connection with the sense of auspiciousness in the context of enquiry (into Brahman) the word 'Atha' does not have the sense of auspiciousness. Since there is no eradication of three Malas in the case of him who is without Dīkṣā, the 'ānantarya' (case of after) does not apply to the fourfold means (sādhana-catuṣṭaya). It is decided that the meaning of the word 'Atha' is 'ānantarya' of Pāsupata – (Vīraśaiva) – Dīkṣā. That Dīkṣā is enjoined in both the Vedas and the Āgamas. That is ordained in the three Kāṇḍas (sections) highlighting Bhakti (devotion), Kriyā (action) and Jñāna (knowledge). It is the cause for the realisation of Paraśiva through six sthalas that reveal the world (variety) of the gross, the subtle, the sentient and the insentient. It eradicates three Malas (Āṇava, Māyīya and Kārmika) residing in the three bodies (Kāraṇa, Sūkṣma and Sthūla) as a result of the 'Apūrva' (destiny) formed by the manifold merit of performing and officiating the performance of sacrifices, penance, meditation, etc., dedicated to Paraśiva in many lives. It is of the nature of bearing

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40. Bra. Sū. Śrī. 1.1.1. p. 10, 33

the 'Iṣṭaliṅga' of Paraśiva as determined by 'śaktipāta' (dawn of śakti as Bhakti in the Jīva), etc., which is obtained through (i) Aṣṭāvarana that brings three-fold 'vibhūti' (prosperity) of compassion (Kāruṇya), auspiciousness (Kalyāṇa) and liberation, through (ii) Pañcācāra (Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra) and through (iii) merciful sight of the Sadguru]. Thus in this Siddhānta, nobody can become an eligible aspirant of Mokṣa without the sacrament of Dīkṣā. That sacrament of Dīkṣā is here interpreted in terms of Śrīguru's compassion.

"अष्टवर्षं ब्राह्मणमुपनयीत तमध्यापयीत" (the Brahmana should be granted 'Upanayana' and made to study Veda at the age of eight), according to this ordination the sacrament of Dīkṣā is ordained at the age of the eighth year in in the Vīraśaiva-dharma also. On this occasion, the Śivācāryas who are installed through 'paṭṭābhiṣeka' in the Vīraśaiva monasteries, grant the Liṅga for worship and the great Pañcākṣaramantra for 'japa' (muttering) to those lads of their respective 'gotras' who are sanctified by Dīkṣā. This sacrament is not meant for men only, but the women are also eligible here. This is the special feature of this Dharma.

"त्रिपुण्ड्रं चैव रुद्राक्षं नित्यार्चनजपं तथा ।
होमध्यानादिकं सर्वं दीक्षाहीनस्य निष्फलम् ॥
यथा मृगपतिं दृष्ट्वा भीतो याति वने गजः ।
अदीक्षितोऽर्चयेल्लिङ्गं तथैवाहं महेश्वरि ॥"

[The three lines of Bhasma, the Rudrākṣa, daily worship and likewise 'japa', Homa, Dhyāna, etc., are

all fruitless for one who is without Dīkṣā. Just as an elephant in the forest walks away in fear on seeing a lion, so do I, O Maheśvari, go away if a person without Dīkṣā worships the Liṅga.]

Thus it is said in the Dīkṣābodha that all religious practices are fruitless in the case those who are without the sacrament of Dīkṣā and that Śiva, too, does not accept the worship rendered by them. Having propounded thus the greatness of Śivadīkṣā, it is decided that the sacrament of Dīkṣā is ordained as invariable for those who follow the 'Sādhanamārga' (path of spiritual pursuit) of the Vīraśaivas.

Service of the Guru and attainment of His compassion

"यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामान् तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥"[41]

[One who is pure in spirit, wins over those very worlds which one cherishes in mind and those very aspirations which one desires for. Hence one who aspires for spiritual welfare should worship the 'atmajña' (the knower of 'Śiva-jīvaikya'-vidyā).]

Thus in this 'Śruti' – statement, it is ordained that the service of the Guru should be undertaken by those who aspire for welfare and spiritual good. This advice is given here :

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41. Muṇḍa. 3.1.10

"सेवेत परमाचार्यं शिष्यो भक्तिभयान्वितः ।
षण्मासान् वत्सरं वापि यावदेष प्रसीदति ॥"[42]

[The disciple should serve the great Guru with devotion and fear, for six months or one year, until he becomes prone to favour.]

Thus after having shown that service is extremely necessary to attain the Guru's compassion, His Holiness Śrī Reṇukācārya has taught that it (sevā) should be done until the Guru is pleased. That is why in the following 'Subhāṣita' :

"गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।
अथवा विद्यया विद्या चतुर्थं नास्ति साधनम् ॥"

[Vidyā (knowledge) is obtained through the service of the Guru, or through abundant money, or though study; there is no fourth means,]

priority is given to service among the three means that happen to be causes for Śrī Guru's favour. Thus by Lord Kṛṣṇa, too, the ordination of self-surrender and service is done for the attainment of spiritual knowledge, by saying :

"तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥"[43]

[Know that through self-surrender, putting questions and service. The wise, who are well-versed in spiritual knowledge will give you that knowledge.]

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42. Si. Śi. 6.7
43. Bha. Gī. 4.34

On pondering over this, it is realised that service of the Guru should be rendered through three 'karaṇas'[44], for attaining favour in the form of Dīkṣā.

That 'Sevā' is of four kinds as Āptasevā, Aṅgasevā, Sthānasevā and Sadbhāvasevā. Here 'āpta' is one's own relative. Just as in the world, when one's relative arrives the mind becomes delighted and service is rendered to him as the guest with love and affection, in the same way the service rendered with pleased heart to the Guru on his arrival as done to a close relative, is said to be Āptasevā.

The limbs such as hands, feat, etc., are meant by the word 'Aṅga'. Just as man has love towards his body and its limbs such as hands, feet, etc., so should one be disposed with love towards the limbs of the Guru such as feet, etc. The service rendered with such disposition in the form of washing the feet, bathing, shampooing the limbs in the state of illness, etc., is called Aṅgasevā. "पादादिकेशपर्यन्तं लिङ्गान्यङ्गानि सद्गुरोः"[45] (Śrī Guru's limbs from feet to hair are the Liṅgas) – in accordance with this statement, every limb of the Śrī Guru, who is endowed with spiritual knowledge, who has 'Sadācāra' as his Śīla and who has compassion, is sacred and worthy of worship like the Śivaliṅga. Hence, in the Vīraśaiva-siddhānta, Śrī Guru himself is designated as Guruliṅga. Thus it is told :

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44. कायेन वाचा मनसा च सेवा त्रिकरणसेवा – service rendered through body, speech and mind is 'Trikaraṇasevā'
45. Kri. Sā. Bhāga. 3, p. 22

"तस्माद् गुरुशरीरं तु गुरुलिङ्गं भवेद् बुधाः ।
गुरुलिङ्गस्य पूजा तु गुरुशुश्रूषणं भवेत् ॥"[46]

[Hence, the body of the Guru should be Guru-liṅga, O wise ones ! The worship of the Guruliṅga should be regarded as the service of the Guru.]

Hence, just as the worship of the Śivaliṅga is performed with 'upacāras' (articles of worship such Bhasma, Gandha, etc.,), in the same way thinking that the service of the limbs of the Sadguru who is called Guruliṅga and who should be worshipped like the Liṅga, all the aspirants of Mokṣa should render 'Aṅgasevā'. Thus the disciple becomes pure through the touch of Śrī Guru's limbs, through the drinking of the ambrosia in the form of his 'pādodaka' and through the washing away of all types of sins. Thus it is said :

"यथैव वह्निसम्पर्कान्मलं त्यजति काञ्चनम् ।
तथैव गुरुसम्पर्कात् पापं त्यजति मानवः ॥
स्वाचार्यचरणद्वन्द्वप्रक्षालितजलं सदा ।
यः पिबेद्धारयेद्भक्त्या सर्वपापैः प्रमुच्यते ॥"[47]

[Just as the gold gives up its impurity due to its association with fire, so does a man give up his sins due to his association with Śrī Guru. He who with devotion sips or applies to his body the water washing the pair of feet of his Guru, is totally relieved from all his sins.]

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46. Kri. Sā. Bhāga. 3, p. 22
47. Ca. Jñā. Kri. 2.14, 22

Thus having been engaged in 'Aṅgasevā', the disciple should converse with his Guru through pleasing and sweet words and prostrate before him like a 'daṇḍa' (staff), because priority is given to pleasing speech and prostration among the forms of worship. The method of salutation is described in the Āgamas thus :

"श्रीमानपि तपस्वी च शास्त्रज्ञः कुलशीलवान् ।
कुर्याद्दण्डनमस्कारं निर्लज्जो गुरुसंनिधौ ॥"48

[One may be rich, an ascetic, a scholar in śāstras, of good family and character, yet in the presence of the Guru, one should prostrate like a staff without being concious of the sense of shame.]

After having offered salutation in this manner, circumambulation (pradaksiṇa) should also be done by the disciple who is endowed with peaceful mind. Through this salutation and the 'Aṅga-sevā' of the Sadguru, the duration of life, intelligence, fame and power of the disciple increase. Thus it is said by Manu :

"अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥"49

[Of him who is prone to offer salutation and who is ever engaged in rendering service to the elders, four things increase : duration of life, knowledge, fame and power.]

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48. Ca. Jñā. Kri. 2.33
49. Ma. Smṛ. 2.121

Thus an 'aṅgasevā' of the Sadguru is decided to bring a series of all kinds of auspiciousness.

The third Sevā is Sthānasevā. Here 'sthāna' means the residing place of the Sadguru. "गुरुर्देवो यतः साक्षात् तद्गृहं देवमन्दिरम्"[50] (The home of the Guru is a temple since he is the God) – in accordance with this Āgama statement his residing place deserves firm reverence. Hence,

> "गुरुयात्रा देवयात्रा तीर्थयात्रेति च त्रिधा ।
> आसां त्रिविधयात्राणां गुरुयात्रा फलाधिका ॥"[51]

[Journey to the Guru, journey to the God and journey to a holy place are the three journeys. Among these three journeys, the journey to the Guru is more rewarding.]

In accordance with this Āgama statement the more rewarding journey to the Guru must be necessarily performed. After having gone there, the disciple, as long as he stays there so long should he be engaged in service there. The service such as sweeping, washing, etc., should be rendered sincerely at the residing place of the Guru as done in his own house. The service so rendered in the Guru's place is called 'Sthānasevā'. In the tradition of the Vīraśaivas, the disciples who follow his direction, go to the place of the Guru on special festive occasions and carry on the

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50. Ca. Jñā., Kri. 2.12
51. Ca. Jñā., Kri. 2.28

service activity without being deceptive in matters of money.

The fourth one is said to be 'Sadbhāvasevā'. "भावो मानसचेष्टात्मा परिपूर्णः शिवाश्रयः" (Bhāva is of the nature of mental activity which is completely dedicated to Śiva), as per this statement of the Ācārya, the mental activity dedicated to Śiva is said to be Bhāva. Hence, the faith with regard to the Guru in the form of "गुरुः साक्षात् परब्रह्म" (Guru is Parabrahman in actual form), is 'Sadbhāva'. In the spiritual plane, there is prominence given to 'Bhāvanā'. All actions done without 'Bhāvanā' become fruitless. That is why His Holiness Śrī Reṇukācārya has taught about the prominence given to 'Bhāvanā' in the following statement :

"भावनाविहितं कर्म पावनादपि पावनम् ।
तस्माद्भावनया युक्तं परधर्मं समाचरेत् ॥"[52]

[The Karman guided by Bhāvanā is the holiest of the holy. Hence, one should practise the pious observances of the Parayogin with Bhāvanā.]

There are a large number of persons who render faithful Aṅgasevā and Sthānasevā through fear only without Bhāvanā. But rare, indeed, are those who render service with good Bhāvanā. Hence, the disciple should be endowed with fear and so should he be endowed with Bhāva.

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52. Si. Śi. 16.68

Thus when the Guru becomes pleased with four kinds of service, then thereafter the disciple should pray for the favour of Dīkṣā in this manner :

"भो कल्याण महाभाग शिवज्ञानमहोदधे ।
आचार्यवर्य सम्प्राप्तं रक्ष मां भवरोगिणम् ॥"[53]

[O auspicious one, O the most distinguished one, O great ocean of the knowledge of Śiva, O best among the teachers, I have approached you. Please extend your protection to me, who are suffering from the illness of transmigration.]

Then the compassionate Guru, who is satisfied by the service, discerns the signs of 'Śaktipāta' in the disciple and confers Dīkṣā accordingly on him as per this instruction of the Ācārya :

"इति शुद्धेन शिष्येण प्रार्थितः परमो गुरुः ।
शक्तिपातं समालोक्य दीक्षया योजयेदमुम् ॥"[54]

[Having been requested thus by the disciple, who is of pure mind, the Great Guru should divine the descent of Śakti (Bhakti) in him and fix him with Dīkṣā.]

Ripening of Malas as a part of Dīkṣās

This favour of the Guru in the form of Dīkṣā is not easy to get for all, but it is easy to get for those whose Malas are ripened and hence it is for those only who

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53. Si. Śi. 6.9
54. Si. Śi. 6.10

are endowed with the dawn of Śiva's Śakti (Bhakti) in the form of Īśvara's favour. Hence, it is thus said :

"परिपक्वमला ये तानुत्सादनहेतुशक्तिपातेन ।
योजयति परे तत्त्वे स दीक्षयाचार्यमूर्तिस्थः ॥"[55]

This is the intention –

"जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम्"[56] – in accordance with this statement of the Ācārya, it is decided that the state of Jīva is the state of being enveloped by three Malas. It is said here that 'Āṇavamala' consists in the contraction of 'Icchāśakti', 'Māyīyamala is the contraction of 'Jñānaśakti', and 'Kārmamala' is the contraction of 'Kriyāśakti'. Without the ripening of these three Malas, 'Śaktipāta' does not occur. Here "मलोऽप्यामश्च पक्वश्च भवेत् संसारकारणम्"[57] (Mala also which is unripe and ripe, is the cause for transmigration) – in keeping with this statement of Vyāsa, the Malas, Āṇava, etc. which happen to be the cause of transmigration of the Jīvas in the form of birth and death, are of two kinds as unripe (āma) and ripe (pakva). He whose Mala is weakened by penance is 'pakva' and he who is opposed to that is 'āma'. The aspirant whose Malas are ripe is called 'Taptatanu' (one whose body is baked). He who is opposed to him is 'Ataptatanu' (one whose body is unbaked or half-baked). He is called 'Apakvamala'. Thus it is said :

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55. Ta. pra. 15.
56. Si. Śi. 18.17.
57. Śi.Pu. 7-1.31.72.

"तपस्तप्ता तनुर्यस्य स तप्ततनुरुच्यते ।
परिपक्वो विमोक्षाय सोऽश्नुते लिङ्गधारणम् ॥
न करोति तपः पूर्वं सोऽतप्ततनुरुच्यते ।
अपक्वोऽयं विमोक्षाय नाश्नुते लिङ्गधारणम् ॥"[58]

[He whose body is baked in penance is said to be 'Taptatanu'. He is ripe for liberation and he gets 'Liṅga-dhāraṇa'. He who has not formerly done penance, is said to be 'Ataptatanu'. He is not ripe for liberation and does not get Liṅgadhāraṇa.]

Hence it is that it is said by His Holiness Śrī Reṇukācārya :

"अतप्ततनुरज्ञो वै आमः संस्कारवर्जितः ।
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गधारणम् ॥"[59]

[He who has an unbaked body is indeed ignorant. He is immature as he has not undergone any puri-ficatory process (Dīkṣā). He who is without Dīkṣā does not get Liṅgadhāraṇa.]

Thus it is indicated here that in the case of him whose Malas are not ripe and for that reason who is without the favour of Īśvara and who is not eligible for Dīkṣā, is ineligible for Liṅgadhāraṇa which is to be obtained through Kriyādīkṣā, in the Vīraśaiva-siddhānta. Hence, the aspirant of liberation whose Malas are ripened obtains 'Śaktipāta' in the form of the favour of Īśvara. Thus it is said by the best among the Ācāryas :

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58. Vī. Ā., Caryā., p.78.
59. Si. Śi. 6.60.

"स्वकर्मपरिपाकेन प्रक्षीणमलवासनः ।
शिवप्रसादाज्जीवोऽयं जायते शुद्धमानसः ॥
शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः ।
जायते शिवकारुण्यात् प्रस्फुटा भक्तिरैश्वरी ॥"[60]

[By virtue of the maturity of his Karman, one gets all impressions of impurities eradicated. Such an embodied soul becomes pure of mind due to the grace of Śiva. There arises clear devotion pertaining to Śiva out of the grace of Śiva in the embodied soul whose conscience is pure as a result pure Karman.]

Thus when the Jīva (embodied soul) becomes free from the impressions of Malas by virtue of the ripening of his Karman effected due to the merit earned during many lives, then the dawn of Śakti in the form of the grace of Īśvara occurs in him. There is three-fold opinion that Śaktipāta occurs when knowledge arises, when there is uniformity of Karman and when there is ripening of Malas. In that context the Vīraśaiva Ācāryas accept the ripening of Karman as the cause of Śaktipāta.

Śaktipāta

It should be known that the main sign of Śaktipāta is the manifestation of Bhakti towards God. That is why, the mutual interdependence between the grace of Īśvara in the form of Śaktipāta and Bhakti, is propounded here by the Ācārya thus :

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60. Si. Śi. 5.48-49.

"प्रसादादेव सा भक्तिः प्रसादो भक्तिसंभवः ।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः ॥"[61]

[It is through Śiva's grace that Bhakti arises and Śiva's grace arises due to Bhakti, just as the seed is born from sprouts and sprouts are born from the seed.]

This is the import here : First Bhakti generally arises in the mind of the aspirant. When Īśvara who is pleased with that Bhakti, confers Śaktipāta on him, then Bhakti becomes double-fold in his mind. It is by virtue of that Śaktipāta only that horripulation, shaking of the body, flow of tears, etc., are found every moment. So it is said thus :

"लक्षणं शक्तिपातस्य प्रबोधानन्दसम्भवः ।
सा यस्मात् परमा शक्तिः प्रबोधानन्दरूपिणी ॥
आनन्दबोधयोर्लिङ्गमन्तःकरणविक्रिया ।
यथा स्यात् कम्परोमाञ्चस्वरनेत्राङ्गविक्रिया ॥"[62]

[The characteristic of Śaktipāta lies in the birth of the bliss of knowledge, because that Supreme Śakti is of the form of the bliss of knowledge. The sign of bliss and knowledge lies in the modification of the inner senses such as shaking, horripulation, modification of voice, sight and body.]

The signs of Śaktipāta

"येषां शरीरिणां शक्तिः पतत्येव निवृत्तये ।
तेषां तल्लिङ्गमौत्सुक्यं मुक्तौ द्वेषो भवस्थितौ ॥

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61. Si. Śi.9.11
62. Kri. Sā. Bhā. 2, p.195.

भक्तिश्च शिवभक्तेषु श्रद्धा तच्छासके शिवे ।
एभिर्लक्ष्यैरविच्छिन्नैः शक्तिपातो महात्मभिः ॥
अनुमेयः सदीक्षैश्च शक्तिपातानुसारतः ॥"[63]

[In the case of those embodied souls in whom the Śakti dawns for beatitude (liberation), acute eagerness for liberation and hatred for mundane existence are the signs of that (Śaktipāta). Bhakti in the devotees of Śiva is firm faith in their Lord, who is Śiva. The great souls who have undergone Dīkṣā should infer from these continuous indications in accordance with the Śaktipāta.]

Thus by quoting the statements of Pārameśvarāgama and Mṛgendrāgama, Niṭṭūr Nañjaṇācārya has told about the signs of Śaktipāta and again he has told about the ineligibility for Dīkṣā in the case of those who have no indications of Śaktipāta told above :

"यत्र शक्तिर्न पतिता तत्र शुद्धिर्न जायते ।
न विद्या न शिवाचारो न मुक्तिर्न च सिद्धयः ॥
तस्माल्लिङ्गानि संवीक्ष्य शक्तिपातस्य भूरिशः ।
ज्ञानेन क्रियया वाऽथ गुरुः शिष्यं विशोधयेत् ॥"[64]

[Where there is no dawn of Śakti, there purity is not born; there is no knowledge, no practice of Śiva's faith, no liberation, no accomplishments. Hence, having observed excessively the indications of Śakti-

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63. Ve.Vī.Ci., 6.7-8,
64. Mṛ. Vī., 5.4-5.

pāta, Śrī Guru should purify the disciple through knowledge and through action.]

After pondering over this it is known that he in whose mind the rising of Bhakti occurs due to God's grace, is alone eligible for Dīkṣā. That is why it is said "किमत्र बहुनोक्तेन भक्ताः सर्वेऽधिकारिणः" (what is the use of saying more here; all devotees are eligible).

Refutation of Varṇa (caste) and Āśrama (order of life) in the case of Devotees –

In the Śaivasiddhānta, Bhakti alone is tested but not the Varṇa and the Āśrama among those who are pursuing the path of liberation. Hence when asked by Śrīrāma thus –

"भगवन् मोक्षमार्गोऽयं त्वया सम्यगुदाहृतः ।
तत्राधिकारिणं ब्रूहि तद्वा मे संशयो महान् ।।"

[O God, this path to liberation is well presented by you. Tell me as to who is eligible there. I have great doubt about that.]

Lord Śiva said :

"ब्रह्मक्षत्रविशः शूद्रा स्त्रियश्चात्राधिकारिणः ।
ब्रह्मचारी गृहस्थो वाऽनुपनीतोऽथवा द्विजः ।।
वनस्थो वाऽवनस्थो वा यतिः पाशुपतव्रती ।
बहुनात्र किमुक्तेन यस्य भक्तिः शिवार्चने ।।
स एवात्राधिकारी स्यान्नान्यचित्तः कथञ्चन ।।"[65]

65. Śi.Gī. 16.1-4.

[Brāhmaṇa, Kṣatrīya, Vaiśya, Śūdra and women, Brahmacārin or householder, Brāhmaṇa whether initiated or otherwise, Sanyāsin whether Vānaprastha or not, and one who has undertaken the vow of Pāśupata, all these are eligible (for Dīkṣā). What is the use of saying more, he who is devoted to the worship of Śiva, is alone eligible; he who has other mentality is not so at any cost.]

Thus Lord Śiva clearly taught that eligibility is applicable to all the devotees without any difference in Varṇas (castes) and Āśramas (order of life). Here this should be kept in mind :

"विशुद्धाः प्राकृताश्चेति द्विविधा मानुषाः स्मृताः ।
शिवसंस्कारिणः शुद्धाः प्राकृता इतरे मताः ॥"[66]

According to this teaching of His Holiness Śrī Reṇukācārya, the human society is divided into two as Śuddha and Prākṛta. Among them those Śaiva devotees who have received Śaiva sacrament are Śuddha and others are to be known as Prākṛta. Hence those who are Śuddha, are alone eligible for Dīkṣā which is a limb of Mokṣa (liberation).

If it is objected that the human society is divided into four as Brāhmaṇa, etc., then how can it be said that it is of two parts. When it is asked like this, the Ācārya has said thus :

"वर्णाश्रमादिधर्माणां व्यवस्था हि द्विधा मता ।
एका शिवेन निर्दिष्टा ब्रह्मणा कथिताऽपरा ॥

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66. Si. Śi. 10.34.

शिवोक्तधर्मनिष्ठा तु शिवाश्रयनिषेविणाम् ।
शिवसंस्कारहीनानां धर्मः पैतामहः स्मृतः ।।"[67]

This is the substance here : Here (in the world) the arrangement of Varṇas and Āśramas is of two types, one is ordained by Śiva and the other one is ordained by Brahman. Śivasiddhānta alone should be followed by those who follow the Śaiva path. In the Śivasiddhānta, the society is spoken of as two-fold, viz., Śuddha and Prākṛta by Lord Śiva. Therein those who are Śuddha are alone eligible for Dīkṣā, but not others. This should be understood. Hence, even Śvapaca (cāṇḍāla) who is Śuddha is eligible for Dīkṣā, even a Brāhmaṇa who is prākṛta is not eligible for Dīkṣā. This is decided. Hence it is said that "शिवभक्तिविहीनस्तु ब्राह्मणः श्वपचाधमः"[68] (the Brāhmaṇa who is wothout Śivabhakti is worse than Śvapaca).

"ब्राह्मणः क्षत्रियो वाऽपि वैश्यो वा शूद्र एव वा ।
अन्त्यजो वा शिवे भक्तः शिववन्मान्य एव सः ।।
शिवभक्तिसमावेशे क्व जाति परिकल्पना ।
इन्धमेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते ।।"[69]

[Whether he is a Brāhmaṇa, a Kṣatriya, a Vaiśya or a Śūdra or an outcaste, he who is a devotee of Śiva, is as respectable as Śiva himself. Whence can there be any idea of castes when the devotion of Śiva has pervaded him? When the sticks (of various kinds) are

67. Si. Śi. 10. 35-36.
68. Brā. Sū., Bhūmikā, p.29.
69. Si. Śi. 11.54-55.

burnt in fire, what difference can be pointed out among them?]

Thus Śrī Reṇukācārya also denies the difference in castes among the devotees of Śiva. The same is told in the Makuṭāgama :

"द्विजोऽपि मायी त्याज्यस्तु म्लेच्छो ग्राह्यो ह्यमायकः ।
स प्रियस्तु महेशस्य चतुर्वेदो न दाम्भिकः ॥
ब्राह्मणेन कृतं पापं शूद्रेण सुकृतं कृतम् ।
किं तत्र कारणं जातिर्धर्माधर्मेषु शस्यते ॥"[70]

[Even a Brāhmaṇa who is a cheat should be abandoned, but a low-caste who is honest should be accepted. He who has studied four Vedas (Caturveda) is dear to Maheśvara, but not so if he is deceitful. Śin is commited by a Śūdra. Is it that caste is spoken as the cause for merit (dharma) and demerit (adharma)?]

By such and other statements the arrangement of caste and order of life are denied in Śivadīkṣā.

Hence, in the Vīraśaiva-siddhānta which is on the lines of Śaiva-siddhānta, the arrangement of caste done by Pitāmaha is discarded and Śiva-dīkṣā is prescribed after having tested the devotees of Śiva in accordance with arrangement of caste and order of life as taught by Śiva.

Test of the disciple

"गुरुस्तु स्वाश्रितं शिष्यं परीक्षेद्वर्षमेककम् ।
ब्रह्मणं क्षत्रियं वैश्यं द्वित्रिवर्षकमेव वा ॥

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70. Tantra. Tī.Bhā.9, Ā.15, p.255.

प्राणद्रव्यप्रदानाद्यैरादेशैश्च समासमैः ।
उत्तमांश्चाधमे कृत्वा नीचानुत्तम कर्मणि ॥
आकृष्टास्ताडिता वा ये विषादं नैव यान्त्यपि ।
ते योग्याः सततं शुद्धाः शिवसंस्कारकर्मणि ॥"[71]

[Śrī Guru should test the disciple who is under his care for one year and a Brāhmaṇa, Kṣatriya or Vaiśya for two to three years. He should test them through orders that are uniform or not uniform and that are consisting of dedication of his (the disciple's) life, material wealth, etc., by employing those of higher caste in inferior actions and those of the lower caste in superior actions. Those who when dragged or beaten do not at all get dejected, are fit and ever pure in the actions connected with sacrament of Śiva dīkṣā?]

Thus according to this Āgama statement, the disciple who comes for Dīkṣā should be tested well and the sacrament of Dīkṣā which removes the snares of Malas and which gives the knowledge of Śiva, is done to those only who are successful in that test.

The Nature of Dīkṣā and Its Types

There in the Vīraśaiva-siddhānta, since the eligibility for receiving (enquiring into) the knowledge of Brahman is admitted only in the case of those who have undergone Śivadīkṣā consisting in the Liṅgadhāraṇa obtained through the compassionate grace of the Śrī Guru determined by Śaktipāta, etc., the

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71. Ca. Jñā., Kri. 2.76-78

nature of Dīkṣā and its types are told in the Śāstras such as Āgamas, etc. Accordingly it is told here :

"दीयते लिङ्गसम्बन्धः क्षीयते च मलत्रयम् ।
दीयते क्षीयते यस्मात् सा दीक्षेति निगद्यते ॥"[72]

"दीयते च शिवज्ञानं क्षीयते पाशबन्धनम् ।
यस्मादतः समाख्याता दीक्षेतीयं विपक्षणैः ॥"[73]

[The relation of the Liṅga is given (Dā-dāne, Dī) and the three Malas are exhausted (Kṣi-Kṣaye, Kṣā) – thus that by which something is given and by which something is exhausted, is said to be Dīkṣā.]

[Thạt by which Śivajñāna is given and by which the bondage of snares is exhausted, is called Dīkṣā by the learned.]

Thus the definition of Dīkṣā is presented in the Kāraṇāgama and Śrī Śiddhāntaśikhāmaṇi. Here its meaning is : In the word 'Dīkṣā' there are two roots as 'dā-dāne' and 'kṣi-kṣaye'. Through the meaning of the root 'dā-dāne', the meaning taken is that 'the knowledge of Śiva, i.e., the knowledge of the Mahāliṅga designated as Paraśiva-Parabrahman, is given'. Through the meaning of the root 'Kṣi-kṣaye', the meaning taken is that 'the bondages of snares, i.e., the three Malas, Āṇava, etc., are exhausted.' The Śakti which is of the nature of Jñāna and Kriyā, is called Dīkṣā. This sacrament which is extra-ordinary

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72. Kā.Ā. Kri.1-12.
73. Si. Śi. 6.11.

should be obtained through the compassionate grace of the Guru. It is through this sacrament that the three Malas called Āṇava, Māyīya and Kārmika residing respectively in the three bodies, Kāraṇa, Sūkṣma and Sthūla, which are also called Yogāṅga, Bhogāṅga and Tyāgaṅga, are removed and the three Liṅgas called Bhāvaliṅga, Prāṇaliṅga and Iṣṭaliṅga are obtained. It is said in Candrajñānāgama thus :

"तनुत्रयगतानादिमलत्रयमिदं गुरुः ।
दीक्षात्रयेणा निर्दग्ध्वा लिङ्गत्रयमुपादिशेत् ॥"[74]

[Śrī Guru should burn the triad of Malas residing in the three bodies through the triad of Dīkṣās and should establish the triad of Liṅgas.]

Thus since the sacrament which removes the triad of Malas is of three types, the triad of Dīkṣās is accepted. Thus it is said in an Āgama :

"सा दीक्षा परमा शैवी त्रिधा भवति निर्मला ।
एका वेधात्मिका साक्षादन्या मन्त्रात्मिका मता ।
क्रियात्मिका परा काचिदेवमेव त्रिधा भवेत् ॥"[75]

[That excellent Śivadīkṣā, which is free from Malas, is threefold. One is actually of the form of Vedhā, the other one is of the form of Mantra and yet

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74. Ca.Jñā., Kri., 3.47; this is quoted by Magge Māyideva in his Anubhava sūtra, with '.... मसौ गुरुः' instead of '....मिदं गुरुः' in the second pāda and '...उपादिशत्' instead of ...उपादिशेत्, vide A.Sū., 5.52

75. Kā.Ā. Kri.1.13

another is of the form of Kriyā. In this way only, it is of three types.]

The nature of those is discussed here in their due order.

1. Vedhādīkṣā

"हस्तमस्तकसंयोगाद् दृष्टेर्वेधेति कीर्त्यते"[76] [penetration through the association of the palm (of the Guru) with the cerebrum (of the disciple) and through the sight, is called Vedhā], as per this Āgama statement, the special sacrament which awakens the knowledge of the nature of Śiva-conscience in the mind of the disciple through the fixing of the Guru's divine sight on him and through the association of the Guru's palm with his cerebrum, is said to be Vedhādīkṣā. This is told by the Ācārya (Śrī Reṇuka) as :

"गुरोरालोकमात्रेण हस्तमस्तकयोगतः ।
यः शिवात्वसमावेशो वेधादीक्षेति सा मता ॥"[77]

[The penetration of the Śaiva consciousness by the mere sight of the Guru and by the association of the Guru's palm on the cerebrum of the disciple is known as Vedhādīkṣā.]

Through this Dīkṣā, the Āṇavamala of the disciple (residing in his Kāraṇa-śarīra) is removed and the consciousness in the form of 'I am Śiva' dawns. This consciousness that 'I am Śiva' is itself called Bhāva-

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76. Kā.Ā. Kri.1.14
77. Si. Śi. 6.13

liṅga. Thus when the Āṇavamala is removed through Vedhādīkṣā, there is the attainment of coelescence in the form of the mixing between Śiva and Jīva. Hence this pure embodied soul, which is endowed with the Bhāvaliṅga in the form of the consciousness as 'I am Śiva' through Vedhādīkṣā, is called as 'Yogāṅga' in this (Vīraśaiva) Siddhānta. That is why Māyideva also teaches that there is Bhāvaliṅgadhāraṇa in the Yogāṅga through Vedhādīkṣā, by saying thus :

"संयुयोज त्रिधाभूतं परा दीक्षाबलेन तु ।
योगाङ्गे भावलिङ्गं तु वेधादीक्षाबलेन वै ॥"[78]

[Śrī Guru associates three Liṅgas in the three bodies of the disciple through three kinds of Dīkṣā. He associates the Bhāvaliṅga with Yogāṅga by the power of the Vedhādīkṣā.]

This Vedhādīkṣā has seven kinds of teachings.

The seven teachings as a part of Vedhādīkṣā

There in the Kāraṇāgama the seven teachings as a part of the Vedhādīkṣā called Samayadīkṣā, Niḥsaṁsāradīkṣā, Nirvāṇadīkṣā, Tattvadīkṣā, Ādhyātmadīkṣā, Tattvaviśodhanadīkṣā and Tattvabodhadīkṣā, are told (enumerated). The nature of those are told according to that Āgama only.

(1) Samayopadeśa : "समयः शपथाचारकालसिद्धान्तसंविदः"[79] (Samaya means oath, practice, time, doctrine

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78. Ā.Sū., 5.57.
79. Amara., 3.304.

(siddhānta) and consciousness, as per this statement of Amarasiṁha, the word 'Samaya' has many meanings, of which the meaning of 'Śiddhānta' is intended here. While giving Vedhādīkṣā, Śrī Guru resolves (saṅkalpya) to do the sacrament of 'Samaya', sanctifies his right palm by muttering the Ṣaḍakṣara-mahāmantra six times and places it on the cerebrum of the disciple thinking that it is 'Śivahasta.' Then looking at the disciple with his sight full of compassion and muttering the Mantra "अयं मे हस्तो भगवान्",[80] he teaches saying :

"हित्वा बन्धुजने प्रीतिं तां भक्तेषु स्थिरां कुरु ।
एवं समयमादिश्य ..... ॥"[81]

[Setting aside your attachment to your relatives, you should firmly love the Śivabhaktas, thus he should ordain the Samaya...]

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80. Ṛg. 10.60.12. "अत्र भगवच्छब्देन परमशिव एवोच्यते, 'अथैनं भगवन्तं रुद्रं कुमारः पप्रच्छ' इत्यादिश्रुतिषु, 'इति संस्तूयमानस्तु भगवान् वृषभध्वजः' इति हरिवंशादिषु च शिवे तत्पदप्रयोगात् । एवं चाऽयं भगवान् लिङ्गरूपः शिवः, मे हस्तः हस्तगतः, मे मत्सम्बन्धी, अयं शिवो भगवत्तरः इत्यर्थः ।" It is pointed out here that the term 'Bhagavat' is applicable to Paramaśiva alone. Kalāgnirudropaniṣad and Harivaṃsa which put 'Bhagavāntam' and 'Rudram' or 'Kālagnirudra' or Bhagavān and Vṛṣabhadhvaja in the same case-relation. Hence, 'ayam me Bhagavān' means Śiva in the form of Liṅga. He is called 'Me hastaḥ', i.e., as one who resides on my palm. He is related to me; the Śiva (Liṅga) is the highest wealth.

81. Kā.Ā.Kri. 1.101.

Whatever love that was directed towards the relatives before the sacrament of Dīkṣā that should be directed at Śivabhaktas; this is the 'Samaya', i.e., 'Śiddhānta'. Such 'Samayopadeśa' is called as Samayadīkṣā.

(2) Niḥsaṁsāropadeśa : 'Saṁsāra' consists in the usage pertaining to the body, senses, etc., done with the notion that they are 'mine'. Those who are in 'Saṁsāra', are busy with consoling the body, etc. The teaching of the 'upacāra' in the form of the worship of God discarding such mundane 'upacāra', is said to be 'Niḥsaṁsāradīkṣā'. So it is said :

"…. निःसंसारां निबोधयेत् ।
देहेन्द्रियादिसंसारं परिहृत्य सदा मम ॥
पूजोपचारः संसार इति भावय चेतसि ।
इत्यादिश्य च …. ॥"[82]

[…. Niḥsaṁsāra should be taught. The 'Saṁsāra' pertaining to the body, senses, etc., should be discarded and custom of my (Śiva's) worship should be deemed in mind as 'Saṁsāra'; thus he should be taught…]

(3) Nirvāṇopadeśa : 'Nirvāṇa' means liberation. "मन एव मनुष्याणां कारणं"[83] (mind is the cause for both bondage and liberation of men); according to this statement, when the mind is attached to the objects of senses, there is 'Saṁsāra' and when it is drawn back, there is 'Nirvāṇa'. Hence, "do not send your mind to

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82. Kā.Ā. Kri. 1.101-102.
83. Brā.Bi.2.

Saṁsāra; stop it with efforts", this type of teaching is itself 'Nirvāṇadīkṣā'. So it is said :

"…. दद्याच्च दीक्षां निर्वाणसंज्ञिताम् ।
मलत्रयसमुद्भूते तापत्रयभयाकुले ॥
दुरन्ते दुर्भवोपान्ते मनो न कुरु यत्नतः ।
इति निर्वाणमादिश्य ….॥"[84]

[... Nirvāṇadikṣā should be given. With efforts do not have any inclination towards the evil birth, which has a disastrous end and which is filled with three afflictions arising from the three Malas; thus Nirvāṇa should be taught...]

(4) Tattvopadeśa : "अनारोपितं रूपं तत्त्वम्" (that original form which is not super-imposed is the 'Tattva'), as per this statement, it is accepted in the Vīraśaiva-siddhānta that the 'Liṅgatattva' which happens to be the cause of creation, protection and annihilation of the world. A portion of that only is the 'Aṅgatattva'. The teaching about the mutual coalescence of the Liṅga and Aṅga which are separate from beginning-less times, is itself the 'Tattvadīkṣā'. So it is said :

"... दद्यात् तत्त्वाभिधायिनीम् ।
लिङ्गाङ्गतत्त्वे विज्ञाय लिङ्गसायुज्यवान् भव ।
उपदिश्यैवं …… ॥"[85]

[........ Tattvadīkṣā should be given. "Know the Liṅgatattva and the Aṅgatattva and get yourself one with the Liṅgatattva.......]

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84. Kā.Ā. Kri.1.102-103.
85. Kā.Ā., Kri. 1.103-104.

(5) Ādhyātmopadeśa : In the Vīraśaiva-siddhānta, the worship of the Śivaliṅga is known to be performed by all the aspirants of Mokṣa. It is the life of him only, who has the Liṅga as his life-principle by assuming mutual coalescence in such a manner as his prāṇas (five life-principles) are in that Liṅga which is worshipped and that Liṅga is in his life-principles, is 'Ādhyātmika'. This type of teaching 'Ādhyātma' is itself 'Ādhyātmadīkṣā'. So it is said in the Āgama :

"…. अथ च दद्यादध्यात्मसंज्ञिताम् ।
प्राणे लिङ्गं प्रतिष्ठाप्य लिङ्गे प्राणं निधाय च ॥
लिङ्गं निरीक्षमाणः सन् लिङ्गप्राणी सदा भव ।
आदिश्यैवं …… ॥"[86]

[….. Then he (Guru) should grant the Dīkṣā called Ādhyātma. 'After infusing your Liṅga in your life-principle and placing your life-principle in your Liṅga and looking at the Liṅga may you become one with Liṅga as your life-principle.' This is how the disciple should be ordained.]

(6) Tattvasaṁśodhanopadeśa : In the Vīra-śaiva-siddhānta, whatever is the eatable, lickable, suckable, etc., all that which is to be enjoyed, is known to be taken in the form of 'prasāda' (token of grace) after offering it to the Śivaliṅga. "Even in a more special manner, offer those objects of the senses which are Gandha (odour), Rasa (taste), Rūpa (form), Sparśa (touch), Śabda (sound), and Tṛpti (satisfaction) to the

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86. Kā.Ā., Kri. 1.104-105.

six Liṅgas and partake them as the prasāda". Thus the Guru teaches. For the purpose of this kind of partaking of Prasāda, the six Liṅgas which are called Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgama(cara)-liṅga, Prasādaliṅga and Mahāliṅga are in order assumed in the six graspers of objects, viz., Ghrāṇa (nose), Jiḥvā (tongue), Cakṣus (eyes), Carma (skin), Śrotra (ears) and Manas (mind) and those respective objects of senses are offered to the respective Liṅgas residing in these respective senses. This kind of secret teaching which is said to be Tattvaśodhanopadeśa is 'Tattvasaṁśodhanadikṣā'. So it is said in the Āgama.

"... ततो दद्यात् तत्त्वसंशोधनात्मिकाम् ।
शब्दादीन् विषयान् सर्वांस्तत्तदिन्द्रियगोचरान् ॥
आचारलिङ्गमुख्येभ्यः षड्लिङ्गेभ्यः समर्पयन् ।
वर्तस्व शुद्धधीर्नित्यं प्रयतोऽपि जितेन्द्रियः ॥
उपदिश्यैवमपि च ..... ॥"[87]

"... Then the Dīkṣā of the form of Tattvasaṁśo-dhana should be given. 'Offering all the objects coming in the purview of the respective senses to the six Liṅgas beginning with Ācāraliṅga, may you remain ever pure in thinking, disciplined with the senses conquered.' Thus the teaching should be given."

(7) Tattvopadeśa : Tattvopadeśa consists in the teaching of union between Śiva and Jīva. That is here called 'Liṅgāṅgasāmarasya' (coalescence between

87. Kā.Ā. Kri. 1.105-107.

Liṅga and Aṅga). Śrī Guru teaches it through the Mahāvākya 'Tat Tvam Asi'. Having been thus taught (by the Guru), the aspirant incessently remains cherishing in mind that 'I am That'. This type of teaching which reveals the coalescence between Liṅga and Aṅga is called Tattvopadeśa or Tattvopadeśa-dīkṣā. So it is said in the Āgama :

"…….दद्यात्तत्त्वोपदेशिनीम् ॥
सच्चित्सुखनिजाकारं लिङ्गं यद्ब्रह्मसंज्ञितम् ।
तदसि त्वमुपास्वातस्तदेवाहमिति ध्रुवम् ॥
वेधाख्यया दीक्षयैवं शिष्यमादिश्य देशिकः ।"[88]

[….. Śrī Guru should grant Tattvopadeśadīkṣā. 'That Liṅga which has Sat, Cit, Sukha as its own form and which is designated as Brahman, is your self; that you should worship that thinking that you are certainly that itself.' Thus the Guru should ordain the disciple with the Dīkṣā called Vedhā.]

Thus there are sub-Dīkṣās in the Vedhādīkṣā, which are of the nature seven kinds of teachings. This Dīkṣā is fruitful in the case of those aspirants who are endowed with acute 'Śaktipāta'.

2. Mantra Dīkṣā

"गुरुणोदीरिता कर्णे सा हि मन्त्रात्मिका भवेत्"[89] [that which is whispered in the (right) ear (of the disciple) by the Guru is the Dīkṣā of the type of Mantra Dīkṣā],

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88. Kā.Ā. Kri.1.107-108.
89. Kā.Ā.Kri. 1.14

"मान्त्री दीक्षेति सा प्रोक्ता मन्त्रमात्रोपदेशिनी"[90] (that which is consisting of mere whispering of the Mantra is the Mantra-dīkṣā), as per these and other statements that (Dīkṣā) which is consisting in the whispering of the 'Pañcākṣara-mahāmantra' in the right ear of the disciple in such a way as it remains a secret (to others), is Mantra-dīkṣā, which has realisation (manana – man) and protection (trāṇa – tra) as its special feature [mananāt trāyate or Mananaṁ trāṇaṁ ca ubhayoḥ samāhāraḥ mantraḥ]. Śiva is, indeed, of the nature of Pañcākṣaramantra; hence, in accordance with the ordination of the Guru, through the realisation of the significance of that Mantra by its repetition again and again with prior performance of 'Prāṇāyāma', the Māyīyamala which is in the form infatuation (moha) and which creates difference, residing in the 'Sūkṣmaśarīra', i.e., in the mind, is reverted. Further, through this Dīkṣā, the enlightenment in form of "I am 'cit' in form", arises. This itself is called 'cidahantā' (I-ness in the form of cit, intelligence, awareness), is spoken as 'Prāṇaliṅga'. Thus that 'Dīkṣā' which removes the Māyīyamala and which awakens Prāṇaliṅga, is designated as Mantra-dīkṣā. The aspirant who is endowed with this kind of Dīkṣā, experiences all objects of experience only after offering them to Paraśiva. Hence this aspirant is designated as 'Bhogāṅga'. That is why having said that "मन्त्रदीक्षाबलेनैव भोगाङ्गे प्राणलिङ्गकम् ॥"[91] [by virtue of

90. Si. Śi. 6.14.
91. Ā. Sū. 5.58.

the Mantra-dīkṣā alone Prāṇaliṅga is (established) in the Bhogāṅga], Śivayogin Māyideva has taught that the Prāṇaliṅga is installed in the Sūkṣmaśarīra through Mantra-dīkṣā.

Seven Teachings Coming as a part of Mantra-dīkṣā

In the Mantradīkṣā also, there are seven teachings called Cittaikāgradīkṣā, Dṛḍhavratadīkṣā, Pañcendriyārpaṇadīkṣā, Ahiṁsādīkṣā, Liṅganiṣṭhādīkṣā, Liṅgamanolayadīkṣā and Sadyomuktidīkṣā. Their nature is discussed here in order, according to the doctrine of Āgamas.

(1) Cittaikāgratā : Fickleness is the natural feature of the mind. Due to that fickleness of mind, concentration on one God is not possible in the case of an aspirant. Hence, Śrī Guru propounds the greatness of concentration of mind and ordains the concentration of mind to the disciple. So it is said :

"इष्टलिङ्गात् परं वस्तु शिष्य त्वं नावलोकय ।
इत्येकाग्रमतिं दत्त्वा ..... ॥"[92]

[O disciple, do not look at anything other than the Iṣṭaliṅga; thus the Guru should prescribe concentration of mind ....]

(2) Dṛḍhavrata : "श्रेयांसि बहुविघ्नानि" (Good things are beset with many obstacles), as per this statement,

92. Kā.Ā.Kri. 1.112

when in the vows (vratas) undertaken by a devotee of Śiva, sufferings due to obstacles occur, there is the likelihood of their deprivation (discardance). If the aspirant is of firm mind, he will never discard the vow undertaken even when he is obstructed again and again by obstacles. Thus the pursuance of the undertaken vow until the fall of one's body without any kind of drawback, is said be 'Dṛḍhavrata'. This kind of teaching of Dṛḍhavrata is Dṛḍhavratadīkṣā. So it is said :

"....दीक्षां दद्याद् दृढव्रताम् ॥
शरीरपातपर्यन्तं न जहीहि व्रतान्यपि ।
दृढव्रतामिति प्रोक्त्वा ..... ॥"[93]

[....... The Dīkṣā called Dṛḍhavrata should be granted. 'Do not discard the vows until the fall of your body', this teaching is Dṛḍhavratopadeśa.]

(3) Pañcendriyārpaṇa : The five sensory organs and the five motor organs normally proceed to their respective objects. Dedication of those to the Bhagavān by preventing them from proceeding towards their objects, is called 'Pañcendriyārpaṇa'. Just as the wife who is faithful to her husband, dedicate herself to her husband with her sensory organs and motor organs, in the same way that teaching of the Guru to the Vīraśaiva disciple to the effect that he should assume one's own dear God as his husband and ever render

93. Kā.Ā.Kri. 1-112-113.

service to him with his body, senses and mind, is designated as 'Pañcendriyārpaṇadīkṣā'. So it is said :

"…. दद्यात् पञ्चेन्द्रियार्पणाम् ।
सत्यहं मत्पतिर्लिङ्गमिति निश्चित्य चेतसि ॥
तदा तनुमनोभावानिष्टादिभ्यः समर्पय ।
इत्यादिश्य …… ॥"[94]

[….. The Guru should grant Pañcendriyārpaṇadīkṣā, by ordaining that you should dedicate your body and mental concepts to the Iṣṭa, etc., (Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga) deciding in mind that 'I am the Sati and Liṅga is my husband'.]

(4) Ahiṁsā : There in the Yogaśāstra, His Holiness Vyāsa the author of the Bhāṣya has given the definition of Ahiṁsā as "तत्राहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः"[95] (the absence of cruelty towards all beings by all means and at all times, is Ahiṁsā). It is necessary to have the notion that everything is like me in order to maintain such 'Ahiṁsā'. Hence it is that the Vīraśaiva Ācāryas have said :

"…. ततो दद्यादहिंसासंज्ञितां गुरुः ॥
सर्वाणीमानि भूतान्यात्मवत् परिभावयन् ।
मा हिंसीरुपादिश्य ….. ॥"[96]

[…… Then the Guru should give the Dīkṣā called Ahiṁsā by teaching 'do not injure considering all these beings are like yourself'.]

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94. Kā.Ā.Kri. 1.113-114.
95. Yo.Sū.Bhā. 2.30
96. Kā.Ā.Kri. 1.114-115.

In accordance with this Āgama statement the Guru teaches the disciple that he should consider all the being like himself. This very teaching is called Ahiṁsādīkṣā.

(5) Liṅganiṣṭhā : Paraśivabrahman who happens to be the cause of absorption and emergence of the world seen all around and who is without beginning and end, is designated as the Liṅga. The hard and fast devotion found towards such a Liṅga, is said to be Liṅganiṣṭhā. So it is said :

"..... लिङ्गनिष्ठामुपादिशेत् ॥
आदिमध्यान्तरहितं लिङ्गं यद् ब्रह्मसंज्ञितम् ।
तन्निष्ठो भव सद्बुद्ध इत्युपादिश्य श्रीगुरुः ॥
दीक्षामुपादिशेत् ..... ॥"[97]

[...... Śrī Guru should teach Liṅganiṣṭhā. He should confer the Dīkṣā by ordaining that 'O one of good thoughts, may you be firmly devoted to the Liṅga which is named Brahman and which is without the beginning, middle and end'.]

(6) Liṅgamanolaya : The mind is indeed, by nature fickle and characterised by resolve and indecision. The teaching of absorbing this kind of mind in the Mahāliṅga which is worthy of worship, is said to be 'Liṅgamanolayadīkṣā'. So it is said :

"...... भूयो लिङ्गरूपमनोलयाम् ॥

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97. Kā.Ā.Kri. 1.115-116.

लिङ्गरूपमनुध्यायन्नमनस्कश्चिरं भव ।
इत्यादिश्य पुनर्दद्यात् ...... ॥"[98]

[...... Again the Guru should give Manolaya to the disciple by ordaining that 'may you be for long mindless (without consciousness of mind) on meditating on the form of the Liṅga'.]

(7) Sadyomukti : The last teaching of the Mantradīkṣā is called 'Sadyomukti' (instantaneous liberation). "मदुक्तार्थे स्थिरमतिः प्रवर्तस्व विसंशयः"[99] (having firm faith in the meaning of my saying, proceed without doubt), as per this statement of the Āgama, Śrī Guru should teach the nature of Jīvanmukti (liberation while living) and should make the mind of the disciple firmly fixed in that only. The state of Jīvanmukti is attained naturally as if it were inborn by the aspirant who proceeds along without doubt on the teaching of the Guru. Thus this is the Mantradīkṣā endowed with seven teachings.

3. Kriyādīkṣā

Now the Kriyādīkṣā has come in the sequence, and its sub-varieties are presented according to the Śāstra. "कुण्डमण्डलिकोपेता क्रियादीक्षा क्रियोत्तरा"[100] (Kriyādīkṣā has the predominance of rites with the preparation

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98. Kā.Ā.Kri. 1.116-117.
99. Kā.Ā.Kri. 1.118.
100. Si. Śi. 6.14

of circular diagrams for placing pots, etc.), as per this statement of the Ācārya –Reṇukācārya–, the Dīkṣā which is preceded by the installation of the deity of ceremonial tent and which has predominance of rites, is designated as Kriyādīkṣā. It is only those Gurus,[101] who hail from the Maṭhasthala coming in the tradition, who are placed with 'paṭṭābhiṣeka' (holy oblution) in the position of the Ācārya and who have been following the tradition of the five Ācāryas named Revaṇasiddha, Maruḷasiddha, Ekorāmārādhya, Paṇḍitārādhya and Viśvārādhya, that grant Dīkṣā. In some auspicious moment a ceremonial small tent is erected in a sacred place such as a Maṭha (monastery), a Mandira (temple), etc., and in the middle of it the five Kalaśas (pots) should be placed symbolising the aforesaid five Ācāryas. Then the respective Ācāryas are invited in them. Keeping them as the witness the disciple should be sprinkled with the water of the pots three times. In order to convert the body made up of flesh into one made up of Mantra, the Guru should mutter the great Śivapañcākṣaramantra in his (disciple's) right ear secretly in the sense that in such a way as it does not come within the range of other's ears. Further, at that time only, they (the Gurus) tell about the form of that Mantra, the metre, the seer who mentally had the vision of that Mantra, the deity and the presiding deity of that, Karanyāsa and Aṅganyāsa (assignment of the parts of the hand and those of the body to the

101. Kri.Sā.Bhā.3, p.133

different deities with due Mantras) in the context of that Mantra.[102]

Thus having consecrated the body of the disciple through the teaching of the Mantra, the Guru should take a thumb-sized Liṅga which is prepared in accordance with the prescription of pañcasūtra (measurement)[102a] and which is made up of stone or 'narmadābāṇa' (special specis of stone) and should remove its nature of being a stone through the procedures 'jalādhivāsa' (merging in water), 'dhānyādhivāsa' (covering with grain) and through ablutions with 'pañcagavya' (क्षीरं दधि तथा चाज्यं मूत्रं गोमयमेव च – cow's milk, curds, ghee, urine and dung) and 'pañcāmṛta' (दुग्धं च शर्करा चैव घृतं दधि तथा मधु – milk, sugar, ghee, curd and honey) to the accompaniment of the 'Mūlapañcākṣaramantra' (the Pañcākṣaramantra without any bījākṣaras such as ह्रां, ह्रीं, etc.). Into that Śivaliṅga which is so sanctified, they should infuse the 'life-principle' (prāṇa) through the association with the 'Śivakalā' [the spark of consciousness (caitanya) drawn from the cerebra of the disciple with the sanctified palm of the Guru]. Then they place the Liṅga on the palm of the disciple and teach saying :

"प्राणवद्धारणीयं तत्प्राणलिङ्गमिदं तव ।
कदाचित् कुत्रचिद्वापि न वियोजय देहतः ॥

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102. Si. Śi. 6.19-20,

102a. पञ्चसूत्रम् – लिङ्गवृत्तसमं पीठं दीर्घं विस्तारमेव च । तदर्धं गोमुखं विद्यादित्येतल्लिङ्गलक्षणम् ॥ (circumference of the vṛtta = pīṭha = length = width – all equal, half of that length is Gomukha).

यदि प्रमादात् पतिते लिङ्गे देहान्महीतले ।
प्राणान् विमुञ्च सहसा प्राप्तये मोक्षसम्पदः ॥"[103]

[It (the Liṅga) should be borne as the very life of yours. It is your life-principle in the form of the Liṅga (Prāṇaliṅga). At any time and at any place you should not separate it from your body. If out of inadvertence the Liṅga falls from the body to the ground, you should immediately give up your life to attain the wealth of liberation.]

Thus the Śivaliṅga obtained through Kriyādīkṣā is designated as the Iṣṭaliṅga. The main aim of this Kriyādīkṣā is the granting of the Iṣṭaliṅga (by the Guru). It is said in an Āgama thus : "शिष्यपाणितले दत्ता या दीक्षा सा क्रिया मता"[104]

[The placing of the Liṅga on the palm of the disciple's hand is the Dīkṣā called Kriyā (dīkṣā)]. By virtue of this Dīkṣā Kārmamala, i.e., the impression of the auspicious and the inauspicious, is reverted.

Seven sacraments as a part of Kriyādīkṣā

"आज्ञोपमा च कलशाभिषेकाख्या ततः परम् ।
स्वस्तिकारोहणं भूतिपट्टमायत्तमेव च ॥
स्वायत्तमिति सप्तैताः क्रियादीक्षान्तरा मताः ॥"[105]

In accordance with this statement of an Āgama, the seven sacraments that come in the Kriyādīkṣā

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103. Si. Śi. 6.25-26.
104. Kā.Ā.Kri.1.14.
105. Kā.Ā.Kri.1.43.

also-are: Ājñādīkṣā, Upamādīkṣā, Kalaśābhiṣekadīkṣā, Svastikārohaṇadīkṣā, Bhūtipaṭṭadīkṣā, Āyattadīkṣā and Svāyattadīkṣā. The nature of these is told in order here :

(1) Ājñādikṣā

"परित्यज्य सदाचारं मा वर्तस्व सर्वदा ।
इत्याज्ञादीक्षयाऽऽदिश्य ततस्त्वेवं वदेद् गुरुः ॥"[106]

[Do not always proceed without 'Sadācāra'– having taught this through Ājñādīkṣā, the Guru should say like this.]

As per this Āgama statement, Śrī Guru first of all properly teaches the disciple who has come to receive the Dīkṣā the Vīraśaiva 'Sadācāra' and the nature of ten types of Dharma such as Ahiṁsā, etc.[107] Then he ordains that the disciple should proceed along the path taught throughout his life. This very ordination of the Sadguru is itself called Ājñādīkṣā.

(2) Upamādikṣā

"पुरातनकृताचारसदृशं कुर्विति स्फुटम् ।
उपमादीक्षयाऽऽदिश्य शिष्यपापापनुत्तये ।
प्राणानायम्य विधिवत्पञ्चगव्यानि साधयेत् ॥"[108]

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106. Kā.Ā.Kri. 1.45
107. अहिंसा सत्यम् अस्तेयं ब्रह्मचर्यं दया क्षमा ।
दानं पूजा जपो ध्यानमिति धर्मस्य संग्रहः ॥ (Si. Śi. 16.59)
These are ten commandments of Vīraśaivism.
108. Kā.Ā.,Kri. 1.45

[Do the 'acāra' as clearly done by the ancients. After having ordained thus through Upamādīkṣā for the eradication of all sins, the Guru should prescribe the 'Pañcagavya' as per the procedure after rendering 'Prāṇāyāma'.]

As per this statement, Śrī Guru tells the disciple about the lives of many great persons in order to strengthen the faith in the Sadācāra and Dharma-mārga (path of Dharma) taught by him. Thus through the hearing of the analogy there arises in the minds of the hearers a determination that 'we should also be firmly attached to Sadācāra'. Thus through the medium of the analogy, what is taught about 'Sadācāra' is itself called Upamādīkṣā.

(3) Kalaśābhiṣekadīkṣā

The special sacrament consisting in the sprinkling of the water of the 'Kalaśas' on the Liṅga and the Aṅga, is Kalaśābhiṣekadīkṣā. Through the performance of this 'abhiṣeka' (ablusion), there will be the removal of 'śilātva' (property of stone) in the case of the Liṅga and the purification of the five elements (principles) pṛthvī, etc., in the case of the Aṅga (Jīva). This is the method here – First in the middle of the Dīkṣā tent, five kalaśas (pots) are placed as representing the five Ācāryas (Reṇuka, etc.,). There in the east Sadyojātakalaśa should be placed, so in the south Vāmadevakalaśa, in the north Tatpuruṣakalaśa, in the west Aghorakalaśa and in the middle Īśāna-kalaśa. This is the procedure in the establishment of Kalaśas. Thus in the Kalaśas so placed, the five

Brahmans, Sadyojata, etc., and the five Ācāryas, Reṇukācārya, etc., are invited. Thereafter the Śiva-liṅga made up of stone, prepared according to the 'pañcasūtra' measurement[109] should be taken up and then he (Guru) –

"घर्षणादिक्रियाजातजातदोषनिवृत्तये ।
हिरण्यशृङ्गप्रमुखैरनुवाकैरनुक्रमात् ॥
शिवलिङ्गं स्नापयामीत्यभिषञ्चेदनन्तरम् ।"[110]

[should render ablution saying – 'I bathe the Śivaliṅga in due order of Anuvākas such as Hiraṇya-śṛṅga, etc., for the removal of the defects arising from rubbing, etc.'.]

As per the above prescription of the Āgama, the ablution should be rendered to the Śivaliṅga with pañcagavyas and pañcāmṛtas[111] and again the Śiva-liṅga should be washed with the sacred water of the aforesaid Pañcakalaśas. After that in order to pacify the heat produced by rubbing with touchstone, etc., he should subject it to 'jalādhivāsa' (merging in water) and in order to get the seven 'dhātus' born he should subject it to 'dhanyādivāsa' (covering with grains).[112] They should be performed according to the

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109. See footnote no.102(a) for pañcasūtra measurement.
110. Kā.Ā., Kri. 1.51-52
111. Pañcagavyas – क्षीरं दधि तथा चाज्यं मूत्रं गोमयमेव च ।
Pañcāmṛtas – दुग्धं च शर्करा चैव घृतं दधि तथा मधु ।
112. Kā.Ā., Kri. 1.66-70

prescriptions of the Śāstra.[113] In order to render firm the 'Kalās' that are infused into the Śivaliṅga, homa (oblation) is offered in the main Kuṇḍa (sacrificial pit) with the Pañcākṣara-mantra prefixed with 'Om' repeated three hundred and twenty-four times. Thus after the consecration of the Śivaliṅga, the disciple who has come to receive Dīkṣā should be called and made to sit on the auspicious seat, and then he should be rendered ablution with the water of the five 'Kalaśas' as per the following Āgama statement :

"अथ शिष्यस्याभिषेकदीक्षां दद्याद् गुरूत्तमः ।
अनादिभवसम्पन्नसर्वदोषोपशान्तये ।
पञ्चकुम्भोदकैः शुद्धैः शिष्यं संस्नापयेदपि ।
पञ्चतत्त्वविशुद्ध्यर्थं पञ्चब्रह्ममनून् जपन् ॥"[114]

[Then the best of the Gurus should grant 'Abhiṣekadīkṣā' to the disciple in order to pacify all the defects accumulated during many lives from beginningless times. He should also bathe him with the pure water of the five pots muttering the Pañcabrahma-mantras in order to sanctify the five principles (five elements forming the body).]

Thus the ablution with the water of five 'kalaśas' for the purpose of sanctifying the five elemental 'tattvas' residing in the body of the aspirant, is itself the Kalaśābhiṣekadīkṣā.

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113. Kā.Ā.Kri. 1.54-64
114. Kā.Ā.Kri. 1.74-75

(4) Svastikārohaṇadīkṣā

"षडध्वशोदनद्वारा मांसपिण्डनिवृत्तये । स्वस्तिकारोहणाभिख्यां दीक्षां दद्याद्यथाविधि ॥" (In order to remove the state of being mass of flesh (māṁsapiṇḍa) through the procedure of purifying the six 'Adhvans', the Guru should grant the 'Svastikārohaṇadīkṣā' as per the prescriptions), according to the authority of this Āgama statement. The purification of the six 'Adhvans' done for the removal of the 'mantrapiṇḍa' is itself called 'Svastikārohaṇadīkṣā'. So it is said in the Śivapurāṇa :

"कलां तत्त्वं च भुवनं वर्णं पदमतः परम् ।
मन्त्राश्चेति समासेन षडध्वा परिपठ्यते ॥"[115]

[Kalādhvan, Tattvādhvan, Bhuvanādhvan, Varṇādhvan and then Mantrādhvan, these are collectively called Ṣaḍadhvan.]

Thus the names of the six Adhvans are told. Among the six Adhvans told here, Varṇādhvan, Padādhvan and Mantrādhvan are the Adhvan's pertaining to Śabda and the Adhvans called Kalādhvan, Tattvādhvan and Bhuvanādhvan are those pertaining to Artha. Thus the division is made. Through the 'Nyāsa' of these in the limbs, Pāda (foot), etc., in other words, through the relation of firm attachment, his (the disciples) body gets 'Ṣaḍadhva-svarūpa' and its being the mass of flesh is set back. That relation with Ṣaḍadhvans is spoken thus :

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115. Śi.Pu. 7.2.17.2

"संहारक्रमतो विद्वान् शब्दार्थात्मषडध्वनः ।
पादादिषु तु विन्यस्येच्छिष्यस्य नियतात्मनः ॥
वर्णाध्वानं शब्दरूपं विन्यस्येत् पादयोर्बुधः ।
अर्थरूपं कलाध्वानं मेढ्रे न्यस्येदनन्तरम् ॥
शब्दरूपं पदाध्वानं नाभौ विन्यस्य देशिकः ।
तत्त्वाध्वानं त्वर्थरूपं हृदि न्यस्येदतन्द्रितः ॥
मन्त्राध्वानं शब्दरूपं विन्यस्यैवं मुखे तथा ।
अर्थरूपं च भुवनाध्वानं न्यस्येच्छिरस्यपि ॥"[116]

[The learned one (i.e., Guru) should place the six Adhvans of Śabda and Artha together in the pāda, etc., of the self-restrained disciple in the reverse order. He (budhaḥ-wise one) should place the Vaṛṇādhvan in the form of Śabda in the feet, the Kalādhvan in the form of Artha should be placed in the private parts, the Padādhvan in the form of Śabda should be placed in navel region, the Tattvādhvan in the form of Artha, should be placed in the heart (by the teacher without laziness), the Mantrādhvan in the form of Śabda should be placed similarly in the face and the Bhuvanādhvan in Artha form, should be placed in the head also.]

Thus after the relation of the Adhvans in the six places from feet to tuft (centre of the head) told above, again the relation of the six-lettered mantra (ॐ न मः शि वा य) is ordained. This relation of the Adhvans which is thus ordained in this manner is itself the 'Svastikāṛohaṇa-dīkṣā'.

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116. Kā.Ā.Kri., 1.78-81

(5) Bhūtipaṭṭadīkṣā

'Bhūti' means 'vibhūti' (holy ash). Through the application of Vibhūti which is prepared out of pure cow-dung removes physical as well as mental impurity. Hence it is that in the Vīraśaivasiddhānta, Bhasmasnāna, Bhasmoddhūlana and Tripuṇḍradhāraṇa [smearing the body with Bhasma, application of the dusty Bhasma on the body and the application of 'tripuṇḍra' (application of three horizontal lines with three middle fingers) on the forehead, etc.] should be done. That is why on the occasion of the Dīkṣā, the Sadguru teaches him (disciple) about the greatness of this (Vibhūti) and applies the Vibhūti with his nectorine hands on the body of the disciple. Thus it is said :

"अनादिमलसंहृत्यै भूतिपट्टाख्यदीक्षया ।
स्नानमुद्धूलनं भूत्या धारणं चापि कारयेत् ॥"[117]

[For the purpose of eradicating the Malas of times immemorial, he should make the disciple do Bhasma-snāna, Bhasmoddhūlana and Tripuṇḍra-dhāraṇa through the Dīkṣā called 'Bhūti-paṭṭa'.]

Thus it is that the consecration of the disciple's body through the removal of Malas with the help of Bhasma, is called 'Bhūtipaṭṭadīkṣā'. In this context Rudrākṣadhāraṇa is also told.

(6) Āyattadīkṣā

That Śivaliṅga which is prepared according to the 'pañcasūtra' measurements, which is thumb-sized

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117. Kā.Ā.Kri. 1.83

and which is consecrated in the aforesaid manner through ablution, etc., is taken up by the Guru for the purpose infusing it with the life-principle, etc., kept on the pītha of his left hand, worshipped and shown to the disciple. Thus it is said :

"इष्टलिङ्गं समादाय वामहस्तेऽभिपूज्य च ।
सौम्यैतल्लिङ्गमीक्षस्वेतीष्टलिङ्गं प्रदर्शयेत् ॥"[118]

[Having taken the Iṣṭaliṅga and worshipping it on the left palm, the Guru shows it to the disciple saying –

'O dear one look at this your Iṣṭaliṅga'.]

Thus the Guru shows the well-consecrated Iṣṭaliṅga to the disciple, gets a curtain held between them, recites the Maṅgalāṣṭaka (eight ślokas meant for Maṅgala) and throws 'akṣatā' (on his head). Having done all this, he teaches the disciple saying – "be endowed firmly with Liṅga in all your three bodies – (Kāraṇa, Sūkṣma and Sthūla)"[119] and gets the curtain removed. Thus here he shows the Iṣṭaliṅga saying "O disciple, from now onwards, the Liṅga belongs to you." Since this teaching is given by the Guru, this is called 'Āyattadīkṣā'.

(7) Svāyattadikṣā

"वामहस्तं तु शिष्यस्य मूलेनैवाभिमन्त्र्य च ॥
सप्तवारं सुसंपूज्य स्ववामकरसंस्थितम् ।

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118. Kā.Ā.,Kri. 1.89
119. Kā.Ā., Kri. 1.91

निक्षिपेत्तत्र तल्लिङ्गं त्रियम्बकमनुं स्मरन् ॥"[120]

[Having consecrated the left hand (palm) of the disciple by muttering the Mūla (pañcākṣari) mantra seven times and having worshipped it as placed in his (Guru's) left palm, he (Guru) should place that Liṅga there (on the consecrated left hand of the disciple) by cherishing the 'Triyambakamanu' (त्रियम्बकं [त्र्यम्बकं] यजामहे, इत्यादि).]

In accordance with the above Āgama statement, the Guru places the Iṣṭaliṅga which was on his palm and so consecrated, on the pītha in the form of left palm of the disciple after advising him (in the aforesaid manner). Then that Liṅga becomes the 'āyatta' (his own) in the case of the disciple.

It is in this manner that in the three types of Dīkṣās there are totally twenty-one sacraments. This Jīva (embodied self) who is nicely refined by these sacraments, becomes free from the three Malas and stands eligible for enquiry into Brahman which is to be realised through six Sthalas.

Guru as the Designate of the word Āvaraṇa

Śrī Guru who is regarded as the first Āvaraṇa among the eight Āvaraṇas, should be known that he becomes associated with the designation of Āvaraṇa in the form of the armour of protection (rakṣākavaca), as he protects the disciple from the group of six

120. Kā.Ā., Kri. 1.94-95

enemies of spirit (ariṣaḍvarga) by making him to follow the right path (sanmārga) after prescribing the three Liṅgas by removing the three Malas through the three Dīkṣās.

2. Lingam

Among the eight Āvaraṇas of the Vīraśaivas, the Liṅga is regarded as the second Āvaraṇa. Here : What is the meaning of the term Liṅga? Of how many kinds it is? What is the manner of getting it? What is the procedure of its worship? What is the fruit of that worship? All these and others are elucidated according to the Śāstra.

The meaning of the term Liṅga

"लयं गच्छति यत्रैव जगदेतच्चराचरम् ।
पुनः पुनः समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम् ॥"[121]

[That in which this world consisting in the movable and the immovable is absorbed and from which it emerges again and again, is the Liṅga, which is nothing but eternal Brahman.]

In accordance with this statement of the Ācārya (Reṇukācārya), the Paraśiva-brahman who is the cause of the birth, sustenance and dissolution of the world, is himself designated as the Liṅga in this Siddhānta. In the Sūkṣmāgama the same idea is revealed through the meaning of the syllables as given below :

121. Si. Śi.6.36

"लिकारो लयबुद्धिस्थो बिन्दुना स्थितिरुच्यते ।
गकारात् सृष्टिरित्युक्ता लिङ्गं सृष्ट्यादिकारणम् ॥"[122]

[That principle of Liṅga which happens to be the cause of the world, is in the form of joint principle of Śiva and Śakti; if that is only in the form of Śiva only, its being the cause of the world would be obstructed.] In the Āgamaśāstra, Śiva is designated as 'Nāda' and Śakti as 'Bindu'. The Liṅga is their joint form. This is as told below :

"बिन्दुनादात्मकं सर्वं जगत् स्थावरजङ्गमम् ।
बिन्दुः शक्तिः शिवो नादः शिवशक्त्यात्मकं जगत् ॥
बिन्दुनादात्मकं लिङ्गं जगत्कारणमुच्यते ॥"[123]

[All this world of the immovable and the movable is of the nature of 'Bindu' and 'Nāda'; 'Bindu' is Śakti and 'Nāda' is Śiva; the world is of the nature of Śiva and Śakti. The Liṅga in the form of 'Bindu' and 'Nāda' is said to be the cause of the world.]

The manner of emergence of creation from the Liṅga of the nature of Śiva and Śakti is thus :

"दक्षिणाङ्गात्ततो ब्रह्मा विष्णुर्वामाङ्गतस्तथा ।
समस्तवेदजननी गायत्री हृदयादभूत् ॥
वेदाः शिरस्समुद्भूताः साङ्गोपाङ्गाः सहस्रशः ।
उत्पद्यते लीयते च लिङ्गेऽस्मिन् सचराचरम् ॥"[124]

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122. Sū.Ā., Kri.6.5
123. Ca.Jñā., Kri. 3.13,16.
124. Sū.Ā., Kri. 6.14-15

[Then (in the beginning of creation), Brahman (the creator) arose from the right side of it (Liṅga) and Viṣṇu (the protector) arose from the left side and Gāyatrī, the mother of all Veda, arose from its heart; Vedas, born from the head, were with their parts and sub-parts in thousands. This world with the movable and the immovable, emerges from it and merges into it.]

Hence, it should be remembered that the Śruti-statements such as "यतो वा इमानि भूतानि जायन्ते"[125] etc., [that from which all these objects (beings) are born etc.,] which are in favour of describing the nature of Brahman, describe only the nature of that Liṅga, since in such places as "लिङ्गं तद् ब्रह्मसंज्ञितम्"[126] – (the Liṅga is that which is designated as Brahman), "लिङ्गं ब्रह्म सनातनम्"[127] (the Liṅga is the eternal Brahman), etc., the words Liṅga and Brahman are spoken as synonyms. Thus it is established that what is called by the term 'Brahman' in the Upaniṣads, is told by the term 'Liṅga' in the Āgamaśāstra.

"लिङ्गं शैवमिदं साक्षाच्छिवशक्त्युभयात्मकम् ।
ध्यातव्यमर्चनीयं च भुक्तिमुक्तिफलेच्छुना ॥"[128]

[This Śivaliṅga which is actually of the nature of both Śiva and Śakti. He who aspires for worldly

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125. Tai.U., 3.1
126. Lin.Ca., p.118
127. Si. Śi. 6.35
128. Sū.Ā.,Kri. 6.7

experience and liberation should meditate on that and worship it.]

As per this statement of the Sūkṣmāgama, the Ācāryas of the Vīraśaivas have propagated the method of its worship by actually worshipping it. This worship is twofold as external (bahiraṅga) and internal (antaraṅga). The (mental) worship of that very 'Parātpara-liṅga' (higher than the highest Liṅga), which shines in the form of light in such places as the 'Mūlādhāra' (pelvic plexus), heart (cardiac plexus), middle of the eye-brows (Bhrūmadhya-medulary plexus), etc., is said to be internal.[129] The worship etc., of the Iṣṭaliṅga which is made up of stone, etc., as the replica of the internal Jyotirliṅga is said to be external. As in other Darśanas so in Vūraśaiva-darśana also, three kinds of body of the embodied soul, called Sthūla, Sūkṣma and Kāraṇa are accepted. As per the ordination that 'as many are the bodies so many are the Lingas', the worship of three Liṅgas of every Jīva is prescribed. Therein the worship of the Iṣṭaliṅga by the gross body (Sthūla-śarīra), that of the Prāṇaliṅga by the subtle body (Sūkṣma-śarīra) and that of the Bhāvaliṅga by the causal body (Kāraṇa-śarīra) are prescribed. Thus it is said :

"इष्टं स्थूलतनोः प्रोक्तं प्राणं सूक्ष्मतनोः स्मृतम् ।
भावाख्यं कारणस्यैव तनुत्रयगतं त्रयम् ॥

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129. आधारे हृदये वापि भ्रूमध्ये वा निरन्तरम् ।
ज्योतिर्लिङ्गानुसन्धानमान्तरं लिङ्गधारणम् ॥ (Si. Śi.6.38).

पूजयन्निष्टलिङ्गं तु निध्यायन् प्राणलिङ्गकम् ।
भावयन् भावलिङ्गं वै मृत्युपाशांश्छिनत्ति सः ॥"[130]

[The Iṣṭaliṅga is said to be belonging to the gross body, the Prāṇaliṅga to the subtle body and the Bhāvaliṅga to the causal body. Thus three (Liṅgas) reside in the three bodies. He (the aspirant) cuts asunder the tethers of death by worshipping the Iṣṭaliṅga, meditating on the Prāṇaliṅga and cherishing the Bhāvaliṅga in the heart.]

It is through the worship of the three kinds of Liṅga of this nature, that the Jīva who is denoted by the term 'Aṅga' assumes the form of Liṅga and releases himself from the tethers of death. Let us now think of the nature of the three Liṅgas called Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga which happen to be the causes for cutting off the tethers of death :

Iṣṭaliṅga

Here in this Siddhānta, the Śivaliṅga which is thumb-sized which is made of stone and which is given by the Sadguru after consecrating it in the Kriyādīkṣā, is designated as the Iṣṭaliṅga. The saying that it is the Iṣṭaliṅga which appears quite appropriate, since the worshipper's (devotee's) desire is fulfilled through its worship with firm devotion. Just as the Yajñopavīta (sacred thread) is the external symbol of one who has undergone Upanayana, so is the

130. Ca.Jñā. Ā., Kri.3.45,48.

Iṣṭaliṅga to be known as an external identification symbol of a Vīraśaiva who has undergone Kriyādīkṣā. So it is said by His Holiness Vyāsa in the Śaṅkara-saṁhita :

"यो हस्तपीठे निजमिष्टलिङ्गं विन्यस्य तल्लीनमनःप्रचारः।
बाह्यक्रियासंकुलनिस्पृहात्मा सम्पूजयत्यङ्ग स वीरशैवः ॥"[131]

[He who, having placed his Iṣṭaliṅga on the seat in the form of the palm of his hand, worships it with his mental activity merged in it and with himself being totally unattached to the collection of external activities.]

The Vīraśaiva who has undergone Dīkṣā and who worships the Iṣṭaliṅga on the palm as its seat, bears that Iṣṭaliṅga on his body always after worship in one or the other places such as neck, chest, etc., which are above the region of navel, in accordance with the ordination of the Śrīguru, viz., "कदाचित् कुत्रचिद्वापि न वियोजय देहतः"[132] (do not separate it from your body at any time and in any place).

"विना विधानमीशानि न कुर्याल्लिङ्गधारणम्।
कृतं चेदकृतं विद्धि न तच्छैवमतं भवेत् ॥"[133]

[Without undergoing the procedure (of Dīkṣā) one should not bear the Liṅga. Even if is done, it is as good as not done. That is not the Śaiva faith.]

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131. Vī.Ā.Ca., p.83
132. Si. Śi. 6.25
133. Pā.Ta.1-77.

As per this Āgama statement, if somebody wears on his own a Śivaliṅga which is available in a shop and which is bereft of any consecration, without himself undergoing the aforesaid consecration of Dīkṣā, that will not be designated as the Iṣṭaliṅga. Just as some woman, without undergoing the consecration of marriage on her own, wears the 'Maṅgalasūtra' in her neck through her own hands and marks her 'sīmanta' (starting point of the parting of hair on the head) with 'sindūra' (vermilion), cannot become 'Saubhāgyavatī' (auspicious lady), since she does not have the husband who brings auspiciousness to her. In the same way here also, the Liṅga obtained without the Guru who grants the consecration of Dīkṣā, cannot be fit to be the Iṣṭaliṅga. Hence the Vīraśaivas who aspire to get liberated, should wear it through Dīkṣā only.

Inquisition into the meaning of Iṣṭaliṅga

As to what is said about Liṅga which is obtained from the Guru and which is always bourne on the body, that it is the Iṣṭaliṅga since it fulfils all the desires, it is objected that it is not proper, because that fulfilment of desires is also found in the case of the Śivaliṅgas which are installed on the ground and that if that was not the case, the pilgrimages to holy places such as Kāśi, Rāmeśvara, etc., would be futile. If it is objected thus, the answer is that it is not so, on the ground that it can be answered through 'Yogarūḍhi' (derivative meaning as well as meaning in usage). It is thus – In the word 'Iṣṭaliṅga', yaugikārtha (derivative

meaning) alone is not intended, but as in the word Pañkaja so here Yogarūḍārtha is intended. Hence, although the property of granting desires is also found in the Śivaliṅgas which are installed on the ground, yet not even a single Liṅga (among them) is called by the name Iṣṭaliṅga until now, because they are well known by the names Viśveṣvara, Rāmeśvara, etc.

Further, this Iṣṭa is of two kinds as Laukika and Pāramārthika. There it should be known the desire to get happiness here and hereafter is Laukika (worldly), while Mukti (liberation) is Pāramārthika (spiritual). Through the worship of the Śivaliṅgas such as Viśveṣvara, which are locally installed, it is only the 'trivarga' (group of three), viz., called the group of Dharma, Artha and Kāma, which is in the form of worldly desire, that is attained, but not Nihśreyas (Mukti) which is the highest aspiration of man, since that worship is symbolic.

Here this should be known : Twofoldness of worship (upāsana) is propounded in the Śāstras as Pratīkopāsanā and Ahaṃgrahopāsanā. Therein that 'Upāsanā' which is rendered with the notion of difference between the worshipper and the worshipped and with a desire to attain worldly rewards, is said to be 'Pratīkopāsanā'. That 'Upāsanā' rendered with the notion of "so'ham", i.e., non-difference between the worshipper and the worshipped is 'Ahaṃgrahopāsanā'. This itself is called 'Manana' in Vedānta. The 'Upāsanā' of the Iṣṭaliṅga is not 'Pratīkopāsanā' but 'Ahaṃgrahopāsanā' in the Vīraśaiva-siddhānta. This is because the Iṣṭaliṅga is the replica of the internal

lustre of the self and also because the very prāṇas (life-principles) of the worshipper themselves are infused into it.[134] This Iṣṭaliṅga which is placed on their respective palms of hand as its seat, should be worshipped by all the Vīraśaivas with the notion of "So'ham" (He is me). Through this Upāsanā which is rendered regularly, the 'Aikya' (oneness) in the form of coalescence between the Liṅga (Śiva) and the Aṅga (Jīva), in other words, Niḥśreyas (Mukti), is attained. This is the spiritual 'iṣṭa' (aspiration), the highest purpose.

The attainment of the worldly desire through this worship of the Iṣṭaliṅga which is capable of bringing the fulfilment of the spiritual desire of this nature, is proved by the 'kaimutikanyāya' (the maxim of 'Kimuta' – what to say about = यदि पारमार्थिकेष्टप्राप्तिरनयेष्ट-लिङ्गोपासनया भवति किमुत लौकिकेष्टप्राप्तिः? – If the attainment of the spiritual desire is possible through this Iṣṭa-liṅga worship, what to say about the attainment of the worldly desire? Hence, the application of the term Iṣṭaliṅga to the Śivaliṅgas which are being borne by the Vīraśaivas on their bodies and which fulfil both kinds of desire (Laukika as well as Pāramārthika),

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134. शिष्यस्य प्राणमादाय लिङ्गे तत्र निवेशयेत् । तल्लिङ्गं तस्य तु प्राणे स्थापयेदेक-भावतः ॥ एवं कृत्वा गुरुर्लिङ्गं शिष्यहस्ते निधापयेत् । [Si. Śi. 6.23-24]. The life-principle of he disciple should drawn and infused into the Liṅga and that Liṅga should be into his life-principle with the notion of oneness. Having done so, the Guru should place the Liṅga on the palm of the disciple's hand.

appears very charming (appropriate) compared to the Śivaliṅgas installed on the ground which fulfil only the Laukika desire. Thus through this very Śivaliṅga which grants desires, the removal of the undesirable in the form of 'Saṁsāra' (transmigration) also happens. That is why it is borne by all the Vīraśaivas. The following is the authority for that :

"इष्टलिङ्गमिदं साक्षादनिष्टपरिहारकम् ।
धारयेदवधानेन शरीरे सर्वदा बुधः ॥"[134a]

[This Iṣṭaliṅga which is actually the remover of all that is undesirable. The wise one should always bear it on his body with utmost care.]

Śrī Māyideva also says :

"इष्टिः पूजा तया नित्यमिष्टं पूजितमादरात् ।
इष्टलिङ्गमिति प्रोक्तमाचार्यैर्लिङ्गपूजकैः ॥
इष्टमर्थं स्वभक्तानामनुयच्छति सर्वदा ॥"[135]

['Iṣṭi' means worship (pūjā). That which is worshipped daily with respect is 'Iṣṭa'; that is called as the Iṣṭaliṅga by the Ācāryas who are the worshippers of Liṅga; it is called 'Iṣṭa' because it always fulfils desired things of its devotees.]

Thus Māyideva speaks of the speciality which is derived in such a way as to mean that it is to be worshipped daily. 'Iṣṭi' means worship; that which is

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134a. Si. Śi. 6.50
135. Ā.Sū. 3.9-10

borne daily is 'Iṣṭa', i.e., that Liṅga which is worshipped daily is the Iṣṭaliṅga. This is the clear derivative meaning of the word, it means that the Liṅga which is necessarily worshipped daily is the Iṣṭaliṅga. "अहरहः सन्ध्यामुपासीत" (Sandhyā should worshipped everyday), as per this statement of prescription, daily duty should be necessarily performed by all, otherwise sin accrues. In the Vīraśaiva-Siddhānta, wearing the Liṅga on the body and its worship constitute daily duty. This is accepted. Thus since the Śivaliṅga which is borne on the body, is worshipped with respect daily by the Vīraśaivas, it is called Iṣṭaliṅga.

If it is objected that since the Śivaliṅgas which are installed in the local temples, are also likely to be worshipped daily, they should also be designates of Iṣṭaliṅga, then the answer is that it cannot be so, because even when daily worship is possible in the case of the Liṅga, it cannot be the daily duty of the worshipper, as that worship (of the installed Liṅga) is not compatible by a worshipper who has gone to some other place or country due to some purpose. Hence, it should be understood that it is only that Liṅga which is being worshipped daily by one aspirant, is the Iṣṭaliṅga. Since that Liṅga (Iṣṭaliṅga) which is accepted by the Vīraśaivas, is at all times borne on their body by the aspirants, there is no possibility of missing the daily duty even by an aspirant who has gone to another place or country as the worship of that (Iṣṭa) Liṅga is possible (everywhere). Hence it is certain that the Liṅga installed in the temple is not

the Iṣṭaliṅga and that installed on the body is alone the Iṣṭaliṅga.

Through all this thinking what is known is that it is only that Liṅga which is always borne on the body, which is worshipped daily with respect, which is for that reason the remover of the undesirable in the form of transmigration consisting in birth and death and which makes one to attain the desirable in the form of coalescence of the Liṅga and the Aṅga, is the Iṣṭaliṅga.

Importance of Sthūlopāsanā (External Worship)

It may be objected that in the statements like "बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः"[136] (just as the sprout is found in the seed, so is Śiva found in the Ātman), "अनाद्यविद्यासम्बन्धात् तदंशो जीवनामकः"[137] (Jīva is the portion of Śiva due to association with nescience of beginning-less times), etc., both Śiva and Jīva are propounded to be residing in the pīṭha in the form of the heart. Hence, in that itself there is the possibility of attaining union with Śiva; then why is it that the worship of the Iṣṭaliṅga, which is gross, is done by the Vīraśaivas?[138] If this question is raised, the answer is, may you listen to the secret here : In the Vīraśaiva-siddhānta two kinds of Liṅga-worship as Antaraṅgo-

136. Si. Śi. 5.34
137. Si. Śi. 5.33
138. इष्टलिङ्गमिदं स्थूलं तद्बह्ये धार्यते तनौ । (Si. Śi. 6.48)

pāsanā and Bahiraṅgopāsanā, are ordained. There, the Antaraṅgopāsanā (internal worship) is not easy for all, but for those who are the Yogins with firm (mature) mind only, it is easy. Hence the Vīraśaiva Ācāryas ordain Sthūlopāsanā (Bahiraṅgopāsanā – external worship) for all in the beginning and then they speak of Antaraṅgopāsanā through that only.

Further as per the Upaniṣadic statement as "कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः"[139] (One should aspire to live for hundred years doing one's duties), the actions are not to be discarded as long as one lives. There Śrī Reṇukācārya has settled that the action in the form of Śivārcana (worship of Śiva) saying "शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते"[140] (the worship of Śiva should be known as the action, but not the external Yāga, etc.), and that the Iṣṭaliṅga-worship should be performed and for that purpose of worship, etc., some visible form[141] is necessary, and accordingly he has settled that Iṣṭaliṅga should be worshipped.

Excellent Qualities (Guṇas) in the Śilā

It may be objected that since the 'cit' (intelligence) of Paraśiva who envelops the world and who is the inner spirit of the world pervades the sentient and the

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139. I.U.2.

140. Si. Śi.9.22

141. आलम्बनं विना तस्य पदमुच्चैः सुदुष्करम् ।
निर्गुणप्राप्तये नृणां प्रतिमालम्बनं कृतम् ॥ (शि.पु. 12.64)

insentient objects, it is not proper to offer worship to the insentient stone-made Śivaliṅga leaving aside the worship of the sentient object. If it is so objected, the answer is it is not proper, because even the objects such as stone which are grasped in their insentient form, possess excellent qualities. So it is said by a subhāṣitakāra :

"न द्विषन्ति न याचन्ते परनिन्दां न कुर्वते ।
अनाहूता न चायान्ति तेनाऽश्मानोऽपि देवताः ॥"[142]

[They do not hate, nor do they beg, nor do they blame others, nor do they come uninvited. It is because of that even the stones are gods.]

This is what is intended : Absence of hating, begging and blaming and not arriving at the place where one is not invited, etc., are regarded as excellent qualities. These qualities are strikingly found in the images that are made of stone. The images of Hari and Hara installed in the same temple are never seen hating each other by anybody. The image of god in the temple or a house does not ask for food, etc., anywhere. Unlike a man who is mostly engaged in blaming others, the blaming done by an image has not come within the range of our ears. In the world, the devotees bring the image of God and get it installed in temples, etc., and nowhere the image itself comes and resides. It is because of the existence of this type of qualities that make the stone, etc., which are

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142. Sū.Bhā., p.159

insentient, compatible with worship. That is why it is said – "गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः" (Guṇas are the eligible matter for worship, neither gender nor age). Hence, thinking that by virtue of qualities even the insentient would be worshipped like God, the great sages of Bhārat have taught the method of image – worship with the wish that the worshippers also would become endowed with the excellent qualities of this nature. Further –

> "पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
> तथा भूम्यादिरूपेण शिव एको विराजते ॥"[143]

[Just as a tree stands in the form of leaves, branches, etc., so does Śiva shine all alone in the form of earth, etc.]

Since in this statement of the Ācārya the entire world is spoken of as the body of Parameśvara, one should think that stone, etc., are his gross form and through them alone there is the attainment of subtle form. With this intention it should known that the procedure of worshipping Śivaliṅga, etc., made up of stone, came into vogue.

Stones that are fit for making Śivaliṅga etc.

There in the Garuḍapurāṇa, the procedure of making Liṅga out of thirty-two objects, sandal paste, flower, cow-dung, salt, ash, jaggery, sugar, corn, fruit, durvā grass, camphor, butter, magnet, crystal, gem-

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143. Si. Śi., 10.66

stone, etc.[144] In the Liṅgapurāṇa again, it is said that "षड्विधं लिङ्गमित्याहुर्द्रव्याणां च प्रभेदतः" [Liṅga is said to be sixfold on the basis of the difference of the materials (out of which it is made)]. Accordingly the materials used in preparing the Liṅga are spoken as six, viz., stone, gem, metal, wood, mud and kṣaṇika. It is decided through these references that all materials are fit to prepare the Śivaliṅga.

So it is said : "सर्वं लिङ्गमयं जगत्" (all this world is full of Liṅga). The Vīraśaiva teachers say :

"स्फाटिकं शैलजं वापि चन्द्रकान्तमयं तु वा ।
बाणं वा सूर्यकान्तं वा लिङ्गमेकं समाहरेत् ॥"[145]

[The Guru should pick up one Liṅga which is made out of crystal or mountain (Śrīśaila) or Candrakānta stone or Bāṇa stone or Sūryakānta stone.]

Thus the names of five stones as crystal, mountain stone, Candrakānta, Bāṇa and Sūryakānta are cited and told that one of the stones should be picked up and the Iṣṭaliṅga should be got prepared. Now-a-days Sūryakānta and Candrakānta stone being rare to get, the Liṅga made out of Narmadā bāṇa or crystal or Śrīśaila stone should be picked up. Even in that :

"श्रीशैलजं महादेवि ह्यैहिकामुष्मिकप्रदम् ।
सर्वोत्तमोत्तमं लिङ्गं सर्वाभीष्टार्थदायम् ॥"[146]

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144. Śivāṅka. p.150
145. Si. Śi. 6.21
146. Pā.Ta. 2.11

[O Mahādevi, the best among the best Liṅga is Śrīśalaja-liṅga, as it gives rewards here and hereafter and grants all the desires.]

Thus in the Pārameśvara-tantra (āgama), more praise is accorded to the Liṅga which is made out of stone from Śrīśaila mountain. Hence the use of Śailajaliṅga is found to be more prevalent.

The size of Iṣṭaliṅga

Since it is already propounded that this Liṅga (Iṣṭaliṅga) which is borne on the body and worshipped by the Vīraśaivas, is the replica of Ātmajyotiṣ (lustre of the self) residing in the heart, it is of the size of that Jyotiṣ. In the Śvetāṣvatāropaniṣad it is said :

"अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥"[147]

[Puruṣa of the size of a thumb, the inner self (Antarātman), is stationed always in the heart of the people. He is revealed to the mind through the intellect in the heart. Those who know this become immortal.]

Thus the size of the Ātmajyotiṣ is spoken of as of the thumb. Śrī Appayyadīkṣita has also said as "मनुष्यहृदयाब्जकोशानामङ्गुष्ठमात्रपरिमाणत्वात्" (... because the cavities of heart-lotuses of human beings are of the size of a thumb). Here it is said that the heart-ether is

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147. Śve.U.3.13

of the size of a thumb only. Since the existence (sānnidhya) of Śiva in the heart-lotus of the Jīvātman (embodied self) is described many times elsewhere also, the Iṣṭaliṅga is of the size of a thumb like the heart-lotus and the Jyotiṣ residing in it.

Pañcasūtraliṅga

"लिङ्गवृत्तसमं पीठं दैर्घ्यं विस्तार एव च ।
तदर्धं गोमुखं चैव प्रोक्तं लिङ्गस्य लक्षणम् ॥"[148]

[The base (pītha), its length and breadth should be equal to the circumference of Liṅga and the 'gomukha' should be half of it. This is how the characteristics of the Liṅga are told.]

Thus as told by Nīlakaṇṭha-śivācārya this Iṣṭaliṅga is prepared according to the Pañcasūtra (five measurement) process. This is the import of what is said : It is told earlier that the Śivaliṅga is of the form of both Śiva and Śaktī. Accordingly the 'bāṇa' (circular column) at the top of the Śivaliṅga is of Śiva's form. The 'pītha' below is of Śakti's form. While making the Śivaliṅga, first the bāṇa-shaped Liṅga is made and then the pītha of the same measurement as the circumference of the Liṅga is made. The length and breadth of the pītha are equal to the measurement of the circumference of the Liṅga, but the 'gomukha' is half of that measurement. Thus the circumference of the Liṅga, the length of the pītha, the width of the

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148. Kri.Sā. Bhā.3, p.41; Vī.Ā.Pra.1.94

lower part of the pītha, the width of the upper part of the pītha, the measurement of these four parts of the Liṅga are the same. The gomukha, however, is half of the measurement of the circumference of the Liṅga. This is the Pañcasūtra process. Here nothing should be more or less. Otherwise there will be great disaster as told below :

"लिङ्गाधिक्ये भवेन्मृत्युः शक्त्याधिक्ये धनक्षयः ।
लिङ्गशक्त्योः समत्वं हि भोगमोक्षफलप्रदम् ॥"[149]

[When the Liṅga is more, death occurs. When Śakti is more, there will be loss of wealth. The equality between the Liṅga and the Śakti, indeed, gives enjoyment here and liberation hereafter.]

Hence, for the enjoyment and liberation of the aspirant, Śrī Guru examines the Liṅga and grants only that Liṅga which is prepared with Pañcasūtra measurement. Further –

"नकारश्चादिपीठं च मकारो मध्यमेव च ।
शिकारो वर्तुलं चैव वाकारो गोमुखं तथा ।
यकारो बिन्दुरेवं स्यात् प्रणवो लिङ्गमुच्यते ॥"[150]

['Na'-syllable is the beginning part of the Pīṭha, 'Ma'-syllable is the middle part, 'Śi'-syllable is the circumference, 'Vā'-syllable is the gomukha, 'Ya'-syllable is the 'bindu' and thus 'Praṇava' ('Om'-kāra) is said to be the Liṅga.]

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149. Kri.Sā., Bhā.3, p.41
150. Śi.Ra. 1.4.39-40.

Here Keḷadi Basava Bhūpāla describes the aforesaid five parts of the Liṅga as of the form the Pañcākṣara-mantra and propounds that there is no difference between the Iṣṭaliṅga and the Pañcākṣara-mantra. Thus from the philosophical point of view the five syllables are themselves the five sūtras and the Liṅga prepared with those is the Pañcasūtraliṅga. Just as the five syllables point to Śiva, so does the Liṅga with Pañcasūtra point to Paraśiva as per the statement of the Kiraṇāgama, viz., "सूचनात् परमेशस्य लिङ्गं सूत्रमितीरितम्" (due to its pointing to Parameśvara, the Liṅga is called sūtra). In this way, muttering the Pañcākṣara through the mouth, worshipping on the palm of the hand as its seat that Iṣṭaliṅga which is of the nature of that Mantra and which is in the form of Pañcasūtra and cherishing its memory in the heart, the aspirant renders the worship through three 'karaṇas' (body, speech and mind). With this in mind the Vīraśaiva teachers accept this Liṅga with pañca-sūtra measurement after consecrating it in the Kriyādīkṣā.

The procedure of consecrating Iṣṭaliṅga

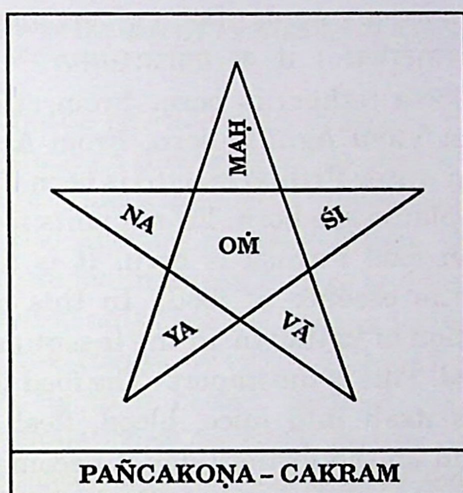
According to the procedure told in Kriyādīkṣā, in order to remove the defect of stone of the Śivaliṅga made up of Śriśaila stone with Pañcasūtra-measurement, 'Jalādhivāsa', 'Dhānyādhivāsa, etc., are performed and ablution with 'Pañcāmṛta' and water of the Pañcakalaśas is done and worship is rendered with sixteen 'Upacāras'. After that, according to the ordination of Śrī Reṇukācārya as given below the Guru should do :

"सर्वलक्षणसम्पन्ने तस्मिँल्लिङ्गे विशोधिते ।
पीठस्थितेऽभिषिक्ते च गन्धपुष्पादिपूजिते ॥
मन्त्रपूते कलां शैवीं योजयेद्विधिना गुरुः ।
शिष्यस्य प्राणमादाय लिङ्गे तत्र निधापयेत् ॥
तल्लिङ्गं तस्य तु प्राणे स्थापयेदेकभावतः ।
एवं कृत्वा गुरुर्लिङ्गं शिष्यहस्ते निधापयेत् ॥"[151]

[Into that Liṅga which is endowed with all characteristics, which is duly consecrated, which is placed on the 'pītha' (palm of hand), which is given ablution, which is worshipped with sandal paste, flowers, etc., and which is sanctified by the Mantra, Śrī Guru should infuse 'Śivakalā' according to the procedure. He should extract the life-principle of the disciple and infuse it into the Liṅga and that Liṅga should be installed in his Prāṇa (life-principle). Having done this Śrī Guru should place that Liṅga on the palm of the disciple's hand.]

The Sadguru should then draw a circle with five angles (Ṣaṭkoṇacakra) and write 'praṇava' (oṁkāra) in the middle of it and the five letters of the Mantra (na, maḥ, śi, vā, ya) in the five petals (angles), on the head of the disciple. Then he should place his right hand on it and should meditate on the 'citkalā' (spark of intelligence) stationed in the 'paścimacakra' (cerebral plexus). Through the power of his penance and the power of his resolve he should attract that citkalā into that hand with 'aṅkuśamudrā' and should infuse

151. Si. Śi. 6.22-24.



PAÑCAKOṆA – CAKRAM

that into the Liṅga. Thus having extracted and installed the 'Prāṇaśakti' in the form of the Jīvakalā of the disciple in the Liṅga which is endowed with 'Śivakalā', he should place that Liṅga on the palm of the hand of the disciple. Such a Liṅga which is obtained after due consecration from the Guru and which is endowed with 'Śivakalā' and 'Jīvakalā, is now not insentient as' before, but it is of the nature of 'citkalā' and hence it becomes one which grants ones desires and removes what are not desirable.

Scientific nature of the manifestation of caitanya in the Iṣṭaliṅga

What is told that there is the manifestation 'caitanya' (mystic power) even in the stone-made Iṣṭaliṅga due to a special consecration, is not a fiction but scientifically true. In many Śruti statements such as "तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः ।

वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एषोऽन्नरसमयः"[152] [From this Ātman, Ākāśa (ether) is born. From ether Vāyu is born. From Vāyu Agni is born. From Agni water is born. From water Pṛthivī (earth) is born. from Pṛthivī medicinal plants are born. From plants food (anna) is born. From food Puruṣa is born. It is thus Puruṣa is full of the essence of food]. In this manner the manifestation of 'caitanya' in the insentient is clearly propounded. This is the import : The food that is eaten transforms itself into juice, blood, flesh, fat, bone, marrow and on the fortieth day it becomes semen in the father (man) and menses in the body of the mother (woman). Through the mixture of their semen and blood (menses), Puruṣa (human being) is born. So it is known from a Śruti : "पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति"[153] (waters get the name of Puruṣa in their fifth offering). This manner of the birth of Puruṣa told in the Upaniṣads proves that the manifestation of caitanya (energy) in the insentient is scientific. Through this self-known instance, it is decided that the manifestation of 'caitanya' occurs even in the stone-made Śivaliṅga due to a special kind of consecration. Hence it should be understood that the manifestation of 'caitanya' in the Iṣṭaliṅga which occurs through a special consecration, is scientific.

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152. Tai.U. 2.1.1; "अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मदिमा प्रजाः प्रजायन्ते" (Pra.U.1.14)

153. Chā.U. 5.9.1.

Secret of the relation of Prāṇa of the Śiṣya in the Iṣṭaliṅga

Generally the relation with Prāṇa in the case of all beings is through their respective subtle body. It is through the relation with such a subtle body that the gross body also appears to have Prāṇa. The subtle body has the predominance of Manas and Buddhi. It is on their direction only that the Prāṇas and senses act. That is why, the Yogins, by virtue of their firm mental resolve, gave up their bodies, entered the bodies of others and came back to their bodies, as known from the life-histories of Ācāryas such as Śrī Śaṅkara. It is decided from this that wherever the mind and intellect are interested, there the Prāṇas reside. Many are the ignorant persons in the world found predominantly interested in wealth, property, wife, sons, etc., apart from the body. That is why when the most dear ones such as wealth, property, etc., or the wife, sons, etc. are dead, they too, appear as if they are dying. Hence, in the relation with Prāṇas, the extreme involvement in love is the deciding factor.

Just as the excess of attachment of the ignorant beings is towards the mundane objects, so is the excess of attachment of the devotees towards their favourite God. There is no doubt about that. Just when the Iṣṭaliṅga is given by the Sadguru after infusing the 'Śivakalā' in the Kriyādīkṣā to the devotees who are not attached to the enjoyment of the fruits (of Karma) here and hereafter, whose inner senses are rendered pure and who are endowed with the 'Śaktipāta' in the form of the favour of God,

then there arises excess of attachment towards him (Paraśiva). Since no other object happens to be a recipient of their attachment as they are free from desire, the Iṣṭaliṅga itself becomes the recipient of their attachment. With the condition that the relation of Prāṇa happens to be in that object only which is the recipient of excessive attachment, and with the teaching of the Sadguru as given below, the devotees receiving Dīkṣā become those who have the Liṅga as their Prāṇa :

"प्राणवद्धारणीयं तत् प्राणलिङ्गमिदं तव ।
कदाचित् कुत्रचिद्वापि न वियोजय देहतः ॥"[154]

[It should be borne as your Prāṇa; it is your Prāṇaliṅga; do not separate it from your body anytime and anywhere.]

And again, this sacrament of the Vīraśaivas is a kind of spiritual sacrament of marriage. So the Ācāryas say :

"अङ्गलिङ्गी ज्ञानरूपः सती ज्ञेयः शिवः पतिः ।
यत्सौख्यं तत्समावेशे तद्वान् शरणनामवान् ॥"[155]

[The Prāṇaliṅgin who has realised the communion of Aṅga with Liṅga and whose natural state is that of Śiva's knowledge, should regard himself as a 'Sati' (devoted wife) and Śiva as 'Pati' (lord or

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154. Si. Śi. 6.25
155. Si. Śi.13.2

husband). He who experiences that bliss in such an 'intimacy' is called as Śaraṇa.]

Here Śiva is Pati and Jīva is Sati. In the world, after marriage a Sati who is endowed with pure conduct, having been without the thought of anyone else, remains totally surrendered to her husband with him as her Prāṇa. In the same way, this Jīva who is consecrated with Dīkṣā and who is designated as Aṅga, having been averse to other deities, becomes totally surrendered to the Iṣṭaliṅga with the Liṅga as his Prāṇa. In other words, he becomes endowed with extra-ordinary attachment. In the Vīraśaiva-siddhānta, in accordance with the Upaniṣadic statement, viz., "लिङ्गाङ्गसङ्गिनां तत्राजन्मान्तदीक्षा"[156] (In the case of those who are in a state of union between Liṅga and Aṅga, the Dīkṣā is until the termination of birth), the wearing of the Iṣṭaliṅga is for the whole life. Hence, the Iṣṭaliṅga is borne as one's very Prāṇa.

Giving up of life on separation from the Iṣṭaliṅga

In the injunction as "यावज्जीवमग्निहोत्रं जुहुयात्" (the Agnihotra should be performed throughout one's life), it is prescribed that the Agnihotra should be performed throughout one's life-time as it is daily duty (nityakarma). In the same way, the wearing of the Iṣṭaliṅga (on one's body) and worshipping it constitute daily duty for Vīraśaivas and hence, both of them should be done throughout their life.

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156. Śi.U., Ślo.12.

Thus it is said :

"लिङ्गस्य धारणं यस्य स्थूलदेहे न विद्यते ।
तद्देहं निष्फलं ज्ञेयं जीवत्यक्त शरीरवत् ॥
तस्मात्तद्धारणं प्रोक्तं यावज्जीवाग्निहोत्रवत् ॥"[157]

[That body of him whose gross body is without Liṅgadhāraṇa, should be known as useless, like the body which is discarded by Prāṇa. Hence its 'dhāraṇa' is prescribed for the whole life like Agnihotra.]

In case there occurs any violation of the daily duty due to some inadvertence sometimes, in other words in case that Liṅga is separated from the body, there is no atonement other than giving up Prāṇa prescribed here. So it is said in the Vātula-śuddhatantra :

"वीरशैवक्रमः प्रोक्तः प्रायश्चित्तविवर्जितः ।
प्राणलिङ्गे व्रते लुप्ते हस्तखड्गादवञ्चयन् ॥
मुखं पङ्कजवच्छिन्द्याद् वीरभृत्यस्य लक्षणम् ॥"[158]

[The procedure of the Vīraśaivas is told; it is bereft of atonement. When the Prāṇaliṅga (Iṣṭaliṅga borne as one's Prāṇa) or the vow (of worship) is lost, the head should be cut off like a lotus by the sword in hand without hesitation. This is the characteristic of a Vīraśaiva.]

That is why this is well known as 'Vīravrata' (vow of Vīraśaivas). Since this 'Vīravrata' is carried out

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157. Śi.U.Vī.Bhā., p.29
158. Vā.Ta. 10.51-52

with dedication, this faith is Vīraśaiva true to its meaning. This is said in the Candrajñānāgama thus :

"इष्टलिङ्गवियोगे वा व्रतानां वा परिच्युतौ ।
तृणवत्प्राणसन्त्याग इति वीरव्रतं मतम् ॥"[159]

"भक्त्युत्साहविशेषोऽपि वीरत्वमिति कथ्यते ।
वीरव्रतसमायोगाद् वीरशैवं प्रकीर्तितम् ॥"[160]

[On the separation of the Iṣṭaliṅga or when the vow is lost, the relinquishment of one's Prāṇa is regarded as 'Vīravrata'. The speciality of devotional enthusiasm is also called as 'Vīratva' (property of a Vīra). Due to coordination of 'Vīravrata' here one is called Vīraśaiva.]

If It is objected that the relinquishment of Prāṇa amounts to 'suicide' (ātmahatyā), the answer is that it is not so, because,

"यल्लिङ्गं गुरुणा दत्तं प्राणलिङ्गं तदेव हि ।
मध्ये नष्टे प्रमादेन देहं त्यक्त्वा शिवं व्रजेत् ॥"[161]

"गते लिङ्गे त्यजेत् प्राणं वीरशैवः स एव हि ॥"[162]

[That Liṅga which is granted by the Guru is itself the 'Prāṇaliṅga.' If it is lost in the meanwhile due to

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159. (a) यदि प्रमादात् पतिते लिङ्गे देहान्महीतले ।
प्राणान् विमुञ्च सहसा प्राप्तये मोक्षसम्पदः ॥ (Si. Śi. 6.26)
(b) Pā.Ta. 2.102-103
(c) Pa.Ra. 3.2.
160. Ca.Ā., Kri. 10.33-34
161. Pā.Ta. 2.102-103
162. Pa.Ra. 3.2

inadvertence, one should relinquish the body and go to Śiva. When the Liṅga is lost one should give up prāṇa. He who does it is a Vīraśaiva.]

It is prescribed in the śāstra that there is no contingency of a 'doṣa'. This is the secret here : If some person, due to infatuation for mundane matter or due to fear of something or suffering from some incurable disease, kills himself with rope-snare, etc., then it is called suicide. In the case of those who die in this manner, hell and rebirth are inevitable. But the self-sacrifice done with some special form of devotion to God, makes one attain the divine form, as per the authority of the śāstra and according to the statement "अन्ते या मतिः सा गतिः ।" (As is psychic state in the end so is the final attainment). This kind of self-sacrifice to the God reveals the existing extra-ordinary love (attachment to God). In the world also, when permanent separation from an extremely dear person or object occurs, many people are seen to die instantaneously through cardiac-arrest. Here there is nothing like the direction of Śāstra, but a natural situation. Thus if that kind of extra-ordinary attachment which is found in a mundane object, exists in the Iṣṭaliṅga, then on separation from that one's prāṇas naturally emerge upwards.

Further as regards the Śāstra prescribing 'Prāṇārpaṇa' as "गते लिङ्गे त्यजेत् प्राणम्" (when the Liṅga is lost, prāṇa should be given up), it should be understood that what is intended is not 'Prāṇārpaṇa', but firmness of faith in the Iṣṭaliṅga. If that kind of attachment which naturally proceeds to the object of

sense, proceeds also to God, then one's life become completely transformed. This instruction about the attachment to God is meant for the uplift of the Jīva who is revolving in the wheel of 'Saṁsāra' with mundane attachment from beginningless times. This very extra-ordinary attachment existing in the adorable ones, is said to be devotion. This devotion (Bhakti) itself gradually blossomes in the sequence of Śraddhā, Niṣṭhā, Avadhāna, Anubhava, Ānanda and Samarasa forms, and makes the devotee to become coalescent with the form of God. Thus since Bhakti is alone the means of attaining the oneness with God's form and since it is of the form of extra-ordinary attachment, this attachment which is found naturally directed at the mundane objects, should be directed at God. With this secret intention this hard practice (vow) in the form of giving up of one's life on separation from the Iṣṭaliṅga is prescribed by the Ācāryas.

Still further, the gross body which is without life is called as a corpse (preta) in the world. Śimilarly, in the absence of the Iṣṭaliṅga which is of the form of Prāṇa, the body of the Vīraśaiva is also untouchable like a corpse. So it is said by Manmathasvāmin, the crest jewel of the saints, resident of Mahārāṣṭra thus : (in Marāṭhi) :

"जयाचा प्राण लिङ्गीभरला अस । तो कैसा असे देही उरला ।
लिङ्ग गेलिया देही संचरला । पिशाचवत् जाणिजे ॥"[163]

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163. Pa.Ra. 3.14

[How did he whose Prāṇa was placed in his Liṅga, remain with his body ? The person who wanders without the Liṅga should be understood as a goblin].

Hence, in order to wash off the stigma of being a corpse, wearing of the Iṣṭaliṅga like one's Prāṇa should be necessarily done by all the Vīraśaivas.

Eradication of sin through Liṅgadhāraṇa

Lord Śiva is alone the remover of defects of all kinds residing inside as well as outside in the case of Jīvas. He with his eight forms as the five great elements such as Pṛthivī (earth) including (the three) as Sūrya, Candra and Yajamāna, he washes away the external defilements of the Jīvātman. This is proved by the experiences of all. "जपतो नास्ति पातकम्" (there is no sin for one who performs 'japa' of the five-lettered Mantra), as per this statement, it is propounded that there is pacification of the inner defilements through 'Japa' (muttering of mantra). Since this Iṣṭaliṅga is the replica of the very Pañcākṣara (mantra) which happens to be the designation of Paraśiva, all kinds of sins are washed away by the wearing of that Liṅga. That is why His Holiness Śrī Reṇukācārya has said thus : "लिङ्गस्य धारणं पुण्यं सर्वपापप्रणाशनम्"[164] (wearing of the Liṅga is an act of merit and it eradicates all sins). Sūkṣmāgama again propounds the attainment of the highest good (Mokṣa) through the sight, touch, worship, etc., of the Liṅga, saying :

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164. Si. Śi. 6.28

"दर्शनात्सर्वपापघ्नं स्पर्शनादखिलार्थदम् ।
अर्चनान्मोक्षदं देवि लिङ्गं को वा न पूजयेत् ।।"[165]

[By sight, it destroys all sins, by touch it grants all desires and by worship it brings Mokṣa. Who does not worship the Liṅga? It means that all worship the Liṅga.]

"मल्लिङ्गधारणात् प्रीतिर्या पुनर्जायते मम ।
सा प्रीतिर्नैव विज्ञानात् केवलं मम पूजनात् ।।"[166]

[The joy which is born in me due to the wearing of the Liṅga, does not at all arise due to knowledge about me but merely due to my worship.]

With this statement of the latter part of Kāmikāgama as the authority, Śrī Nīlakaṇṭha-śivācārya has pointed out that the wearing of the Liṅga is for the delight of Śiva. It should be understood that due to creation of delight in him, all defilements are reverted through his favour. That is why it is said in the Liṅgāṣṭaka as "सञ्चितपापविनाशकलिङ्गम्"[167] (The Liṅga eradicates all accumulated sin). Just as due to the installation of Liṅga on the ground, that place becomes a sacred 'kṣetra', so does the body become a 'Kṣetra' due to the wearing of the Liṅga. "इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते"[168] (O Arjuna, this Śarīra is called Kṣetra), in this statement of the Gītā also, it is taught

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165. Sū.Ā. Kri.6.61
166. Kri.Sā., Bhā.3, p.49.
167. Liṅga. Ślo.5.
168. Bhā.Gī. 13.1

that the body (Śarīra) which worships Śiva and which is engaged in meditating on Śiva is the 'Kṣetra'. Hence the bodies of those who have borne the Śivaliṅga are the mobile temples of Śiva. They are pure by themselves and make others also pure.

Liṅgadhāraṇa with advertency

"इष्टलिङ्गमिदं साक्षादनिष्टपरिहारकम् ।
धारयेदवधानेन शरीरे सर्वदा बुधः ॥"[169]

[This Iṣṭaliṅga is actually that which removes the undesirable and the wise should wear it on the body with advertence at all times.]

In accordance with this ordination of the Ācārya, that the Iṣṭaliṅga which is the most sacred and which removes the undesirable, should be always borne on the body with advertence. The word 'avadhāna' means efficiency or awareness. Hence, the wearers of Liṅga should always be advertent. It means that they should remain in such a way as they would never forget the awareness that 'there is Śivaliṅga on my body'. Due to forgetting that only blunders occur. Man in the world, being unable to do any bad deed in the presence of all, desires to do it secretly. Even if the bad deed of the persons of bad conduct is not known to others, their mind knows it. Just as our bad deed is always known to our own mind, so the bad deed of all is known to Paraśiva who pervades everywhere. Due to the absence of his perceptibility, people are under the

169. Si. Śi.6.50.

misconception that nobody perceives his activity. In order to prevent such a misconception, the Vīraśaiva Ācāryas have given the Iṣṭaliṅga as the replica of Paraśiva himself. Hence, those who are aware of the Iṣṭaliṅga which is perceivable on their body, are not prone to blunders. Thinking that even he who wears the Liṅga, if he is always interested in the external objects of senses and is not vigilant enough, is prone to blunders, the Ācāryas warn them (devotees). Just as the cow which has delivered the calf just then remembers its calf every moment wherever it may be, so should one who has received Dīkṣā be advertent of the Iṣṭaliṅga which is borne on the body. Thus the remembrance about the Iṣṭaliṅga which is always on his body, is said to be Liṅgadhāraṇa with advertence (Sāvadhāna-dīkṣā). Due to this vigilence only, blunders do not occur and there would be pursuit of right path on the part of the aspirant. This kind of vigilence is alone called 'Avadhāna-bhakti' in this Siddhānta.

Places where the Iṣṭaliṅga can be borne

It may be asked thus : It is said that the Iṣṭaliṅga should be borne on the gross body with care, but where should it be borne on the gross body ? How should it be borne ? In anticipation of such an equiry, His Holiness Śrī Reṇukācārya has said thus :

"मूर्ध्नि वा कण्ठदेशे वा कक्षे वक्षःस्थलेऽपि वा ।
कुक्षौ हस्तस्थले वाऽपि धारयेल्लिङ्गमैश्वरम् ॥"[170]

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170. Si. Śi. 6.52

[The Śivaliṅga (Aiśvaraṃ Liṅgam) should be borne on the head, neck-region, arm-pit, chest-region, belly or palm.]

Here it is ordained that the Liṅga should be borne in one of these six places on the gross body as 1. head, 2. neck-region, 3. chest-region, 4. arm-pit, 5. belly and 6. palm, according to one's desire.

As regards the bearing of the Liṅga in the six places only on the gross body, what is intended is this : the five sensory organs as the ears, skin, eyes, tongue and nose and the inner sensory organ in the form of mind, these six senses are well known. Therein the five sensory organs experience sound, touch, form, taste and smell in due order. The mind, on the other hand, is common to all objects of senses (sound, etc.). This means that it (the mind) resides inside and experiences sound, etc., through the sensory organs ears, etc. In the Vīraśaiva philosophy there is a rule that all the objects of senses are being offered to the Liṅga and partaken as 'prasāda'. Hence, among the six sensory organs, which are recipients of objects of senses, in due order, the aspirant assumes the Mahāliṅga in the mind, the Prasādaliṅga in the ears, the Jaṅgamaliṅga in the skin, the Śivaliṅga in the eyes, the Guruliṅga in the tongue and the Ācāraliṅga in the nose, offers the respective objects of senses to the respective Liṅgas and experiences them as the Prasāda. Thus in this manner, in order to indicate that the places of those six Liṅgas so assumed in the subtle body are found on the gross body also, the wearing of the Śivaliṅga is said to be borne in the six places only

on the gross body. Therein it should be known that the head is the place of the Mahāliṅga, neck-region is the place of the Prasādaliṅga, the shoulders are the place of the Jaṅgamaliṅga, the chest-region is the place of the Śivaliṅga, the navel-region is the place of Guruliṅga and the palms are the place of Ācāraliṅga. It is said in the Vātulaśuddhāgama :

"मूर्ध्नि कण्ठे भुजे हस्ते हृत्स्थले नाभिमण्डले ।
एतेषामेकदेशे तु धारयेत् शिवलिङ्गकम् ॥"[171]

[The head, neck-region, shoulders, palm, chest-region and navel-circle, in one of the places among these, the Śivaliṅga should be borne.]

In one or the other of these six places, the wearing of the Liṅga is ordained. In the places other than these six places such as the tip of the matted locks, back-region and the region below the navel, the wearing of the Liṅga has been prohibited. This is how it is said :

"नाभेरधस्ताल्लिङ्गस्य धारणं पापकारणम् ।
जटाग्रे त्रिकभागे च मलस्थाने न धारयेत् ॥"[172]

[Wearing the Liṅga below the navel is the cause of sin. It should not be borne at the top of the tuft of hair, on the back and near the anus.]

Hence, avoiding the prohibited places, the wearing of Liṅga can be done by the Vīraśaivas in the prescribed places according one's desire.

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171. Vā.Sū.Ā. 10.36
172. Si. Śi. 6.53

The Method of wearing the Iṣṭaliṅga

In anticipation of the equiry as to how the Liṅga should be borne in the aforesaid places and what is its procedure, the Pārameśvarāgama says :

"अथ कुर्यान्महादेवि सज्जिकाख्यं तदालयम् ।
पञ्चसूत्रोत्थलिङ्गस्य यावत्पूर्णं तथा भवेत् ॥
सौवर्णमुत्तमं देवि यदि शक्तस्तथाचरेत् ।
राजतं पित्तलं ताम्रं नैव कांस्येन कारयेत् ॥
सीसेन त्रपुणा देवि तान्तवी पाटिकापि वा ।
एतेष्वन्यतमं नित्यं नान्यत् कुर्यादनारतम् ॥
परित्यज्यापि यत्नेन प्राणमानधनादिकम् ।
संरक्षणीयं गिरिजे लिङ्गमेव न संशयः ॥"[173]

[Mahādevi (Pārvati), a resting resort called 'Sajjikā' (casket) should be made ready for the 'Liṅga' which has the 'Pañcasūtra' measurement; it should be such as the Liṅga is fully accommodated in it. That which is made of gold, is the best; if one is able to have it one should go for it. That which is made of silver, brass and copper can be used. But it should not be made of bronze, lead, tin. One should always get one of those made of gold, silver, brass and copper with effort, but not those made of other things (i.e., those made up of bronze, lead, etc.). The Liṅga alone should undoubtedly be protected with efforts even discarding one's life, honour, wealth, etc.]

This is what is intended here : In order to wear the Liṅga on the body, a resting resort of its measure-

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173. Pā.Ta.2. 34-37.

ment made up of metal is got prepared. That resting resort of the Iṣṭaliṅga is called by name 'Sajjikā' (casket). This 'Sajjikā' is got made, as per one's ability, with the metals gold, silver, brass or copper. Here those made up of bronze or lead are prohibited. If one is not able to get the 'Sajjikā' made out of gold, etc., one can take up the 'Sajjikā' made up of thread. This is the direction of the Āgama.

As regards the shape (ākṛti) of the 'Sajjikā' also, there itself[174] it is expounded in detail as – If it is of the shape of Nandīśvara, it brings heaven and emancipation; if it is of the shape of mango fruit, it brings long life and health; if it is of the shape of sweet meat (modaka), it brings the good fortune of a son with long life; if it is of the shape of Bilva fruit, it brings wealth, victory, long life, etc.; and if it is of the shape of the Śivaliṅga, it becomes the means of enjoyment and emancipation. Hence the disciple should, on the direction of the Guru, take up a 'Sajjikā' of the shape of Nandīśvara, etc., in order to fulfil his desire (for heaven, etc.), should keep the Iṣṭaliṅga in it by covering it (the Liṅga) with a piece of cloth, should tie the 'Sajjikā' with the Iṣṭaliṅga inside through a sacred thread (Śivasūtra) and should wear it in one of the aforesaid six places.

The sacred thread (Śivasūtra) which is used for tying the 'Sajjikā', can be made up of metal or thread. Among the Śivasūtras, that which is made up of gold

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174. Pā.Ta.2. 38-39.

brings good fortune, that which is made up of silver brings son and fame, that which is made up of copper brings money and grains, that which is made up of brass brings all enjoyments, that which is made up of bronze removes all defilements and that which is made up of lead or tin fulfils desired fruits. That which is made up of thread fulfils all desires. This is expounded there only.

Here, this should also be known : The Śivasūtra made of thread, if it is white, brings knowledge, if it is red, captivates others, if it is dark blue brings fear of enemies, if it is pale brings the son, if it is of mixed colours brings a variety of fruits.[175] This Śivasūtra is made up of thirty-six threads. Its secret is told in the work called Iṣṭaliṅga - vijñāna :

"ज्ञानकर्मसमुच्चित्य श्रीगुरुलिङ्गजङ्गमाः ।
षड्विधाः षट्स्थलोक्ताः षड्विंशत्तत्त्वतो मताः ॥
अतो द्वाभ्यां समुच्चित्य त्रिरावृत्य प्रकल्पयेत् ।
षट्सूत्रं तच्छिवं प्रोक्तं रुद्रग्रन्थिसमायुतम् ॥
अप्रमत्तेन तद्धार्यं शिवसञ्जिकया सदा ॥"[176]

[Having combined knowledge (jñāna) and action (Karma), the six types of Śrī Guru, Liṅga and Jaṅgama told in the six sthalas, are known as thirty-six [G – 2 + L – 2 + J – 2 = 6 × Stha – 6 = 36]. Hence, two-fold thread should be made threefold and twisted

175. Pā. Ta. 2.49-51.
176. I.Vī., p.82

[2 × 3 = 6]. That sixfold thread is said to be Śiva. That is endowed with Rudra-knots. That should be always put on with 'Sajjikā' with Śiva (the Liṅga) in it.]

Thus having taken up the 'Sajjikā' and the 'Śivasūtra' according to one's desire, having placed the Iṣṭaliṅga in the 'Sajjikā', having tied the 'Sajjikā' with the Śivasūtra and having borne it in the place on the body as prescribed by the Śāstra, the daily duty in the form of the Iṣṭaliṅga-worship is performed daily by the followers of the Vīraśaiva faith.

The Daily Duty of the Vīraśaivas

Two types of action as prescribed action (vihitaṃ karma) and prohibited action (niṣiddhaṃ karma) are told in the Śāstras. Therein that which is approved by Veda, Āgama, etc., is the prescribed action and that which is not approved by them is the prohibited action. The prescribed action is again fourfold as daily duty (nitya), action on an occasion (naimittika), action for the fulfilment of a desire (kāmya) and expiation (prāyaścitta). Therein those actions which, when performed, do not bring special merit (puṇya) and yet, when not performed, amount to sin, are the daily duties. So it is said thus :

"नित्यं सदा यावदायुर्न कदाचिदतिक्रमेत् ।
उपेत्यतिक्रमे दोषः श्रुतेरत्यागदर्शनात् ॥
फलाश्रुतेर्वीप्सया च तन्नित्यमिह कीर्तितम् ।"[177]

177. Nyā.Ko., p.417-418

[The daily duty should not anytime transgressed. When it is transgressed, sin befalls, because Śruti speaks of not discarding it. Due to the frequency of the absence of Śruti speaking of its fruit, it is called as daily duty (nityakarma).]

Just as in the case of the 'Vaidikas' the 'Sandhyā-vandana' and 'Pañcayajñas'[178] are the daily duty, so in the case of the Śaivas, especially in the case of the Vīraśaivas, the worship of one's Iṣṭaliṅga is the daily duty. Thus it is said in the Sūkṣmāgama :

"एककालं द्विकालं वा त्रिकालं वापि शाङ्करि ।
पूजयेन्नियतं लिङ्गं प्राणलिङ्गपरायणः ॥
एवं यः कुरुते भक्त्या नित्यमा प्राणसञ्चरात् ।
वीरशैवः स विज्ञेयः सर्वशैवोत्तमोत्तमः ॥"[179]

[He who is absorbed in the 'Prāṇaliṅga' should necessarily worship the Liṅga one time, two times or three times (in a day). He who does this out of devotion regularly until life-breath moves in him, should be known as the Vīraśaiva, the best among the best of all Śaivas.]

Hence one should worship with determined faith, one-time, two-times, three-times everyday, according to one's capacity, with sixteen types of Upacāras, the Iṣṭaliṅga which is obtained due to Śrī Guru's compa-

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178. अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ (Ma.Smṛ. 3.70)

179. Sū.Ā., Kri.6.51-52.

ssion by virtue of the special merit of past lives. Since this action which is prescribed as daily duty, should be performed throughout one's life, there should not be any lapse by the wise aspirant, otherwise there will be the contingency of sin.

He who is eligible for the prescribed Karma, yet transgresses what is prescribed, there will be accumulation of sin everyday. Bound by such an accumulation of sin, he does not deserve emancipation, because the capacity to abstruct the sin born from the non-performance of what is prescribed, is not found, even when doubt, opposite result, etc., are uprooted. Further, if the knowledge of the Ātman abstructs the fruits of Karma, then the fruits of Karma that have come down are also abstructed. Then there arises the contingency of denying 'Jīvanmukti' (liberation even while one is alive) which is told in the Śāstras.

It may be objected thus : Not doing what is prescribed is of negative nature and the capacity for the cause of negative nature to produce something positive, is not at all found in the world. If it is objected as above, the answer is that it is not tenable. The Ātman which has taken up a body (which is embodied), is engaged in doing something or the other through the body, speech and mind. When some other action is performed without doing the prescribed action at the time of 'Sandhyāvandana', sin accrues due to that action. Thus there is no contingency of producing a positive effect through a cause of negative nature. It is said :

"कर्मणां प्रागभावो यो विहिताकरणादिषु ।
न चानर्थकरत्वेन वस्तुत्वान्नापनीयते ॥
स्वकाले यदकुर्वंस्तत् करोत्यन्यदचेतनः ।
प्रत्यवायोऽत्र तेनैव नाभावेन स जन्यते ॥"[180]

[The prior-negation of Karma (fruits of Karma), when prescribed actions are not performed, cannot be denied of its concrete objectivity as it creates some harm or the other. If one who is without sense does something else without doing that (prescribed action) at its time, the sin accrues due to that only, but not due to something of negative nature.]

Again, it may be objected thus : If some prohibited action is done at the time of 'Sandhyāvandana', then somebody stays inactive or practises Yoga. In that case there is no performance of prohibited action. Then how does it amount to the production of sin? If it is so objected, the answer is that it is not tenable. Sin necessarily accrues due to the transgression of the injunction regarding the inevitable performance of daily duty by a person who has taken up the body even though he may be practising Yoga. Hence, since sin accrues due to non-performance of the prescribed action, since that is the cause for bondage and since there is the absence of detachment from any other thing, all the Vīraśaivas should perform the daily duty in the form of the worship of Iṣṭaliṅga in due time in order to prevent sin, like a person aspiring for

180. Nyā.Ka., p.684

liberation partakes food earned through alms in due time without being opposed to the practice of Yoga. That is why it is said by His Holiness Śrī Reṇukācārya as "ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न सन्त्यजेत्"[181] (the Yogin, although satisfied with ambrosia of knowledge, should not give up the practice of Dharma).

Procedure of Iṣṭaliṅga worship

"लिङ्गधारी सदा शुद्धो निजलिङ्गं मनोरमम् ।
अर्चयेद्गन्धपुष्पाद्यैः करपीठे समाहितः ॥"[182]

[He who wears the Liṅga is always pure. One should worship the Iṣṭaliṅga which pleases the mind, with concentration through sandal paste, flowers, etc., keeping it on the 'pīṭha' in the form of one's palm of hand.]

In accordance with the above statement of the Ācārya, the worship of this Iṣṭaliṅga is never performed by the Vīraśaivas on the external pīṭhas,[183] but only on the 'pīṭha' in the form of one's own palm of the left hand, because that is the place where it was placed (by the Guru). It may be objected thus : Since the left hand is inferior, it is not proper to place the Iṣṭaliṅga and worship on it. This objection is answered by Śrī Nandikeśvara-śivācārya[184] : Since, as per the

181. Si. Śi. 16.65
182. Si. Śi. 6.53
183. बाह्यपीठार्चनादेतत्करपीठार्चनं वरम् ।
सर्वेषां वीरशैवानां मुमुक्षूणां निरन्तरम् ॥ (Si. Śi. 6.54)
184. Li.Ca., p.90-91.

Śruti, "अञ्जलिना वा पिबेदखर्वेण पात्रेण" (one should drink water through the cavity of hands or a big vessel), this hand is ordained to be used as a constituent of the cavity of hand used for drinking just in the same way as the right hand, since, as per the sruti, "अञ्जलौ पूर्णपात्रमानयति" (a full vessel is brought on the cavity of hands), used in the context of 'Agnimukha' which is necessarily performed by all the Vaidikas, it is made necessary to use the left hand as a part of the cavity of hands used as the substratum of the full vessel; since, as per the statement of Bodhāyana, viz., "उरसा शिरसा दृष्ट्या मनसा वचसा यथा । पद्भ्यां कराभ्यां कर्णाभ्यां प्रणामोऽष्टाङ्ग उच्यते ॥" (Salutation is said to be that with eight limbs as chest, head, sight, mind, speech, pair of feet, pair of hands and pair of ears), the two hands are shown to be fit to render salutation to Paraśiva in the context of Rudranyāsa, and since the worshippers of the Liṅga on the Pīṭha, offering of the flowers is done through the cavity of hands, there is no blemish at all if the worship of the Liṅga is done on it (left palm). Thus the Ācārya has proved the approval of the Śāstra in the case of the worship of the Iṣṭaliṅga on the left palm by setting aside the objections. Hence, there is no blemish in worshipping the Liṅga on the left palm.

"पूजादौ तु शिवं ध्यात्वा जप्त्वा पञ्चाक्षरं मनुम् ।
ततः सम्पूजयेद् देवं वीरशैवक्रमो भवेत् ॥"[185]

[After having meditated on Śiva at the beginning of worship and having muttered Pañcākṣari-mantra,

185. Sū.Ā., Kri.6.36.

God should be worshipped. This is the Vīraśaiva-procedure.]

Thus according to the direction of the Sūkṣmāgama the aspirant takes bath, sits pure on a seat, meditates on Śiva with pure mind, mutters the Pañcākṣara-mantra according to his resolve, then places the Iṣṭaliṅga on the pīṭha in the form of the left palm, renders ablution with the recitation of Rudradhyāya, and worships it with Upacāras of his liking.

There in the Sūkṣmāgama, 'Liṅgapūjā' constituted by the six sthalas is described. It is like this : When the aspirant assumes 'Bhadrāsana' (Maṅgalāsana = an auspicious posture of sitting) and adorns his body with 'Vibhūti', 'Rudrākṣa', etc., then he is bhakta; at the time of repeated muttering of the Pañcākṣara-mantra, he is Māheśvara; he who places the Iṣṭaliṅga on the pīṭha in the form of his left palm, holds it at the distance of twelve inches before the eyes and looks at it with love, is the Prasādin; in the worship of that with Upacāras, he is the Prāṇaliṅgin; when he offers the worship rendered by him to Śiva and remains full of bliss, he is the Śaraṇa; and when he partakes the 'prasāda' offered to the Liṅga and becomes satisfied, he is called Aikya.[186]

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186. इदमत्र रहस्यं वै श्रूयतां षट्स्थलात्मकम् ।
भक्तस्थले समासीनो भूतिरुद्राक्षसंयुतः ॥
षडक्षरजपं कृत्वा ततो माहेश्वरस्थले ।
हस्ते कृत्वा लिङ्गमूर्तिं प्रसादिस्थलमाश्रितः ॥
लिङ्गं च भक्त्या संपूज्य प्राणलिङ्गिस्थले ततः ।
कृत्वा शिवार्पणं देवि सानन्दं शरणस्थले ॥ →

This kind of Iṣṭaliṅga-worship constituted by the Aṅga-Ṣaṭ-sthalas should, according one's ability, be necessarily performed one time, two times or three times, everyday. It is propounded by Manmatha-svāmin, the crest-jewel of the saints, that the worship should be performed if possible everyday at 6 a.m., 9 a.m., 12 noon, 3 p.m., 6 p.m., and 12 midnight. In the end, he has said that if the worship cannot performed six times, one should necessarily perform it thrice a day; otherwise he is equal to an animal.[187]

The worship of the Śivaliṅga which is the symbol of the formless one is excellent compared to the worship of an image which has a form endowed with hands, legs, etc.[188] Therein the worship of that in the form of the Iṣṭaliṅga brings special favour and mental stability. Hence, the Iṣṭaliṅga should be worshipped as many times as possible by the men and women who have undergone 'Dīkṣā'.

Denial of Sūtaka (impurity) in Iṣṭaliṅga-worship

It may be objected thus : It is propounded that, as regards the Vīraśaiva-dīkṣā, and as regards the

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→ ऐक्यस्थले प्रसादोपभोगतृप्तिमवाप्नुयात् ।
एवं समरसात् भावादङ्गषट्स्थलयोगतः ॥
यः पूजयति मां देवि वीरशैवः स उच्यते । (Sū.Ā., Kri. 6.54-57)

187. Pa.Ra. 3.34-35.

188. लिङ्गे सम्पूजनाद्ध्यानाच्छम्भुः सम्यक् प्रसीदति ।
ध्यायते पूज्यते चैव लिङ्गे सन्निहितः शिवः ॥
इष्टलिङ्गे ततो नित्यं पूजनीयः परः शिवः । (Ca.Ā.Kri. 3.31-32).

worship of the Iṣṭaliṅga obtained through it, women are also eligible. Since the worship of the Iṣṭaliṅga is a daily duty, it should be performed throughout one's life-time. In Dharma-śāstra, defilement (āśauca) is prescribed on the attainment of impurity due to birth, etc., (prasūtādi-sūtaka). In that house where 'āśauca' occurs, the prohibition of 'vaidika' worship, etc., has been pronounced until that is terminated. In that case at the time of sūtaka, how could Vīraśaiva women perform that daily duty? If it is so objected, the answer is that it not tenable, because the 'sūtakas' are not the hindrances. So is the Siddhāntāgama statement in the Śrīkarabhāṣya :

"स्वेष्टलिङ्गैकपूजायां नैवाशौचं विधीयते ।
पौण्डरीके रजःस्त्रीणां स्वाग्निहोत्रे यथा ॥
अकरस्पर्शयोग्यापि यथा जिह्वा महेश्वरि ।
मन्त्रोच्चारणमात्रस्य पूता भवति भूतले ॥
तथा सूतकिनः शैवाः पूजामात्रसुनिर्मलः ।
नान्यस्पर्शानुकूलाः स्युरिति वेदानुशासनम् ॥"[189]

[Āśauca is not at all ordained as regards the worship of one's Iṣṭaliṅga, as in the case of women in menses period as regards Pauṇḍarīka-yāga (which is of long duration) and Agnihotra (daily duty) to be performed by them. Although the tongue is not fit to be touched by hand, yet it is regarded as pure for muttering the Mantra in the world. In the same way the Śaivas who are in the 'Sūtaka' period are pure as

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189. Brā.Sū. Śrī. 1.1.1., p.23

regards worship only, but not favourable for other contacts. This is the ordination of Veda.]

The import of this is : Just as the wife of a sacrificer who is engaged in the Agnihotra which is performed everyday and in the sacrifices like Puṇḍarīka which are of long duration, although she comes to have menses in the meanwhile, continues to participate in the sacrifice by taking bath, etc., because it does not amount to defilement as it should be necessarily performed everyday,—so it should be known here also that there is no application of 'Āśauca' rule, since the Iṣṭaliṅga-worship is a daily duty.

It may be further objected thus : If the 'Liṅga-dhāraṇa' is not done, there is no sin and on that count it is not a daily duty. Hence why is it that it is not discarded during the 'Āśauca' period? If it is so objected the answer is that it is not tenable, because the statements about sin are many. Thus they are :

"भक्तस्याबिभ्रतो लिङ्गं यावत्प्राणविधारणम् ।
श्वमांसभक्षणं तावदन्नेन रचितं भवेत् ॥
लिङ्गस्य धारणं यस्य स्थूलदेहे न विद्यते ।
तद्देहं निष्फलं ज्ञेयं जीवत्यक्तशरीरवत् ॥
तस्मात्तद्धारणं प्रोक्तं यावज्जीवाग्निहोत्रवत् ।
यथा स्मशानगं काष्ठमनर्हं सर्वकर्मसु ।
तथा लिङ्गविहीनस्तु सर्वकर्मबहिष्कृतः ॥"[190]

190. Si.Śikho. Vi, Bhā., p.29

[In the case of a Bhakta who does not wear the Liṅga which should be borne as long as one has 'prāṇa', it amounts to the eating of dog's flesh along with rice. If the Liṅga is not borne on the gross body, that body is known to be useless like the body from which the life has gone. Hence the wearing of it is told like Agnihotra throughout one's life. Just as the wood existing in the cemetary is not fit in all religious performances, so is one without Liṅga debarred from all religious activities.]

Since such statements as those of Vātulāgama, Skandapurāṇa, Liṅgapurāṇa, etc., establish that sin accrues if it is not performed, it is decided that it is a daily duty. As per the statement "नित्यं स्ववामहस्ते सावधानेन पूजयेत्" (it should be worshipped with care on ones left palm), the worship of the Liṅga is assumed to be throughout one's life-time; hence even when 'Āśauca' accrues, as regards the wearing of the Liṅga and its worship, performance of them does exist, as ordination of 'Āśauca' is not found in that case. So it is said by His Holiness Śrī Reṇukācārya :

> "लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम् ।
> तथा प्रसूतिकायाश्च सूतकं नैव विद्यते ॥"[191]

[There is no impurity for a woman during menses so far as she is engaged in the worship of the Liṅga. Śimilarly there is no impurity for her during her post-delivery period.]

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191. Si. Śi. 9.44

Thus although in the case of women who are in the impurity period, there is no 'Āśauca' as regards their own Iṣṭaliṅga, yet there is 'Āśauca' as regards other contacts and activities like cooking, etc. Although the tongue is pure as regards the muttering of the Mantra, yet it is not fit to be touched by hand. The same thing should be known here also. Hence the statement of the Āgama is : "पूजामात्रसुनिर्मलाः" (they are pure only as regards worship only).

Śrī. Nandikeśvara-śivācārya, the author of Liṅgadhāraṇacandrikā has, however, said : "If in the aspect of wearing the Liṅga, etc., the women in menses are pure, then that purity should be as regards other actions also is the same. But some people say that although in the case of the mouth, which is made clean through brushing the teeth and mouthfuls of water, etc., has been pure as regards muttering of Mantra, etc., yet it has been impure as regards spitting on another body, etc. In the same way, they say that although pure as regards wearing and worshipping (the Liṅga), yet it is not so as regards other activities."[192] With this statement through the word 'Kecittu' (but some people) with reference to the opinion of purity as regards worship only, disagreement has been shown and he has then expressed his opinion that in the case of those women who are sanctified by Dīkṣā, purity has to be admitted at all times. This is what is intended by him :

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192. Li.Ca., p.198-199

"प्रारम्भो वरणं यज्ञे सङ्कल्पो व्रतसत्रयोः ।
नान्दीमुखं विवाहादौ श्राद्धे पाकपरिग्रहः ॥"[193]

[In the domestic sacrifice, soliciting (the Ṛtvik) is the beginning, in vows (such a worship of Liṅga) and long sacrifices (Satras such as Pauṇḍarīka), resolve (Saṅkalpa) is the beginning, in marriage, etc., 'Nandīmukha-śrāddha (offering to a class of manes) is the beginning and in Śraddhā, cooking (for feeding Brāhmaṇas and offering piṇḍa to manes) is the beginning.]

Thus, according to the Ṣaḍaśītismṛti, it is known that soliciting the priest (Ṛtvik) is the beginning in domestic sacrifices, resolve (Saṅkalpa) is the beginning in the vows (Vratas) such as Candrāyaṇa, visit to holy places (tīrthayātra), Liṅgadhāraṇa, Liṅga-worship, etc., and in the long sacrifices such as Puṇḍarīka, etc., Nandīmukha-śrāddha is the beginning in marriage, etc., and Pākakriyā is the beginning in Śraddhā. After thus the starting of the respective sacraments, on the accruing of the 'Āśauca' such as that during menses in the middle of the sacrament, that is continued after taking bath, etc., and putting on fresh cloths, but not totally discarded. Further,

"लिङ्गधारणकं नाम व्रतं माहेश्वराभिधम् ।
यावज्जीवमिदं दत्तमिष्टलिङ्गं समर्चयेत् ॥"[194]

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193. Li.Ca., p.197
194. Li.Ca., p.198

[Liṅgadhāraṇa is, indeed, a 'vrata' (vow) called Maheśvara-vrata (Maheśvara-dīkṣā). One should worship this Iṣṭaliṅga granted by the Guru throughout one's life-time.]

In accordance with the above statement of the Skandapurāṇa, since it is resolved, at the time of the Dīkṣā itself, in the presence of the Sadguru, that the Liṅgadhāraṇa and Liṅgapūja are meant for the whole life-time, they should be necessarily undertaken, even if the Āśauca' in the middle periods accrues, by resorting to temporary purification through taking bath and touching (sprinkling with) the Pādodaka of Śiva (Guru). That is why it is said by the Ācārya thus :

"गृहे यस्मिन् प्रसूता स्त्री सूतकं नात्र विद्यते ।
शिवपादाम्बुसंस्पर्शात् सर्वपापं प्रणश्यति ।।"[195]

[There is no pollution in that house in which a woman has delivered a child, because due to the touch (sprinkling) of the water sanctified by the feet of the Guru, all sins are eradicated.]

Further, since there is no deciding factor as regards purity in worship, etc., and impurity in other things, purity is accepted in everything in the case of Vīraśaiva women who are endowed with Dīkṣā. It may be objected thus : In the case of contact in cooking, etc., which are other than the worship of Śiva, etc., the actual opposition to such a practice in the world, is the

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195. Si. Śi. 9.45

deciding factor. If it is so objected, the answer is that it is not tenable, because there is the possibility of opposing worship of Śiva, etc., also, and on that count, there arises a contingency of discarding Liṅgadhāraṇa, Liṅgapūja, etc.

It may be further objected thus : In spite of the actual opposition to such practices in the world and prohibition by such śāstra-statements as "न हिंस्यात् सर्वा भूतानि" (one should not harm any being), "न मांसमश्नीयात्" (flesh should not be eaten), "नोच्छिष्टं कस्यचिदद्यात्" (one should not eat the left overs of anybody), there are some common practices such as killing the paśu (sacrificial victim), eating flesh and drinking of Soma prescribed by special Śāstras as "अग्नीषोमीयं पशुमालभेत" (the victim of the Agnistoma should be killed), "सोमेन यजेत" (do oblation with soma), "सोमेनोच्छिष्टम्" (left overs with soma). In the same way in the case of the women in menses period, etc., there is purity as regards the aspects of Liṅgadhāraṇa and Liṅgapūja on the strength of special Śāstras such as "तत्राजन्मान्तदीक्षा" (Dīkṣā is for the whole life), "सर्वलिङ्गं स्थापयति"[196] (one gets the Liṅgas established in all the limbs), "नित्यं स्ववामहस्ताग्रे सावधानेन पूजयेत्"[197] (one should worship the Liṅga carefully on the palm of the left hand), "न तस्य सूतकं किञ्चित्प्राणलिङ्गाङ्गसङ्गिनः"[198] (there is no 'sūtaka' at all in the case of one who has association with the Liṅga

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196. Tai.Ā. 10.16.1
197. Li.Ca., p.157
198. Si. Śi. 9.43

in his 'prāṇa'). If it is objected as above, the answer is that it is not tenable. Through such Dīkṣā called Svastikārohaṇa coming under Kriyādīkṣā, Śrī Guru first performs "Ṣaḍadhvanyāsa' (Ṣaḍadhvans – Varṇādhvan, Kalādhvan, Padādhvan – 3 Śabdādhvans; Tattvādhvan, Mantrādhvan and Bhuvanādhvan – 3 Arthādhvans) in the 'Saṃhāra-krama' (Saṃhāra order) in the six limbs (places) starting from the feet upto cerebra, in order to remove the nature of 'Māṃsa-piṇḍa' due to birth from mother's womb, and then he performs Ṣaḍadhvanyāsa in the Sṛṣṭi-krama (sṛṣṭi-order) in those six places starting from the cerebra upto feet in order to transform that (Māṁsa-piṇḍa) into Mantra-piṇḍa. Thus through these special sacraments (saṃskāras) the nature of Māṁsapiṇḍa is lost and the nature of Mantrapiṇḍa is secured in the case of the Vīraśaiva women and men and in their case purity should be accepted in all other contacts as in the worship of the Iṣṭaliṅga. Again in such statements as these from Vīrāgama, Padmapurāṇa, Śivarahasya and Pārāśarasmṛti :

"लिङ्गार्चनरता नारी सूतकी तु रजस्वला ।
रविरग्निर्यथा वायुः कोटिकोटिगुणः शुचिः ॥
यथा ह्यग्निसमावेशान्नायो भवति केवलम् ।
तथैव मम सान्निध्यान्न ते प्रकृतिमानुषाः ॥"[199]

[A woman who is engaged in the worship of Liṅga, whether she is 'sūtaki' (due to birth of child) or

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199. Li.Ca., p.193-194

'rajasvala' (in the menses period), is crores of times pure like Ravi (sun), Agni (fire), and Vāyu (wind). Just as the iron is not mere iron, when fire has entered into it (it is heated), in the same way you are not ordinary men and women due to my presence (in you). Just as cotton dipped in oil becomes the same (lamp) so due to contact with the Liṅga the sadbhakti associated with attachment becomes the Liṅga itself. There is no 'sūtaka' in the body of him who performs 'Liṅgapūjā', of him who has undertaken daily worship of fire (Agni-parigraha) and of those who are in the order of Vānaprastha or Sannyāsa.]

Vīraśaiva women who are wearing the Liṅga and who are engaged in the worship of the Liṅga are always pure like Ravi, Agni and Vāyu. Just as an iron ball which is heated is not an ordinary iron ball, similarly the women who are associated with the Liṅga, are not ordinary women, but are of the form the Liṅga. Since the excellence of those has been told in this way, the women who are wearing the Liṅga are indeed, always without 'āśauca' (sūtaka).

Śrī Śaṅkaraśāstrin propounds that the opinion of the Liṅgadhāraṇacandrikā is not tenable since it is opposed to the aforesaid Siddhāntāgama, and expresses his opinion in the form of co-ordinated view in his Vīraśaiva-bhāṣya on the Siddhāntaśikhopaniṣad.[200] The same is here summarised : The statements speaking of total negation of 'Sūtaka'

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200. Si.Śikho. Vī.Bha, p.30-37.

have consistency as matters pertaining to the Śaraṇa-sthala. Otherwise it would be opposed to the statement of the aforesaid Āgama which is – "तथा सूतकिनः शैवाः पूजामात्रसुनिर्मलाः"[201] (the Śaivas who are in the Sūtaka period are pure with regard to worship only). Hence, in the actions such as cooking involving the contact other than that of daily duty such as worship of Śiva, etc., which is conducive to Mokṣa, it should be accepted that the women in menses period, etc., have 'Āśauca' (Sūtaka).

Again it should not be said that when 'Āśauca' is accepted, due to the relation with the impure body, the sacrament leading to worship given by the Ācārya at the time of Dīkṣā, is lost in the case of one's Iṣṭaliṅga as in the case of the Sthāvara-liṅga, because firstly, there is difference between the Iṣṭaliṅga and the Sthāvaraliṅga, secondly, there is no restriction as regards the worshipper in the case of the Sthāvara-liṅga since when one is impure the worship is carried out by another, and thirdly, there is the restriction that, in the case of the worship of one's Iṣṭaliṅga, etc., it should be performed by one only (one to whom it is granted by the Guru) throughout one's life-time. By virtue of the śāstra which prescribes its performance throughout one's life-time, the sacrament leading to the worship (of the Iṣṭaliṅga) throughout a person's life-time, given by the Ācārya, is accepted as permanent. It is so because in the statement "सर्वलिङ्गं

201. Si.Śikho.Vī.Bhā., p.32.

स्थापयति पाणिमन्त्रं पवित्रम्"[202] [Śrī Guru establishes all Liṅgas (in the different limbs); the mantra pronounced on the palm is sacred], the word 'pavitra' indicates that one's own Iṣṭaliṅga can be borne at both pure and impure periods.

"अपगच्छतु सर्वस्वं शिरश्छेदनमस्तु वा ।
माहेश्वरो न मुञ्चेत लिङ्गपूजामहाव्रतम् ॥"[203]

"शुचिर्वाप्यशुचिर्वापि लिङ्गं सर्वत्र धारयेत् ।
नित्यं स्ववामहस्ताग्रे सावधानेन पूजयेत् ॥"[204]

[Let everything be lost or let the head be cut off; Māheśvara shall not give up the great vow of Liṅga-pūjā.]

[One may be pure or may be not pure, one should wear the Liṅga everywhere. It shall be worshipped attentively on one's palm of left hand everyday.]

Thus there is no contingency of discarding the worship of the Iṣṭaliṅga, etc., at any time. Hence, although the sacrament leading to the worship done by the Ācāra is assumed to be lost in the case of the Sthāvaraliṅga due to the contact of the impure body, yet it is totally absent in the case one's Iṣṭaliṅga. Otherwise, when the sacrament in the form 'apūrva' arising from sacrifices, which is stored in the Ātman of the 'dampatī' (husband and wife) who sacrifice,

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202. Tai.Ā.10.16.1
203. Si. Śi. 10.22.
204. Si.Śikho.Vī.Bhā., p.33

and those respective sacraments which arise out of bath in the Gaṅgā, etc., are lost due to intermediary impurities, then there is the contingency of adherance with 'Bauddhamata', because firstly, all religious actions are useless and secondly, Veda, Śāstra, etc., that enjoin them become unauthoritative. Hence, it should not be said that 'Āśauca' destroys the 'Saṃskāra' (sacrament).

Again it may be objected thus : Bath in rivers is prohibited in Dharmaśāstras during the rainy season on the ground that the rivers are under 'rajaḥsūtaka'. But on the authority of the Siddhānta-śikhopaniṣad, Liṅgasāra, etc., which say –

(1) "यथा गङ्गा शिवसङ्गात्तथैव न सूतकं नाप्यशुचित्वमेषाम् ।"[205]

(Like Gaṅga due to association with Śiva, so are these without 'sūtaka' and also 'aśucitva');

(2) "यथा विश्वेशनैकट्याद् गङ्गा सूतकवर्जिता ।
तथा लिङ्गाङ्किता भक्ता पञ्चसूतकवर्जिताः ॥"[206]

(Just as due to association with Viśveṣa Gaṅgā is bereft of 'sūtaka' so are the devotees who are associated with the Liṅga are bereft of five sūtakas).

Just as the attainment of 'sūtaka' is never ordained in the case of Gaṅgā who is associated with Śiva, so how can there be 'āśauca' in the case of those who are in menses period, etc., because the Śivaliṅga

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205. Si.Śikho. slo.12.
206. Si.Śikho. Vī.Bhā., p.28

is always with them? If it is so objected, the answer is that it is not tenable, because in accordance with the statement of Gautama as "दुष्टचण्डालभाण्डेषु यथा भागीरथीजलम्"[207] (just as the water of Gaṅgā in polluted vessel of the caṇḍāla) 'āśauca' has to be assumed in case of that water brought in the polluted caṇḍāla's vessel. Just as the pollution at that time has to be assumed in the case of that water brought in the polluted caṇḍālas vessel, so in the case of women in menses, etc., 'āśauca' should be told, in spite of association with Śiva (Liṅga) at all times.

It may be again objected thus : In the case of all the men and women who are eligible for the sacrament in the form of 'Saḍadhvaśodhana', at the time of the Dīkṣā itself, there is the transformation of the 'māṁsapiṇḍa' into 'mantrapiṇḍa' as caused by the Śrī Guru. Through that the nature of being a Jīva is reverted by the coalescence between the Liṅga (Śiva) and the Aṅga (Jīva) initiated by the formation of the 'mantrapiṇḍa.' Then although there is no firm realisation of coalescence between the 'Liṅga-ṣaṭsthalas' and the 'Aṅga-ṣaṭsthalas' by them, as in the case of the Śaraṇa, it is not possible to speak of 'āśauca' in their case. If it is so objected, the answer is that it is not tenable because at the time of Dīkṣā, the Guru initiates the coalescence (between the Liṅga and the Aṅga) at the stage of means of achievement, there is the manifestation of 'Śivatva' of the nature of

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207. Si.Śikho., Vī.Bhā., p.33

'mantra-tanu' to be accomplished at the stage of achievement. Hence there is no possibility of Mokṣa (i.e., there is no 'nivṛtti' of 'jīvabhāva'; in that case it is not possible to deny 'āśauca'). The fruit is not found at the time of the sowing of the seed in a field.

Further, if the 'Jīvabhāva' is also reverted after the formation of the 'mantra-piṇḍa' through the reverting of the 'māṃṣa-piṇḍa', then there is the contingency of many means such as the worship of Śiva (Liṅga), meditation on Śiva, muttering of the Mantra of Śiva and enquiry into the meaning of the Śivamantra, etc., becoming useless. Since the formation of the 'mantrapiṇḍa' on the 'nivṛtti' of the 'māṃsapiṇḍa' is a matter of mental conception, there is no 'nivṛtti' of 'jīvabhāva' in reality. Even the author of the Liṅgadhāraṇacandrikā says that "मांसपिण्डनिवृत्ते-र्मन्त्रपिण्डोत्पत्तेरिव भावनामात्रगम्यत्वात् ।" (as in the case of the 'nivṛtti' of 'māṃsapiṇḍa' so in the case of the 'utpatti' of 'mantrapiṇḍa', it is known through mental conception). Hence as regards those who are in sūtaka period, it is established that they are pure in the aspect of 'Śivapujā', but not in anything else.

Again it may be objected that this interpretation in favour of 'Āśauca' being not applicable to all cases (avyapyavṛtti), is opposed to the original stand. If it is so objected the answer is that it is not tenable, because in the statement, "न सूतकं नाप्यशुचित्वमेषाम्"[208] (there is

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208. Si.Śikho. Ślo.12

neither 'sūtaka' nor 'aśucitva' in their case), the word 'idam' (eṣām) is applicable to both the accomplished and the aspirant, and because the association of six Liṅgas in the six limbs (aṅgas) is found in the case of only those who have accomplished the knowledge of six sthalas; there is neither 'sūtaka' nor 'asucitva' in the case of only those who are 'jivanmuktas' (liberated while alive) whose relation with the body is like the association of the water with lotus leaf. This is the import. In the case of the aspirants (sādhakas), however, the 'āśauca' which is not applicable to all cases should be told, otherwise, it will be opposed to the Siddhāntāgama. Through this, it should be understood that the apprehension as opposed to the statement of His Holiness Śrī Reṇukācārya, viz., "न तस्य सूतकं किञ्चित् प्राणलिङ्गाङ्गसङ्गिनः"[209] (in the case of one who has the Liṅga as one's 'prāṇa' has no pollution at all), is also averted. When the general absence of 'sūtaka' is told in the case of a 'Jīvanmukta' called Śaraṇa, there arises a doubt as to whether there is 'sūtaka' or not in the case of women in menses period, etc., who are endowed with Dīkṣā in the form of wearing the Liṅga. In order to remove that doubt, the Ācārya has said – "लिङ्गार्चनरतायाश्च", etc.[210] Here the import of His Holiness, as indicated by the adjective 'liṅgārcanaratatva' (being engaged in Liṅga-worship), is that while performing the daily duty such as

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209. Si.S. 9.43
210. Si. Śi. 9.44

'Liṅga-worship', etc., only there is no sūtaka, but not in other cases.

Further, "कर्मान्तरेऽपि परिशुद्धिः स्यादिति तुल्यम्"[211] (there is purity in other actions; this is similar to others) – in this statement of Nandikesvara-Śivācārya, what is told by the word 'karmāntara' (other actions)? Does it mean touch of other things (anya sparśādikam). When it is said 'anya sparśādikam', what is that 'anya sparśa' ? Does it mean the touch (contact) of all people other than one's self or touch of only some persons other than one's self? Here the first alternative is opposed to the world, the second alternative is a case of what is desired, because prior to 'annaprāśana' (the ceremony of giving a new-born child food to eat for the first time), that touch is unavoidable. Hence, through the word 'karmāntara' it has to be said that there is purity as regards the touch of the child, but not as regards others. Then it has to be told that there is contraction of 'āśauca as per the intention' even in the opinion of the author of Liṅgadhāraṇa-candrikā. Hence, since there is no auspiciousness of the body in reality in the case of all the followers of Vīraśaiva other than those in Śaraṇasthala, the conclusion is that the contraction of 'āśauca' has to be accepted.

Thus on consulting the opinions of Nandikeśvara-Śivācārya and Śaṅkaraśāstrin, it is decided that just as in 'Pauṇḍarīka-satra-s' which are held for a long period, the sacrificer's wife, who undergoes 'sūtaka',

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211. Li.Ca. p.198

renders herself temporarily pure by taking bath and putting wet cloths and takes part in the sacrifice, so do the Vīraśaiva-women, when they attain sūtaka, render themselves pure by taking bath and sprinkling themselves and the house with the 'pādodaka'[212] of a Guru or a Jaṅgama and become eligible for their Iṣṭaliṅga-pūjā.

"पवित्रकरणात् पुंसां पवित्रमिति कथ्यते ।
अतः सर्वेषु कालेषु लिङ्गधारणमुत्तमम् ॥
गच्छंस्तिष्ठन्स्वपन् जाग्रन्निमिषन्नुन्मिषन्नपि ।
शुचिर्वाप्य शुचिर्वापि लिङ्गं सर्वत्र धारयेत् ॥
लिङ्गधारी सदा शुद्धो निजलिङ्गं मनोरमम् ।
अर्चयन् गन्धपुष्पाद्यैः करपीठे समाहितः ॥
नित्यानि कर्मवृन्दानि तथा नैमित्तिकानि च ।
शिवार्पणधिया कुर्यात् सम्यज्ज्ञानाभिवृद्धये ॥"[213]

[Since it renders persons sacred, it is called 'sacred' (pavitra). Hence the wearing of the Liṅga at all times, is good. The Liṅga should be borne everywhere, while walking, standing, sleeping, waking up, opening and closing eyes, pure or impure. He who has borne the Liṅga is always pure; his Liṅga (Iṣṭaliṅga) is charming to his mind. He should worship it on the 'pīṭha' in the form of hand with sandle paste, flowers, etc., full of concentration. The host of daily duties and occasional ceremonies should be performed with the

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212. स्वाचार्यचरणद्वन्द्वप्रक्षालितजलं सदा ।
यः पिबेद्धारयेद् भक्त्या सर्वपापैः प्रमुच्यते ॥ (Ca.Jñā.,Kri. 2.22).

213. Li.Pu. 2.21.106-109.

determination of offering to Śiva, in order to get his right knowledge developed.]

Hence in the Vīraśaiva-siddhānta, 'āśauca' during birth, death, menses, etc., are not accepted as regards the wearing and worshipping of the Iṣṭaliṅga, but during the worldly activities such as touching others, cooking, etc., that is accepted with due regards to the worldly affairs. This is the firm decision (rāddhānta = siddhānta = conclusion). It should never be deluded thinking that this 'siddhānta' in favour of Liṅga-dhāraṇa belonging to the Vīraśaiva is un-Vedic or anti-Vedic, because it is propounded in Śāstras such as Veda, etc. As demanded by the context here, the authorities of Śāstras as Veda, are told here.

Vedic sanction for Iṣṭaliṅga-dhāraṇa

"वेदेषु शास्त्रसङ्घेषु पुराणेष्वागमेषु च ।
ब्राह्मणस्य समाख्यातं लिङ्गधारणमुत्तमम् ॥"[214]

"वेदशास्त्रपुराणेषु कामिकाद्यागमेषु च ।
लिङ्गधारणमाख्यातं वीरशैवस्य निश्चयात् ॥"[215]

[In the Vedas, multitudes of Śāstras, Purāṇas and Āgamas, the Liṅgadhāraṇa is said to be good for a Brāhmaṇa.]

[Liṅgadhāraṇa is enjoined decidedly for the Vīraśaivas in Vedas, Śāstras, Purāṇas, and in the Āgamas such as Kāmika, etc.]

214. Li. Pu. 2.21.97
215. Si. Śi. 6.58

On thinking about the above statements of the Liṅgapurāṇa and Śiddhāntaśikhāmaṇi, it comes to be known that this doctrine of Liṅgadhāraṇa is extremely ancient. Here this doctrine of Liṅgadhāraṇa is presented through the citation of the respective authorities of Śāstras. Accordingly His Holiness Śrī Reṇukācārya has said :

"ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते ।
तस्मात्पवित्रं तल्लिङ्गं धार्यं शैवमनामयम् ॥"[216]

['Pavitraṁ te vitataṁ brahmaṇaspate' [O Brahmaṇaspati ! your 'Liṅga' is sacred (pavitra) and all pervasive] – says the Ṛgveda. Hence, the Śivaliṅga is sacred and without defects; it should be borne on the body.]

Here,

"पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
अतप्ततनुर्न तदामो अश्नुते शृतास इद्वहंस्तत्समासत ॥"[217]

[O Brahmaṇaspati, i.e., Paraśiva, who is always residing in the body in the form of Liṅga, which is designated as Brahman, is sacred in the sense that it is fit to be borne at all times. It is expansive (vitata), as it assumes many forms as Iṣṭaliṅga, Prāṇaliṅga, Bhāvaliṅga, etc., or as it is many in view of each devotee wearing it on his body. It is the Lord (Prabhu) who is capable of restraining and conferring favour.

216. Si. Śi. 6.59
217. Ṛgve. 9.83.1

It pervades (lit., you pervade) all the bodies (Sthūla, Sūkṣma and Kāraṇa) of the devotees. That body which is not burnt, i.e., not purified by the process of Dīkṣā and which is on that count not baked, cannot get that Liṅga. Those who are possessing knowledge and resort to that Liṅga, gets that Liṅga.]

This Mantra of Ṛgveda is taught as in favour of propounding Liṅgadhāraṇa. Here "तल्लिङ्गं ब्रह्म शाश्वतम्"[218] (that Liṅga is the eternal Brahman), "लिङ्गं ब्रह्म सनातनम्"[219] (Liṅga is Brahman the eternal), in view of such usages as these, Liṅga is told by the word Brahman. His 'Pati' (Lord) means substratum. It means that it being his body, resides there only. Hence, 'Brahmaṇaspate' means Paraśiva who resides in the body in the form of Liṅga. The entire meaning of the said Mantra is propounded by Nandikeśvara-Śivācārya thus : **"He Brahmaṇaspate** = O Parama-śiva, who resides in the body which is in the form of Liṅga, **te tat pavitraṁ** = that body in the form of Liṅga is sacred in the sense that it is fit to be borne on the body in both pure and impure periods, **vitataṁ** = it is of many forms on the basis of difference as Iṣṭa, etc., or on the basis of difference as bodies of Bhaktas, etc. **Prabhuḥ** = You who are capable of keeping in control and doing favour, **viśvataḥ gātrāṇi paryeṣi** = envelop the bodies of devotees, i.e., **dhāryamāṇaḥ**

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218. Si. Śi. 6.36
219. Si. Śi. 6.35

san = you are associated with the bodies of the devotees through the body in the form of the Liṅga.[220]

It may be objected here thus : Let Sthāvaraliṅga be meant by the word Brahman, what is the use of Iṣṭaliṅga, etc ? If it is objected thus, the answer is that it is not correct, because it is not possible to wear the Sthāvaraliṅga on the body and hence, the aforesaid 'gātrāṇi paryeṣi viśvataḥ' cannot be construed here. As to how the Liṅgas pervade the bodies of the devotees, is discussed in detail by Māyideva in his Anubhavasūtra.[221] Hence, Sthāvaraliṅga is not the meaning of the word 'Brahman' here. The aforesaid meaning of the Ṛgvedic Mantra in favour of Liṅga-dhāraṇa, is intended by the Maharṣi Vyāsa. That is why, he says :

"ब्रह्मेति लिङ्गमाख्यातं ब्रह्मणः पतिरीश्वरः ।
पवित्रं तद्धि विख्यातं तत्सम्पर्कात्तनुः शुचिः ॥
ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते ।
तस्मात्पवित्रं तल्लिङ्गं धार्यं शैवमनामयम् ॥
अतप्ततनुरज्ञो वै ह्यघो संसारलक्षणः ।
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम् ॥

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220. Li. Ca. P.124-125

221. "इष्टलिङ्गं तु बाह्याङ्गे प्राणलिङ्गं तथान्तरे । भावलिङ्गं तथैवास्ति आत्मलिङ्गे सुप्रतिष्ठतम् हृदयाङ्गे महालिङ्गं श्रोत्राङ्गे तु प्रसादकम् । त्वगङ्गे चरलिङ्गं च दृगङ्गे शिवलिङ्गकम् । जिह्वाङ्गे गुरुलिङ्गं स्यान्नासिकाङ्गे तथैव च । आचार-लिङ्गमश्रान्तं सुप्रतिष्ठितमेव हि" (Ā. Sū. 6.4-6)

[The Iṣṭaliṅga is on the external body, the Prāṇaliṅga is inside (the body) and Bhāvaliṅga is well stationed in →

यः करोति तपः पूर्वं स तप्ततनुरुच्यते ।
परिपक्वो विमोक्षाय सोऽश्नुते लिङ्गधारणम् ॥"[222]

[Liṅga is told by the word Brahman, the Lord of Brahman is Īśvara; it is well known as sacred and the body is pure due to association with it. The Ṛgveda says that : O Brahmaṇaspati, your sacred Liṅga is extensive; hence, that sacred and defectless Śaiva-liṅga should be borne (on the body). He who is without Dīkṣā, is one who has unbaked body; he who is sinful and who is characterised by mundaneness, does not actually get that excellent Liṅga. He who performed penance before is said to be one with baked body. He who is mature gets Liṅgadhāraṇa for liberation.]

In this manner the meaning of the Mantra is interpreted in favour of Liṅgadhāraṇa and it is propounded clearly that the Liṅga should be obtained from the Sadguru.

In the same way –

"अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥"[223]

[This Bhagavān, i.e., Śiva in the form of Liṅga, is in my hand (me hastaḥ = me hastagaḥ), this Śiva is

→ the Ātmaliṅga. Mahāliṅga is in the heart, Prasādaliṅga is in the ears, Caraliṅga is in the skin, Śivaliṅga is in the eyes, Guruliṅga is in the tongue and in the same way, Ācāraliṅga is well stationed in the nose always.]

222. Li.Pu. 2.21.98-102

223. Ṛgve. 10.60.12

my greater-god; he is the giver of all solace and associates me with auspiciousness.]

Through this Mantra of the Ṛgveda also the doctrine of Liṅgadhāraṇa becomes established. It is Paraśiva who is told by the word Bhagavān in Kālāgnirudropaniṣad, Harivaṃśa, purāṇas, etc., which say "अथैनं भगवन्तं रुद्रं कुमारः पप्रच्छ" (then Kumāra asked this Bhagavān Rudra), "अथ कालाग्निरुद्रं भगवन्तं सनत्कुमारः पप्रच्छ"[224] (then Sanatkumāra asked Bhagavān Kalāgnirudra), "इति संस्तूयमानस्तु भगवान् वृषध्वजः" (thus Bhagavān Śiva is being praised), etc. Hence, 'ayam bhagavan = Śiva in the form of Liṅga 'me hastaḥ' = is on my hand (hastagaḥ); 'me bhagavattaraḥ' = this Śiva is 'bhagavattara'. This is the meaning.

Just as in "आदित्यो भगवान् सूर्यो नीलग्रीवस्त्रिलोचनः"[225] [Āditya, Bhagavān Sūrya, is the blue-necked (Nīla-griva) the three-eyed one (Śiva)], in order to indicate the inseparable relation between Śiva and Āditya, it is said here 'Āditya bhagavan' without saying that the Bhagavān is in Āditya, so here, too, in order to indicate inseparable relation between the hand and the Śivaliṅga, it is said 'hasto bhagavān' without saying that the Bhagavān is on the hand.

"गुरुणा दत्तलिङ्गं तु शिवमन्त्रेण धारयेत् ।
मूर्ध्नि कण्ठे भुजे हस्ते हृत्स्थले नाभिमण्डले ।
एतेषामेकदेशे तु धारयेत् शिवलिङ्गकम् ॥"[226]

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224. Kalā. U.2
225. Li.Ca. P.147
226. Vā.Sū. Ta. 10.35-36

[One should wear the Liṅga (Iṣṭaliṅga) given by the Guru to the accompaniment of Śiva-mantra in anyone of the places as the head, neck, shoulder, hand, chest-region and the circle of the navel.]

Thus in the Vātulaśuddhāgama, the wearing of the Liṅga on the hand, etc., is taught. When the Liṅga, so established on the hand, etc., is separated –

> "हस्तसिंहासने लिङ्गमप्रमादेन धारयेत् ।
> प्रमादात् पतिते लिङ्गे सह प्राणान् परित्यजेत् ॥
> भूमौ प्रतिष्ठितं लिङ्गं पुनर्नोत्पाट्यते यथा ।
> देहे प्रतिष्ठितं लिङ्गमन्तेऽपि न विभज्यते ॥"[227]

[One should wear the Liṅga on the throne in the form of hand without being inadvertent. If the Liṅga falls down due to inadvertence, one should give up one's life immediately. Just as the Liṅga which is installed on the ground cannot be uprooted, so the Liṅga established on the body cannot be separated even in the end.]

Since these statements of the Śaṅkarasaṁhita of the Skandapurāṇa exist, it is very clear that the hand and the Śivaliṅga are inseparable. Thus having told about Liṅgadhāraṇa on the hand, etc., and having spoken about him (Śiva) as the creator, etc., through the 'Arthavāda' (praise) "Ayaṁ mātā ayaṁ pitā" (he is the mother, he is the father),[228] his function as the

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227. Li.Ca. P.150
228. Ṛgve. 10.60.7

annihilator is also propounded through the statement "अयं विश्वभेषजः", he is the eradicator of the disease in the form of transmigration (bheṣajaḥ) of the Bhava (viśva = world). Thus who is that Bhagavān who is the cause of creation, etc., residing on the hand ? When it is so enquired, the answer is "अयं शिवाभिमर्शनः". It means that the Bhagavān who resides on the hand, is Śiva, by the residue meaning of a sentence (vākyaśeṣārtha) as per the maxim "यवव्रीह्याधिकरणन्याय".[229] Although the word Bhagavān is used with reference to Nārāyaṇa, Brahman, and great sages like Sanatkumāra, etc., since the wearing of their images on the hand, etc., is not known, since the wearing of the Śivaliṅga on the hand is told and since the word 'hasta' is found here, it should be decided that Śivaliṅga alone is taken as the meaning of word Bhagavān.

As regards the meaning told about the Śruti, these statements of Maharṣi Vyāsa told in Śaṅkara-saṁhitā should be presented here as supporting sentences :

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229. "व्रीहिभिर्यवैर्वा यजेत" (Āpa.Śrau. 6.31.13) – here the word 'Yava' means 'priyaṅgu' in the usage of Mlecchas and 'Dīrghaśūka' in the usage of the Āryas. What meaning should be taken in the present context ? On this enquiry, it is decided that the word should be taken in the sense of 'Dīrghaśūka' on the authority of the residue of the sentence – "यत्रान्या ओषधयो म्लायन्ते, अथैते मोदमानास्तिष्ठन्ति" (Sā.Brā. 3.6.1.10) – "While other herbs fade, these remain fresh." In the same way here, by virtue of the residue of the sentence "अयं मे शिवाभिमर्शनः", the meaning of Śiva alone is taken from the word 'Bhagavān'. (Li.Ca. Śarat. P. 152-153)

"यावज्जीवमिदं दत्तमिष्टलिङ्गं समर्चयन् ।
कराब्जपीठे विन्यस्य तद्ध्यानासक्तमानसः ॥
हस्तलिङ्गाङ्गसम्बन्धी सदानन्दाह्वयो मुनिः ।
सर्वोपनिषदर्थज्ञः शिवध्यानपरायणः ॥
एवं षट्स्थलनिर्णयं शिवपदप्राप्त्येकहेतुं सदा ।
यः सेवेत कराब्जपीठनिहितश्रीकण्ठलिङ्गार्चकः ॥
स ज्ञानी स पुरातनः स च महान् माहेश्वरेषूत्तमो ।
मर्त्यस्तेन जगत्त्रयेऽपि सदृशो विद्येत देवोऽपि वा ॥"[230]

[One should worship the Iṣṭaliṅga granted by the Guru all through one's life with the mind engrossed in the meditation on it, by placing it on the Pīṭha in the form of the hand-lotus. This Sage whose name is Sadānanda, who knows the meaning of all Upaniṣads and who is devoted to meditation on Śiva, is the one who is associated with the Liṅga as his self held on hand. He who pursues the declared path of Ṣaṭsthala which is the sole cause for the attainment of the status of Śiva and who worships the Śivaliṅga placed on the pītha in the form of hand-lotus, is the wise person. He is belonging to an ancient tradition, he is the great, he is the best among the Māheśvaras. He is the mortal. Some one or God may be found like him in the three worlds.]

In the context of deciding the meaning of this Mantra, Śrī Nandikeśvara-Sivācārya has said : "पूर्वाचार्यास्तु – अयं मे हस्तः शिवमभितः सर्वदा स्पृशतीति शिवाभिमर्शनः, तथा च सार्वकालिकशिवस्पर्शस्य धारणं विनाऽनुपपद्यमानत्वाद् हस्तादौ

230. Li. Ca. P. 161

तत्सिद्धिः । न चाऽभित इत्यस्य सर्वभागावच्छेनेत्यर्थसत्त्वात् तथाविध-स्पर्शस्य भूम्यादिप्रतिष्ठापितलिङ्गस्यापि सम्भवेन न लिङ्गधारणसिद्धिरिति वाच्यम्, अभित इत्यस्य देशकालोभयार्थकत्वे हस्तादिधृतलिङ्गस्यैव तथा-विधस्पर्शसम्भवेन लिङ्गधारणसिद्धिः । येन कारणेन शिवाभिमर्शनः, अत एव जीवातुर्जीवनौषधं मे हस्तः । हे सुबन्धो परमशिव, नवेदं प्रसर्पणमनुसरणमागमत् प्राप्तम् । तेन मे हस्तम् एहि धृतः सन् सर्वदा तिष्ठ । तथा च दक्षिणहस्तस्य शिवपूजाकरणत्वेनेतरहस्तस्य तदधिकरणत्वेन च सार्वकालिकशिवस्पर्शविशिष्टः करोऽभ्यर्हित इति भगवत्त्वमातृत्वपितृ-त्वादिना स्तुतिरुपपद्यते । सर्वदा शरीरस्य शिवलिङ्गसम्बन्धे शिवस्वरूपत्वं च कैमुत्यकन्यायसिद्धम्,[231] 'प्राणलिङ्गाङ्गसम्बन्धी स रुद्रो नात्र संशयः' इत्युक्तेः । अहो लिङ्गधारणमाहात्म्यम्, हस्तद्वयस्य पूजातदधिकरणत्व-विनियुक्तत्वेन सर्वशरीरस्याप्याचारादिलिङ्गस्थानत्वेन च सर्वमपि शरीरं शिवार्थमिति प्रशस्तमित्याहुः ।"[232]

[Our predecessor Ācāryas say that this hand touches Śiva all times (abhitaḥ = sarvadā); hence it is 'Śivābhimarśana'; that being the case, the contact with Śiva at all times is not possible unless it is borne on the body; hence it is found in the hand, etc. Since 'abhitaḥ' (all round, at all times) can mean 'covering all parts', such a contact being possible in the case of the Liṅga installed on the ground, the 'Liṅgadhāraṇa'

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231. "दण्डापूपन्यायेनेत्यर्थः । तत्स्वरूपं तु – येन हस्तिना दण्डो भक्षितस्तेनापूपं किमिति भक्षयितुं न शक्यते? दण्डभक्षकेणाऽपूपमनायासेन भक्ष्यत इति भावः ॥" (Li. Ca. Sarat. P.160)

"It means that it is according to the maxim of Daṇḍā-pūpa. Its form is : how is it that 'apūpa' (cake) cannot be eaten by the elephant which has eaten the 'daṇḍa' (staff)? That which eats 'daṇḍa' can eat 'apūpa' without difficulty. This is the import."

232. Li. Ca. P. 158-160

is not proved by that. Such an objection should not be raised, because 'abhitaḥ' could have both spacio-temporal sense and then such a contact is possible only in the case of Liṅga borne on the hand, etc., and then Liṅgadhāraṇa is proved. On that ground only there is 'Śivābhimarśana'; hence it is that medicine for life of the being is my hand. O Subandhu, O Parama-śiva, this your advancement has attained continuity; through that you come to my hand and held on it as Liṅga you stay at all times. In that way the right hand used as the instrument of worship and the other (left) hand used as its substratum, the hand being endowed with contact at all times, is highly respected. Hence its praise as Bhagavān, Mother, Father, etc., is appropriate. The nature of being Śiva in the case of the body in association with Śivaliṅga, is proved by 'Kaimutikanyāya', because it is said "one who is associated with the prāṇaliṅga as his self, is Rudra"; there is no doubt here about it. Ah the greatness of Liṅgadhāraṇa! with the pair of hands as the instrument and the substratum of puja and with the entire body as the place for Liṅgas, Ācāraliṅga, etc., the entire body is dedicated to Śiva. This is, indeed, excellent.] [Thus having quoted the opinion of the predecessor Ācāryas, the aforesaid Mantra is confirmed as in favour of 'Liṅgadhāraṇa.']

It may be thus objected : Since Liṅgadhāraṇa is enjoned by the Mantra "पवित्रं ते विततम्"[233], if the same

233. Ṛgve. 9.83.1

meaning is propounded again through "अयं मे हस्तो भगवान्",[234] the second Mantra would be accidental. If it is so objected, the answer is that it is not tenable, because there is no possibility of being accidental, as the Liṅgadhāraṇa is generally ordained by the former Mantra and the Sthala enjoining the wearing of it on the body is pointed out by the latter Mantra.

In the same way, the external Liṅgadhāraṇa is substantiated by the Mantra "या ते रुद्र" of 'Rudraikādaśinī' (eleven aṇuvākas of Rudrādhyāya), which is at the top of all Vidyās (lores). This is expounded by Śrī Nandikeśvara-Śivācārya as follows :

"विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥"[235]

इति सकलवेदशिखामणौ रुद्रैकादशिन्याम् – "'या ते रुद्र शिवा तनूरघोराऽपापकाशिनी'[236] इति श्रुतिरपि । रुद्रं रोदनं संसारदुःखजनितं द्रावयतीति रुद्रः, रुदमज्ञानं द्रावयतीति वा रुद्रः । हे रुद्र ! अघोरा शान्ताकारा, शिवा सर्वमङ्गलप्रदा, या ते तनुः = लिङ्गरूपं शरीरम्, सा अपापकाशिनी । लिङ्गरूपशरीरावच्छिन्नः शिवः शमदमसम्पन्ने भक्तगात्रे धार्य इति पर्यवसितार्थः ॥"[236]

[Among the religious lores, Rudraikādaśinī is the best; in that again Pañcākṣarī Mantra is the best; in that they pair of syllables as 'Śiva' is the best.]

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234. Ṛgve. 10.60.12
235. Tai. Sam. 4.5.1.1 (Rudrādhyāya)
236. Li. Ca. P. 120-121

Thus in the Rudraikādaśinī which is the crest-jewel of the entire Veda – the following Śruti also (enjoins Liṅgadhāraṇa) – 'या ते रुद्र शिवा तनूरघोराऽपापकाशिनी' – 'Ruda' means 'rodana' (crying) arising from sorrow of 'saṃsāra'; he who melts away that crying is 'Rudra' or he who melts away 'Ruda' meaning 'nescience' (ajñāna) is Rudra. O Rudra ! that your body, i.e., the body in the form of the Liṅga, which is not terrible, i.e., of calm appearance, and which is 'Śiva', i.e., that which brings all auspiciousness, shines on the sinless persons. Śiva who is endowed with a body in the form of the Liṅga, should be borne on the devotee's body which is endowed with 'śama' (peace) and 'dama' (restraint over senses). This is the culminated meaning. His Holiness Śrī Reṇukācārya has also proved that this Śruti (Yā te Rudra, etc.,) is in favour of Liṅgadhāraṇa by saying –

"अघोराऽपापकाशीति या ते रुद्र शिवा तनूः ।
यजुषा गीयते यस्माच्छैवोऽघवर्जितः ॥"[237]

[Since the Yajurveda declares that Rudra's auspicious body (Liṅga) is not terrible (peaceful) and shines on sinless persons (devotees), the Liṅgadhāraṇa is without any blemish.]

In the same way again, in the following Mantras of the Yajurveda, Liṅgadhāraṇa is told : "निधनपतये नमः । निधनपतान्तिकाय नमः ऊर्ध्वाय नमः । ऊर्ध्वलिङ्गाय नमः । .... एतत्सोमस्य

237. Si. Śi. 6.61

सूर्यस्य सर्वलिङ्गं स्थापयति पाणिमन्त्रं पवित्रम्"[238] Here Pāṇi-mantra means the Iṣṭaliṅga. It is thus :

> "मननात् त्रायते यस्मात् तस्मान्मन्त्रोऽयमीरितः ।
> वाच्यवाचकरूपेण द्विधा मन्त्रः प्रकीर्तितः ॥
> वाचको वर्णरूपः स्याद् वाच्यश्च परमः शिवः ।
> मनुर्देवतयोरैक्यं तस्मदाहुर्महर्षयः ॥"[239]

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238. (Tai. Ā., 10.16) : "Sāyaṇa on this Mantra : नितरां बहूनि धनानि निधनानि, तेषां पतिः कुबेररूपेण, तस्मै [निधन = many types of wealth; तेषां पतिः = he who is the Lord of them – in the form of Kubera; तस्मै (नमः) = to him I salute]. निधनानि पाति इति निधनपः, भक्तेभ्यस्तनोतीति तः, निधनपश्चासौ तश्च निधनपतः । भक्तानां समीपत्वादन्तिकः । स चासौ सः, तस्मै [He who protects many types of wealth – निधनपः; he who gives them to the devotees – तः; since he is very close to the devotees he is अन्तिकः । By Karmadhāraya after the first one, as निधनपतश्चासौ अन्तिकश्च it means 'he who is the protector and giver of wealth to the devotees and who is close to the devotees', निधनपतान्तिकाय, तस्मै (नमः), to him I bow]. ऊर्ध्वाय ऊर्ध्वलोकेषु देवतारूपेण विद्यमानाय [he who resides in the upper worlds as the deity – ऊर्ध्वः; तस्मै (नमः) I salute him]. ऊर्ध्वलिङ्गाय – ऊर्ध्वलोकेष्वपि गीर्वाणैर्लिङ्गरूपेण स्थापयित्वा पूज्यमानाय [he who is installed as Liṅga and worshipped by the gods, तस्मै (नमः) – to him I bow]. सोमस्य सूर्यस्य औपलक्षण्येन समस्तदेवतानां कारणभूतमिति शेषः । पाण्युपलक्षित सर्वावयवायमाना मन्त्रा वेदवाक्यविशेषा यस्य तत् पाणिमन्त्रम् त्रयीमयशरीरमिति यावत् । [he happens to be the cause of Soma, Sūrya, i.e., all the deities – he whose body is made up of Veda; to him I salute]; पवित्रयति पापिनः स्मरणमात्रेणेति पवित्रम् [he who is sacred because he makes the sinners sacred by mere remembrance, is पवित्र]."

239. Li. Ca. P.46

[Since it protects (trāyate – tra) through its understanding (mananāt – man), it is called Mantra. That Mantra is twofold in the form of 'vācya' (expressed sense) and 'vācaka' (expressive word). 'Vācaka' is in the form of syllables and the 'vācya' is Paraśiva. Hence the great sages say that there is identity between the Mantra and the Devatā (deity).]

Thus the great sage Vyāsa has said : Further a statement of Śiddhāntasārāvalī is :

"नमः पीठमिति प्रोक्तं शिकारं मध्यमीरितम् ।
वाकारं गोमुखं वृत्तं यकारं गोलकं स्मृतम् ।
ओङ्कारं लिङ्गमाख्यातं षड्वर्णं लिङ्गमुच्यते ॥"[240]

['Namaḥ' is said to be the base (pīṭha), 'Śikāra' is told as the middle part (madhya), 'Vākāra' is the circle with 'gomukha', 'Yakāra' is known as 'golaka' and 'Oṅkāra' is said to be the Liṅga. Thus the 'Ṣaḍakṣara' is the Liṅga.]

Both the statements propound identity between the Pañcākṣaramantra and the Śivaliṅga. Hence, since it is possible to get the meaning that the Mantra which is found in the mouth in the form of 'Vācaka', is itself found in the hand in the form of 'Vācya' (i.e., Liṅga), the word 'Pāṇimantra' gives rise to the sense of the Iṣṭaliṅga. So it is said by Mahāmahopādhyāya Śivakumāraśāstrin : "पाणिमन्त्रमित्यत्र मन्त्रपदेन लिङ्गमुच्यते, मन्त्रोऽस्यास्तीति मत्वर्थीयाच्प्रत्ययस्वीकारात् । पाणौ मन्त्रमिति व्युत्पत्त्या

240. Li. Ca. P.46

च पाणिस्थं लिङ्गं पाणिमन्त्रपदेनोक्तं भवति । पाणिस्थत्वं च लिङ्गस्य धारणं विना नोपपद्यत इत्यर्थापत्तिप्रमाणेन धारणं कल्प्यते ॥"[241]

['Pāṇimantra' – here Liṅga is told by the word Mantra, since 'ac-pratyaya' derivation as 'mantro asya asti' (this possesses Mantra). As per the derivation 'pāṇau mantram' the Liṅga on the hand is meant by the word 'Pāṇimantra.' The Liṅga's presence on the hand is incongruous unless it is borne on it. Through this Arthapatti-pramāṇa 'dhāraṇa' is assumed.]

The meaning of the aforesaid Mantra in favour of Liṅgadhāraṇa is acceptable to the great sage Vyāsa also. That is why he has set in proper light that the word 'Pāṇimantra' means 'Liṅgadhāraṇa' by saying :

"यजुरप्याह सर्वं वै लिङ्गं स्थापयतीति च ।
तस्माद्धार्यं महालिङ्गं पाणिमन्त्रेति मन्त्रतः ॥
पाणौ लिङ्गं विनिक्षिप्य दीक्षाकाले गुरुः शिवम् ।
येन स्तुवति तन्मन्त्रं पाणिमन्त्रं वदन्ति हि ॥"[242]

[The Yajurveda has also said that all Liṅgas are established (in their proper places). That is why the Mahāliṅga should be borne by the Mantra 'Pāṇimantraṁ pavitraṁ'. That Mantra which the Guru mutters, at the time of Dīkṣā, by placing the 'Liṅga' on the palm of hand (pāṇi), is spoken as the 'Pāṇimantra'.]

With the fear that work would grow out of proportion, only the direction of proceeding about the

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241. Li. Ca. sarat., P. 62-63
242. Li. Pu. 2.21.103-105

doctrine of 'Liṅgadhāraṇa' as Vedic is shown. For special details to know, the enquirers into the matter are directed to consult (i) Liṅgadhāraṇa-candrikā of Nandikeśvara-Śivācārya, (ii) Śrutisārabhāṣya of Śivapūjā-śivaliṅga-śivayogīndra, (iii) Liṅgadhāraṇa-dīpikā of Bhavānī-śaṅkarārādhya, (iv) Vīraśaivā-nvayacandrikā of Ārādhya Vīreśvara-śāstrin, (v) Vīra-śaivānandacandrikā of Maritoṇṭadārya, (vi) Śrīkara-bhāṣya of Śrīpati-paṇḍitārādhya, (vii) Vīraśaivāṣṭā-varaṇāṣṭakābharaṇa of Ivaṭūri Nandikeśvara-śāstrin, etc. Thus since the Liṅgadhāraṇa is enjoined by the Veda which is brought out by Paramaśiva who is supremely trustworthy, it should be accepted by all the Vaidikas as acceptable to the Vaidika tradition.

Discussion about the Vidhi enjoining Liṅga-dhāraṇa

It may be objected with a question as to what is the 'Vidhi' (injunction) that confirms Liṅgadhāraṇa as Vedic prescription? There are three kinds of Vidhis as Apūrvavidhi, Niyamavidhi and Parisaṅkhyāvidhi. That which has the attainment of what is not attained in three times as its fruit is 'Apūrva', for instance "व्रीहीन् प्रोक्षति" (one consecrates by throwing paddy). Since its use, either seen or unseen, is not known, it is justified by actual perception, etc.

The injunction which has the completion of the part that is not attained by the partially attained as its fruit, is Niyama, for instance, "व्रीहीन् अवहन्ति" – In order to get rice from paddy, the splitting and separating the chaff by nails, etc., is partially on hand,

hence the unattained part in the form of pounding prescribed here, has the completion of the process as its fruit and that is the injunction which is called 'Niyama'.

When the injunction as 'there and elsewhere' in the form of conjunction (samuccaya) comes, that in which it is ordained, is 'Parisaṅkhyā', for instance, "पञ्च पञ्च नखाः भक्ष्याः" (the five, five nails are to be swallowed) – in this context the statement is "शशकः शल्यको गोधा खड्गी कूर्मस्तु पञ्चमः" [rabbit, porcupine ('muḷḷu handi' in kannada), crocodile (alligator), rhinoceros and the fifth, tortoise]; when the question of eating the nails of the above-mentioned five or other arises, the injunction that the five nails of these five only are to be eaten but not those of others, is the Parisaṅkhyāvidhi. It should not be suspected that there is no difference between 'Niyama' and 'Parisaṅkhyā' in respect of the final fruit, although the difference between them exists as – when what is obtained is present, the injunction is obtained, the injunction that prescribes that only is 'Parisaṅkhyā'. This is because in the 'Niyamavidhi', the warding off of something else is achieved through implication (arthāt), since the warding off of splitting and separating in the case of getting rice from paddy, is not possible without the injunction of pounding. Hence, the completion of the part that is not attained, is important. In the Parisaṅkhyāvidhi, on the other hand, the warding off of something else is actually achieved, since it is not in need of any other injunction. Thus it is said :

"विधिरत्यन्तमप्राप्तौ नियमः पाक्षिके सति ।
तत्र चान्यस्य च प्राप्तौ परिसंख्येति गीयते ॥"[243]

[It is Vidhi (Apūrvavidhi) when something is not at all obtained, it is Niyamavidhi when something is alternatively obtained and it is Parisaṅkhyāvidhi when it is obtained as 'there and elsewhere'.]

It may be objected thus : When three types of procedures of injunctions are distinguished, then as regards the Liṅgadhāraṇa, it is not Apūrvavidhi because it is prescribed by many Śruti-statements such as "पाणिमन्त्रं पवित्रम्",[244] "पवित्रं ते विततं ब्रह्मणस्पते",[245] "या ते रुद्र",[246] etc. It is not Niyamavidhi, because there are the 'dhāraṇas' of Bhasma, Rudrākṣa, etc., which are other than the Śivaliṅga. It is not even Parisaṅkhyāvidhi, because there is no possibility of a conjunction as 'doing of Liṅgadhāraṇa and not doing it' at the same time. Hence, it is urged that the Liṅga-dhāraṇa is not Vaidika. If it is so objected, the answer is that it is not tenable, because the Liṅgadhāraṇa is established by all the three Vidhis.

Śrīpati Paṇḍitārādhya has said : "अमृतस्य देवधारणो भूयासम्" – here there is Apūrvavidhi. It may be objected saying that since the Liṅgadhāraṇa has been ordained by many Śruti – statements such as "सर्वलिङ्गं

243. Ta. Vā. 1.1.4
244. Tai. Ā., 10.16
245. Ṛgve. 9.83.1
246. Tai. Brā. 4.5.1.1

स्थापयति", etc., it cannot be Apūrvavidhi. The answer is : As per the maxim of 'upajīvye-upajīvaka-bhāva' (relation between the source or authority and that which is supported by that), the statements such as "सर्वलिङ्गं स्थापयति", etc., are those that are supported (upajīvaka = upajīvin) because the words 'phala' – 'dhāraṇa' are not used in them, while the statement "अमृतस्य देवधारणो भूयासम्" is the authority (upajīvya) since the prescription of Mokṣa as phala and dhāraṇa are stated in it. Hence, there is nothing wrong here.

It is also Niyamavidhi because there are Śrutis that prescribe the śrauta practices in the form of 'dhāraṇa' of Bhasma, Rudrākṣa and Liṅga by prohibiting the 'tāntrika'-procedure of marking with hot Liṅga, trident, drum, conch-shell or wheel.

It is Parisaṅkhyāvidhi also, since the śrauta practices in the form of the 'dhāraṇa' of Śikhā, Sūtra, Bhasma, Rudrākṣa and Liṅga is accepted by prohibiting the 'Tāntrika' practices of marking with hot Liṅga, Śūla, Ḍamaru, Śaṅkha and Cakra. In such statements as "हरिकेशोपवीतिने", "रुद्रः शिखा", etc., the 'dhāraṇa' of Śikhā and Sūtra of Śiva like that of Bhasma, Rudrākṣa, etc., are prescribed. This proves that they are the symbols (tokens) of Śiva. Since the Śruti-statements such as "यश्छन्दसाम्", etc., which prescribe Liṅgadhāraṇa, are explained in favour of 'Liṅgadhāraṇa' itself by the predecessor Ācāryas such as Sarvajña, Vyāsa, Durvāsas, Reṇuka, Śveta, Upamanyu, Dadhīci, Agastya (Kumbhodbhava), etc., who are conversant with entire significance of Veda obtained through the grace of Parameśvara, it

(Lingadidhāraṇa) alone has the weight (gaurava). We are the propounders of the theory based on Śruti, Yukti and Anubhūti (Vedic authority, arguments and experience) but not those who depend upon only 'Yukti'.[247] Thus since the 'Liṅga-dhāraṇa' is proved by all the three Vidhis, the 'Iṣṭaliṅgadhāraṇa' is Vedic (sanctioned by Veda). There is not even the slightest doubt about this.

Āgamas and the Liṅgadhāraṇa acceptable to them

In the Vīraśaiva-siddhānta which is called Tāntrika-vaidika, the authority of twenty-eight Āgamas starting from Kāmika and ending with Vātula has been accepted. It is in the latter parts of these Āgamas that the Vīraśaiva-siddhānta is propounded.[248] The non-availability of this vast Āgama literature in full now is, indeed, our misfortune that has arisen. This doctrine of Liṅgadhāraṇa of the Vīraśaivas is available as propounded in those which are available in parts here and there. It is that which is revealed here with authority thus :

"न वीरशैवसदृशं मतमस्ति जगत्त्रये ।
सर्वभोगप्रदं पुण्यं शिवसायुज्यदायकम् ॥

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247. Brā. Sū. Śrī. 1.1.1, P.32-33

248. सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते । निर्दिष्टमुत्तरे भागे वीरशैव-मतं परम् ॥ (Si. Śi. 5.14) – "In the great Tantra starting from Kāmika, told by Śiva in the latter part the great Vīra-śaivamata is told."

यस्य भस्म ललाटेऽस्ति कण्ठे लिङ्गं मदात्मकम् ।
रुद्राक्षधारणं देहे सोऽहं देवि न संशयः ॥"[249]

"गुरुणा दत्तलिङ्गं तु शिवमन्त्रेण धारयेत् ।
मूर्ध्नि कण्ठे भुजे हस्ते हृत्स्थले नाभिमण्डले ।
एतेषामेकदेशे तु धारयेत् शिवलिङ्गकम् ॥"[250]

"तनुत्रयगतानादिमलत्रयमसौ गुरुः ।
दीक्षत्रयेण सन्दह्य लिङ्गत्रयमुपादिशेत् ।
शिष्यपाणितले दत्ता या दीक्षा सा क्रिया भवेत् ॥"[251]

"एककालं द्विकालं वा त्रिकालं वापि शाङ्करि ।
पूजयेन्नियतं लिङ्गं प्राणलिङ्गपरायणः ॥
एवं यः कुरुते भक्त्या नित्यमाप्राणसञ्चरात् ।
वीरशैवः स विज्ञेयः सर्वशैवोत्तमोत्तमः ॥"[252]

[There is no faith similar to Vīraśaiva in the three worlds. It gives all enjoyments, full of merit, and grants union with Śiva. He on whose forehead there is Bhasma, in whose neck there is Liṅga which is my form and on whose body Rudrākṣas are borne, is undoubtedly myself.]

[One should wear the Liṅga given by the Guru with Śiva-mantra (Pañcākṣara-mantra), on the head, neck, shoulder, hand, chest or the circle of the navel. The Śivaliṅga should be borne in any one of these places.]

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249. Pā. Ta. 1.42, 48
250. Vā. Sū. Ā. 10.35-36
251. Kā. Ā., Kri. 1.10, 14
252. Sū. Ā. Kri. 6.51-52

[The Guru should establish the three Liṅgas (Iṣṭa, Prāṇa, Bhāva) in the three bodies (Sthūla, Sūkṣma, Kāraṇa) after burning the three Malas (Kārmika, Māyā, Āṇava) through three Dīkṣās (Kriyā, Mantra, Vedhā). That Dīkṣā through which the Liṅga is placed on the palm of hand is Kriyādīkṣā.]

[Śāṅkari! One who is totally dedicated to the Prāṇaliṅga should worship the Liṅga one time, two times or three times a day. He who does so with Bhakti as long as the circulation of his life principle goes on, is known as Vīraśaiva the best of all śaivas.]

Thus in this manner, the Dīkṣā procedure, wearing of the Liṅga obtained through that, the method of its worship, etc., of the Vīraśaivas, is properly propounded in the Pārameśvara-tantra, Vātulaśuddhāgama, Kāraṇāgama, Sūkṣmāgama, etc. The aspirants may look into the available Āgama literature in order to pacify their curiosity to know about it.

Purāṇas and the Liṅgadhāraṇa propounded by them

The eighteen Purāṇas taught by Maharṣi Vyāsa are very famous. There is a traditional account (Aitihya) recounting that this Maharṣi Vyāsa was given Dīkṣā by Gaṇṭākarṇa-śivācārya. That is why he has given details of Vīraśaiva and its procedure of Liṅgadhāraṇa incidentally in Śivapurāṇa, Skanda-purāṇa, Liṅgapurāṇa, etc. The same is here presented in brief :

"विभूत्यभ्यर्चनं कुर्याद् विभूत्या च निवेदयेत् ।
पूजां कृत्वाऽथ तल्लिङ्गं शिरसा धारयेत् सदा ॥"[253]

"यथोक्ताः शिवधर्मा हि नन्दिना परिकीर्तिताः ।
शैलादेन महाभागा विचित्रा लिङ्गधारकाः ॥
शिवस्योपरि लिङ्गं च ध्रियते च पुरातनैः ।
लिङ्गेन सह पञ्चत्वं लिङ्गेन सह जीवितम् ॥"[254]

"धारयेदवधानेन लिङ्गं सद्गुरुणार्पितम् ।
प्रमादात् पतिते लिङ्गे प्राणानपि परित्यजेत् ॥
पतिते प्राणलिङ्गे यो धत्ते प्राणान् नराधमः ।
स चण्डाल इति ज्ञेयः शिवद्रोही न तं स्पृशेत् ॥"[255]

"आचारलिङ्गं प्रथमं गुरुलिङ्गं द्वितीयकम् ।
शिवलिङ्गं तृतीयं स्याच्चरलिङ्गं चतुर्थकम् ॥
प्रसादं पञ्चमं लिङ्गं महालिङ्गं च षष्ठकम् ।
भक्तो माहेश्वरश्चैव प्रसादी प्राणलिङ्गकः ॥
शरणैक्यस्थलैः षड्भिः क्रमाल्लिङ्गमुदाहृतम् ॥"[256]

[One should worship (the Liṅga) with Vibhūti (Bhasma) and offer with Vibhūti. After worshipping that Liṅga one should always wear it on one's head.]

[The Śaiva religious practices as told by Nandin are told by Śailāda. The blessed ones, the wearers of Liṅga are of peculiar type. The ancient people used to

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253. Śi. Pu. Vi. 16.57
254. Ska. Pu. Ke. 7.41-42
255. Ska. Pu. Śa. 83.67-68
256. Li. Pu. 2.21.122-124

wear the Śivaliṅga on their bodies (upari). They lived with the Liṅga and died with the Liṅga.]

[The Liṅga granted by the Sadguru should be borne with care. If the Liṅga falls due to inadvertence, the 'prāṇas' should be given up. That meanest person who does not give up 'prāṇas' even when the prāṇaliṅga has fallen, should be known as Caṇḍāla; he is an imposter against the Guru; no body should touch him.]

[Ācāraliṅga is the first one, Guruliṅga is the second, Śivaliṅga is the third, Caraliṅga is the fourth, Prasādaliṅga is the fifth and Mahāliṅga is the sixth. These Liṅgas are told respectively in relation to the six Sthalas, viz., Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya.]

On considering these statements of Vyāsa, it is realised that he (Vyāsa) was not only the scholar in Vīraśaivaśāstra, but also the knower of its inner secrets.

Gods, Demons and Maharṣis are Liṅgadhārins

This Liṅgadhāraṇa which is well known in the Śāstras such as Veda, Āgama, Purāṇa, etc., was done not only by the human beings but also by gods such as Brahman, demons and Maharṣis such as Gautama. This can be known from the following statement of Śrī Reṇukācārya :

"ब्रह्मविष्ण्वादयो देवा मुनयो गौतमादयः ।
धारयन्ति सदा लिङ्गमुत्तमाङ्गे विशेषतः ॥

लक्ष्म्यादिशक्तयः सर्वाः शिवभक्तिविभाविताः ।
धारयन्त्यन्त्यलिकाग्रेषु शिवलिङ्गमहर्निशम् ॥"[257]

[Gods such as Brahman, Viṣṇu, etc., sages such as Gautama, etc., wear the Liṅga always especially on their heads. All the Śaktis such as Lakṣmī, etc., in whom the Śivabhakti is manifested, wear the Śivaliṅga day and night just above the forehead (alikāgra).]

It is said by Maharṣi Vyāsa, in the seventh chapter of the Kedārakhaṇḍa, which is a part of Skanda-purāṇa, that Viṣṇu worships the Liṅga made up of Indranīla, Brahman, that made up of jewels, Indra, that made up of gems, Candra, that made up of pearls, Bhānu, that made up of copper, Kubera, that made up of gold, Yama, that made up of Sapphire, Nirṛuta, that made up of silver and Pavana (Vāyu), that made up of Kāśmīra (Kuṅkuma). Then in the end he says :

"एवं ते लिङ्गिताः सर्वे लोकपालाः सवासवाः ।
तथा सर्वेऽपि गन्धर्वाः पाताले किन्नरैः सह ॥"[258]

[Thus all the guardians of the world along with Indra, are endowed with Liṅga. So are similarly all the Gandharvas along with Kinnaras in the nether world.]

In this stanza, that they wear the Liṅga is established through the statement 'te liṅgitāḥ sarve'.

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257. Si. Śi. 6.55-56
258. Ska. Pu. के. 7. 25

Again he himself (Vyāsa) has said in the Padma-purāṇa as :

"धारणं गात्रसंस्पर्शमशेषदेहगोपनम् ।
मस्तके धारणं मुख्यं ब्रह्मणा च तथा कृतम् ॥
ललाटे धारणं शस्तं यथा लक्ष्म्या धृतं शुभम् ।
बाणेन च धृतं मूर्ध्नि दक्षिणोरसि वा पुनः ॥
कर्णे च हरकर्णेन मुनिना परमर्षिणा ।
धारयन्ति तथा लिङ्गं राक्षसा केचिदुत्तमाः ॥"[259]

[Dhāraṇa (wearing) of the Liṅga is contact with the body and it protects the entire body. Wearing it on the head is important and Brahman has done so. Wearing on the forehead, as the auspicious one as worne by Lakṣmī, is auspicious. Bāṇāsura has worne it on his head, or again the right portion of the chest. It is worne in the ear by Harakarṇa the great sage. Śimilarly some good demons wear the Liṅga in the same way.]

Thus the Liṅgadhāraṇa of the gods such as Brahman, etc., and that of Śaktis such as Lakṣmī, etc., on the head, is told. That is why, in the Mahārāṣṭra region, the head of God Viṣṇu's statue in Bārśī, that of Viṭṭhala's statue in Paṇḍarāpura and that of Mahālakṣmi's statue at Kolhāpur, can be seen even now as marked by 'Liṅgamudrā' (stamp of the Liṅga). In the same way this can be seen elsewhere also.[260] That the Śivabhaktas Bāṇa, etc., the demons, and

259. Padma. Pu. Pā. 10.130-134

260. On the head of the statue of Nṛsimha at Ballary, that of Śāradādevī in Kāśmīra, that of Bhāvanī in Tulajāpura,→

the Maharṣis such as Harakarṇa, etc., were Liṅga-dhārins, as told by Vyāsa. Śimilarly the Maharṣi's such as Agastya, Gautama, Durvāsas, Dadhīci, Sānanda, Kaśyapa, Upamanyu, Vyāsa, Harakarṇa, etc., the Śivabhaktas, were also Liṅgadhārins. This is told in some works in several places.[261] Hence it is accepted that the external Liṅgadhāraṇa is ancient and accepted by all.

Thus after dealing with Bahyaliṅgadhāraṇa, the nature of the Prāṇaliṅga, and the method of its worship, etc., which has come in due sequence, are discussed.

Nature of the Prāṇaliṅga

One's own 'cit-svarūpa' (spark of intelligence) which is revealed through the teaching (inculcation) of the Mantra in Māntri-dīkṣā, is itself called Prāṇaliṅga here. Without the practice of Yoga, direct perception of that which is of very subtle form is not possible. It is possible to realise it by the Śivayogins only who are skilled in 'Prāṇāyāma' (breath-control). That is why Śrī Reṇukācārya propounded that its form is realised by the practice of Yoga by saying :

"प्राणापानसमाघातात् कन्दमध्याद्यदुत्थितम् ।
प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभिः ॥"[262]

→ that of Kāmākṣī in Kañcī and that of Viśālākṣī in Kāśi, the Śivaliṅga is strikingly found even now.

261. Vī. Ra. P. 8

262. Si. Śi. 12.6

[That which springs up from the (inner) navel centre through the collision of the Prāṇa and the Apāna, is said to be Prāṇaliṅga by those who are adept in controlling Prāṇa and Apāna.]

The import of the stanza is like this : When the aspirant causes the Prāṇavāyu collide with the Apānavāyu stationed at Mūlādhāra through the process of Prāṇāyāma according to the teaching of the Guru, then through their collision there arises a lustre from the Mūlādhāra and goes up through the path of Suṣumnā (nāla). That lustre remains shining thumb-sized with coral colour in the Anāhata-cakra, i.e., the pericap of the twelve-petalled lotus in the heart. This lustre itself, which shines in the heart is called as Prāṇaliṅga by the Vīraśaiva Ācāryas. Just as at sun-rise the particles of snow get merged in that light, so is the merging of the 'Prāṇavāyu' in that lustre residing in the heart. With this idea in mind the name given is Prāṇaliṅga. So it is said :

"प्राणो यत्र लयं याति भास्करे तुहिनं यथा ।
तत्प्राणलिङ्गमुद्दिष्टं तद्धारी स्यात्तदाकृतिः ॥"[263]

[That is said to be Prāṇaliṅga in which the Prāṇa gets absorbed like the due in the sun. He who has borne that Liṅga becomes that in form.]

Thus again the nature of the Prāṇaliṅga is described by Śrī Maritoṇṭadārya, who is well-versed in Vyākaraṇa, Pūrvamīmāṃsa and Nyāya : "कुम्भक-

263. Si. Śi. 12.7

शव्दितप्राणवायुनिरोधजनितकशेरुकादण्डान्तरस्थैकविंशतिग्रन्थिभेदनपूर्वक-कुण्डलिन्यूर्ध्वमुखीकरणद्वारा हृदयस्थितानाहतपद्माष्टदलव्यतिरिक्तचतुर्दल-मध्यस्थकर्णिकान्तः स्थिताङ्गुष्ठपरिमाणविद्रुमप्रभप्राणशक्तिविशिष्टचित्स्व-रूपमेव प्राणलिङ्गम् ।।"[264] [Prāṇaliṅga is one's 'cit-svarūpa' (supreme spirit), which is thumb-sized, which is coral-coloured and which is characterised by 'Prāṇa-śakti' (vital power). It is stationed on the pericap in the middle of the four petals surpassing the eight petals of the lotus of the Anāhata-cakra (cardiac plexus) residing in the heart. It is realised through upward movement of the Kuṇḍalinī after its passing through the twenty-one 'granthis' (knots) in the 'Kaṣerukā' (back-bone), the movement being caused by the stopping of the breath (Prāṇavāyu) called 'Kumbhaka'.]

On pondering over this, it is decided that the 'Jyotirliṅga' found in the Anāhatacakra of the heart, is itself the 'Prāṇaliṅga'. The existence of the 'Jyotir-liṅga' is accepted as in three centres in the body of every human being, viz., Ādhāra, Hṛdaya and Bhrū-madhya.[265] Although that 'Jyoti' exists always in the respective centres, yet it does not naturally come to the notice of all, because it is enveloped by the pollution of 'Tamoguṇa', etc. For that purpose, the practice of 'Prāṇāyāma' is necessary. As per the direction of Patañjali Maharṣi as "ततः क्षीयते प्रकाशा-

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264. Vī. Ā. Ca., P.456

265. "मूलाधारे च हृदये भ्रूमध्ये सर्वयोगिनाम् । ज्योतिर्लिङ्गं सदा भाति यद् ब्रह्मेत्याहुरागमाः ॥" (Si. Śi. 6. 34)

वरणम्"[266] (then the cover enveloping the lustre is exhausted), that cover being removed through 'Prāṇāyāma', it is realised by the Yogins. All persons do not follow this path of achievement, which is in the form of the inner activity of mind. That is why the 'pravṛtti' (steady advance) towards it is told in the case of only a few wise persons who are firm-minded, as per the śruti-statement "कश्चिद्धीरः प्रत्यगात्मानमैक्षद् व्यावृत्तचक्षुरमृतत्वमिच्छन्"[267] (some wise person with his eyes turned inward with a view to achieving immortality, perceived the inner self).

Further, by the Śruti-statement propounding self-luminosity of Ātman as "अत्रायं पुरुषः स्वयंज्योतिः"[268] (the Ātman is here the lustre by himself), that lustre is perceived by all in the dreaming state. Hence, that place (ātman) is also indicated here. This is the secret here : In the wakeful state, in the sunshine during day-time, in the moonlight or in the light of electrical lamp during night-time, we do our activities. As in the wakeful state so in the dreaming state, the activity such as going and coming, taking and giving, etc., goes on. This activity does not go on without light. Then at that time when the sun, moon, stars, lightning, etc., are known to have not existed as per the Śruti-statement, "न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति

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266. Yo. Sū. 2.52
267. Kaṭha. U.4.1
268. Br. U. 4.3.9

कुतोऽयमग्निः"[269] (the sun did not shine there, nor the moon, nor stars, nor the lightnings shine, what to say about fire), the self-luminosity of Ātman has to be accepted because the activities are otherwise incongruous. Although this luminosity remains always in all states, it does not come within the range of clear experience in the wakeful state because of the existence of of other lights. In the dreaming state, the luminosity of Ātman is clearly experienced because all other lights have disappeared.

Thus all are unanimous in saying that this 'Ātmajyoti' which is experienced in the dreaming state, and which is realised by the Śivayogins in the waking state by resorting to the method of Prāṇāyāma or by meditạtion as the means, is the Prāṇaliṅga. His Holiness Śrī Reṇukācārya says :

"चिद्रूपं हि परं तत्त्वं शिवाख्यं विश्वकारणम् ।
निरस्तविश्वकालुष्यं निष्कलं निर्विकल्पकम् ॥
सत्तानन्दपरिस्फूर्तिसमुल्लासकलामयम् ।
अप्रमेयमनिर्देश्यं मुमुक्षुभिरुपासितम् ॥"[270]

[The supreme principle called Śiva is of the nature of intelligence, the cause of the universe, free from all defects, without parts, without differences, endowed with the lustre developed through the manifestation of existence and bliss, beyond all means

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269. Kaṭha. U.5.15
270. Si. Śi. 6.31-32

of knowledge and beyond identification as this or that. This is sought after by the aspirants of liberation."

In this way Śrī Ācārya has described that very Prāṇaliṅga and has taught that the 'Prāṇaliṅgānusandhāna' (meditation on the connection with Prāṇaliṅga) which is done continuously, is the internal Liṅgadhāraṇa.[271]

"ये धारयन्ति हृदये लिङ्गं चिद्रूपमैश्वरम् ।
न तेषां पुनरावृत्तिर्घोरसंसारमण्डले ॥"[272]

[Those who wear (cherish) the Liṅga, which is of the nature of consciousness and which is related to Śiva, in the heart, would never come within the range of terrible transmigration.]

Thus according his own teaching, it is known that those who have the 'anusandhāna' with the internal Liṅga (Prāṇaliṅga) get released from the terrible ocean of transmigration. That is why the Vīraśaivas accomplish the worship and cherish the connection with Prāṇaliṅga at the time of the Iṣṭaliṅga-worship itself.

Prāṇaliṅgārcanavidhi

With the idea that the worship, etc., of this internal Prāṇaliṅga have to be done with internal concepts, Śrī Jagadguru Reṇukācārya has described

271. "आधारे हृदये वापि भ्रूमध्ये वा निरन्तरम् । ज्योतिर्लिङ्गानुसन्धानमान्तरं लिङ्गधारणम् ॥" (Si. Śi. 6.38)

272. Si. Śi. 6.41

the conceptual materials and the method of worship.[273] Here according to that (description), acquiring forbearance is itself the water for ablution (holy bathing), the discrimination as to what is eternal and what is not eternal and what is Ātman and what is non-Ātman, is itself is the covering cloth for the Prāṇaliṅga, speaking truth at all times is its ornament (embellishment), disinterestedness in the enjoyments of fruits (of action) here and hereafter is the garland of flowers, the state of concentration is itself the sandal paste to anoint that Liṅga, the absence of egoism is itself the akṣatā (sacred rice), Śraddhābhakti (vehement devotion) is the incense, the intimate awareness of the cit-svarūpa is the lamp,

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273. बद्धेन्द्रियनवद्वारे बोधदीपे हृदालये । पद्मपीठे समासीनं चिल्लिङ्गं शिव-विग्रहम् ॥ भावयित्वा सदाकालं पूजयेद्भावस्तुभिः । क्षमाऽभिषेकसलिलं विवेको वस्त्रमुच्यंते ॥ सत्यमाभरणं प्रोक्तं वैराग्यं पुष्पमालिका । गन्धः समाधिसम्पत्तिरक्षता निरहङ्कृतिः ॥ श्रद्धा धूपो महाज्ञानं जगद्भासि प्रदीपिका । भ्रान्तिमूलप्रपञ्चस्य नैवेद्यं तन्निवेदनम् ॥ मौनं घण्टापरि-स्पन्दस्ताम्बूलं विषयार्पणम् । विषयभ्रान्तिराहित्यं तत्प्रदक्षिणकल्पना ॥ बुद्धेस्तदात्मिका शक्तिर्नमस्कारक्रिया मता । एवंविधैर्भावशुद्धैरुपचारैर-दूषितैः ॥ प्रत्यङ्गुखमना भूत्वा पूजयेल्लिङ्गमान्तरम् ॥ (Si. Śi. 12.15-20)

[The Cilliṅga (Prāṇaliṅga) which is of auspicious form should be conceived as reated on the lotus-seat in the temple of the heart, which has its nine doors in the form of senses closed and which is lighted by the lamp of knowledge, should be worshiped with mental objects....... (The rest are clear from the translation above). With such modes of worship, pure in concepts, the aspirant should worship the inner Liṅga (Prāṇaliṅga) with his mind directed inwards].

the abandonment of worldly delusion is itself the offering of eatables, the maintenance of vocal as well as mental silence is the ringing of the bell, the offering of the objects of senses such as śabda, sparśa, etc., is the offering of 'tāmbūla' (areca nut, betel leaf and lime combined) and the abandonment of the delusion of pleasure in the transient objects of senses such as śabda, etc., is the circumambulation (pradakṣiṇa). The profound meditation on it in the intellect is itself the prostrated salutation. Thus whenever such excellent merits emerge from the mind of the aspirant, then and then only that should be deemed as a form of the Prāṇaliṅga-worship.

Thus in this manner through this worship of the Prāṇaliṅga rendered continuously, the mental function becomes inward and more capable enough to render Bhāvaliṅga-worship which is much more subtle. Now as it comes next in sequence, we shall have a view of the nature of the Bhāvaliṅga and the method of its worship.

Bhāvaliṅgasvarūpa and its Arcanapaddhati

"क्रिया यथा लयं प्राप्ता तथा भावोऽपि लीयते ।
यत्र तद्देशिकैरुक्तं भावलिङ्गमिति स्फुटम् ॥"[274]

[That Liṅga into which the pure feeling (Bhāva) is also merged just as the action (Kriyā) gets merged, is designated clearly by the teachers as the Bhāvaliṅga.]

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274. Si. Śi. 15.37

According to this statement of Śiddhāntaśikhāmaṇi, when all the external actions are merged, the conception (bhāvanā) in the form of "Śivo'ham" arises in the intellect of the aspirant who is engaged in meditating on his Ātman as Śiva. By virtue of this 'Bhāvanā' which arises continuously like the continuous line of oil, a divine lustre comes within the range of one's experience in the thousand-petalled lotus in the head of the aspirant. It is called 'formless' (nirākāra) because it shines in its whole form without having the form like a 'Trikoṇa' (triangle) or 'Ṣaṭkoṇa' (six-angle). In this very lustre, there arises the 'Bhāvanā'[275] in the form of "Śivo'ham" in the aspirant who is meditating on Śiva. That is why it gets the designation of 'Bhāvaliṅga'. In the procedure of its worship, nothing other than the aforesaid 'Bhāvanā' is required. That is why it is said :

"भावेन गृह्यते देवो भगवान् परमः शिवः ।
किं तेन क्रियते यस्य नित्यपूर्णो हि स स्मृतः ॥
अखण्डपरमानन्दबोधरूपः परः शिवः ।
भक्तानामुपचारेण भावयोगात् प्रसीदति ॥"[276]

[Śiva, the supreme God, is grasped through pure feeling (Bhāva = Bhakti). What is the use of that (Kriyā) for him ? He is regarded as eternally Absolute (nityapūrṇa). Śiva, the supreme, is of the nature of the

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275. तद्ध्यानं मनसा यत्र प्राणलिङ्गार्चनं मतम् । मनोवृत्तिलयस्तत्र भावलिङ्गस्य पूजनम् ॥ (Sū. Ā. Kri. 3.47)
276. Si. Śi. 15.39

realisation of the Absolute supreme Bliss. He is pleased through the worship of the devotees and dedication of their devotion.]

Thus that lustre itself which is shining in the thousand-petelled lotus, is called Bhāvaliṅga, because it is a matter coming with in the purview of the activity full of Bhāvanā and because it is the place of the merging of Bhāvanā. This has another designation as the 'Tṛptiliṅga'. The aspirant who has turned inwards becomes more interested in the 'anusandhāna' with internal Prāṇaliṅga and Bhāvaliṅga, after the worship of his Iṣṭaliṅga. The 'anusandhāna' with the Bhāvaliṅga is the highest and last aim of Vīraśaiva worship. Through continuous mental cherishing of the Bhāvaliṅga, which is inculcated in the Vedhā-dīkṣā by the Sadguru, the aspirant's 'Āṇavamala' is eradicated and he becomes Śiva in form.

The worship of external Liṅga is necessary for those who worship the internal Liṅga

It may be objected thus : It is well known to all that the worship, with conceptual materials, of the Jyotirliṅga which is held in the form of Bhāvanā and which is situated inside in the heart-lotus, etc., brings Mokṣa. Hence the intended purpose being fulfilled by wearing it, the external 'Liṅgadhāraṇa' and its worship, etc., have no purpose to serve. If it is so objected, the answer is that it is not correct, because internal worship should be preceded by external worship.

This is what is intended here : As per the maxim "आदौ सगुणमाश्रित्य पश्चान्निर्गुणमाश्रयेत्" one should resort to 'saguṇa' first and then should resort to 'Nirguṇa', only after the worship of that with parts (sakala), i.e., Iṣṭaliṅga which is 'saguṇa', one becomes eligible (adhikārin) for the 'anusandhāna' with the Prāṇaliṅga which is 'sakala-niṣkala' and the Bhāvaliṅga which 'kevala-niṣkala'. Just as what is experienced in the wakeful state as the external object itself appears inside by virtue of its impression in the dreaming state, so do the worship, etc., of the internal Liṅga can be easily achieved by virtue of the impression of the worship of external Liṅga. Further, the Jīva does not become capable of 'anusandhāna' with the internal Liṅga without the grace of Īśvara and Īśvara's grace is incongruous without its external worship. Hence, it must be necessarily accepted that external worship is unavoidable. That is why Śrī Maritoṇṭadārya has established with many arguments that the worship of the external Liṅga should be rendered, by saying :

"बाह्ये जाग्रदवस्थायामनुभूतार्थ एव हि ।
अन्तः स्वप्नदशायां यथैव परिदृश्यते ॥
तथान्तर्यजनं नित्यं बहिर्यजनपूर्वकम् ।
बहिर्यागविहीनश्चेदन्तर्यागो न सिद्ध्यति ॥
तद्वाह्याङ्गे चान्तरङ्गे परमप्रीतिपूर्वकम् ।
कर्तव्यं स्वेष्टलिङ्गस्य पूजनं च मनीषिभिः ॥
गवां सर्पिः शरीरस्थं न करोत्यात्मपोषणम् ।
निस्सृतं कर्मणा बाह्ये पुनस्तासां तु भेषजम् ॥

एवमन्तः शरीरस्थः परात्मा परमेश्वरः ।
विनाऽर्चनां बहिर्देवो हितं न कुरुते नृणाम् ॥"[277]

[Just as the matter experienced outside in the wakeful state, is seen inside in the dreaming state, so is the internal worship preceded by the external worship. If one is without external 'yāga', the internal 'yāga' cannot be accomplished by one. Hence, the worship of one's own Iṣṭaliṅga should be rendered by the wise externally and internally with great affection. The ghee hidden in the body of cows does not nourish them. But when it emerges out through action, it becomes their medicine. Śimilarly the Supreme Soul, the great Lord, who is inside the body, does not do any good to persons without his external worship.]

Śrī Jagadguru Reṇukācārya has taught the same.[278]

Iṣṭa-Prāṇa-Bhāva-Liṅgas are denoted by the word Āvaraṇa

Thus in the Vīraśaiva-siddhānta, the external 'Liṅgadhāraṇa' and its worship, etc., are necessarily adopted by the Śivayogins who have the 'anusandhāna' with the internal Liṅga and they are adopted

277. Vī. Ā. Ca. P.58

278. अन्तर्धारयितुं लिङ्गमशक्तः शक्त एव वा ।
बाह्यं तु धारयेल्लिङ्गं तद्रूपमिति निश्चयात् ॥ (Si. Śi. 6. 47)
(Whether one is able to undergo internal Liṅgadhāraṇa or not, one should have external Liṅgadhāraṇa as its replica).

by the aspirants who does not have that 'anusandhāna', because it would come within the range of daily duty and would lead to sin if it is not done so.

The aspirant accomplishes the sacredness of the eyes through the worship of his Iṣṭaliṅga, of the mind through the worship of the Prāṇaliṅga and of the intellect through the worship of the Bhāvaliṅga, and thus becomes pure with the three 'karaṇas' (eyes, mind and intellect). Since the Iṣṭa-Prāṇa-Bhāva-Liṅgas which happen to be causes of the purity of senses, mind and intellect, are the protectors of the aspirant from the tether of worldly objects, they should be known as designated by the word 'Āvaraṇa' in the sense of the protecting armour. It should be understood here that the Iṣṭaliṅga is the 'āvaraṇa' of the gross body, the Prāṇaliṅga is that of the subtle body and the Bhāvaliṅga is that of the causal body.

3. Jaṅgama

Here, indeed, the world is twofold as 'Sthāvara' and Jaṅgama. That which is always stationary in one place is 'Sthāvara' and that which is in the habit of movement is Jaṅgama. This is the general interpretation of the two terms. Since in the Vīraśaiva-siddhānta the entire world is accepted to be of 'Śivasvarūpa', the aforesaid twofoldness of the world is accepted as the twofold 'svarūpa' of Śiva himself.[279]

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279. पत्रशाखादिरूपेण यथा तिष्ठति पादपः । तथा भूम्यादिरूपेण शिव एको विराजते ॥ (Si. Śi. 10.72) →

Thus although the presence of Śiva everywhere is common, Śiva manifests himself quickly in the Śivaliṅga among 'Sthāvaras' and in the person with Śivajñāna among the 'Jaṅgamas'. In view of this the worship of those two is ordained. Hence, among the Vīraśaiva Aṣṭāvaraṇas, Jaṅgama who is regarded as the third Āvaraṇa, should be known as the 'Śiva-jñānin'. His other names as 'cara' and 'caraliṅga' are also well known.

"एक एव सिवः साक्षात् सर्वानुग्रहकारकः ।
गुरुजङ्गमलिङ्गात्मा वर्तते भुक्तिमुक्तिदः ॥"[280]

[Śiva, who is one and only actual doer of favour to all, acts as the giver of enjoyment and liberation (to devotees) in the form of Guru, Liṅga and Jaṅgama.]

Thus as per this statement of the Ācārya (Śrī Reṇukācārya), one and only Śiva is the giver of enjoyment and liberation assuming the forms of the Guru, the Liṅga and the Jaṅgama. That is why the statement - "एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः ।"[281] [Guru, Liṅga and Jaṅgama are the three aspects of one 'Mūrti' (entity = Śiva)], has become famous. Hence in the Vīraśaiva-siddhānta this threefold aspect of the great Lord is respected with equality. The nature of

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→ [Just as the tree stands in the form of leaves, branches, etc. so does Śiva alone manifest himself in the form of the earth, etc.]

280. Si. Śi. 9.59

281. Ca. Jña. Ā. Kri. 5.15

the Guru and the Liṅga is already told. Now the nature of the Jaṅgama, who is the third 'Āvaraṇa' in the order, is told; the philosophical interpretation of the word 'Jaṅgama', his three states, the traditional interpretation of the term 'Jaṅgama', etc., are discussed here according to the Śāstra.

The Tāttvika (conceptual) Meaning of the word 'Jaṅgama'

"जानन्त्यतिशयाद्ये तु शिवं विश्वप्रकाशकम् ।
स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः ॥"[282]

[Those who have immencely realised Śiva who is the revealer of the universe, as their own inner nature (i.e., as their very soul), are lauded as the Jaṅgamas.]

Thus Śrī Jagadguru Reṇukācārya has given the conceptual meaning of the word Jaṅgama through its philosophical interpretation. The meaning of the stanza is given here : "तस्य भासा सर्वमिदं विभाति"[283] (with His light everything shines), as per this Śruti-statement, those who realise Śiva as the revealer of the universe through his Cicchakti and Kriyāśakti, as their own Ātman, i.e., as their Ātman as of the nature of Śiva, intensively, in other words, realise decisively, are regarded as Jaṅgamas. Through this it should be understood that the Jaṅgama is the great soul who is liberated even while alive, without further birth and death.

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282. Si. Śi. 11.36
283. Muṇḍa. U. 2.2.10

In the Vīraśaiva-sadācārasaṅgraha,[284] it is propounded, through conveying the syllabic meaning of 'Ja' as 'one without birth', of 'Ga' as 'one without movement' and 'Ma' as 'one without death', that the Jaṅgama is bereft of old age and death and that he is 'Jīvanmuka'. He being himself without desire and without egoism, is in the habit of wandering[285] always to teach religious as well as ethical principles for the good of the people. He is also designated as the 'Śivayogin' because he has attained 'Yoga', i.e., oneness with Śiva.

Just as in accordance with the derivation "ब्रह्म जानातीति ब्राह्मणः" (one is Brāhmaṇa because one knows Brahman), the word 'Brāhmaṇa' is denotative of the knowledge of Brahman, so does the word 'Jaṅgama' propounded in the Āgamaśāstra denote

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284. जकाराज्जननं दूरं गकाराद्गतिनाशनम् । मकारान्मरणं नष्टं जङ्गमस्त्र्यक्षरात्मकः ॥ यस्य नास्ति पुनर्जन्म गतिर्नास्ति कदाचन । बाधते यं न मरणं शृणु नाथे स जङ्गमः ॥ जरामरणशून्यत्वाद्गमागमविवर्जनात् । मनुष्याचाररहित्याज्जङ्गमोऽयमुदाहृतः ॥ [Through Ja-syllable, the meaning is that birth (Vī. Sā. Sa. 15.6-8) has gone far away, through Ga-syllable meaning is vanishment of 'gati' (movement – coming and going), through Ma-syllable death is lost; thus Jaṅgama is made up of three syllables. He who has no re-birth, who has no 'gati' at any time and whom death does not bother, is the Jaṅgama, listen, O dear, since he is without old age and death, bereft of going and coming and without practices of ordinary people he is called Jaṅgama].

285. सर्वलोकोपकाराय यो देवः परमेश्वरः । चरत्यतिथिरूपेण नमस्ते जङ्गमात्मने ॥ (Vīrāgama) (God Parameśvara wanders as the guest for the good of the world. Saluatations to the Jaṅgamātman).

the 'Śivajñānin' (knower of Śiva). Hence, from the philosophical point-of-view, the two words 'Brāhmaṇa' and 'Jaṅgama', culminate into synonymous terms.

Then in the Vajrasūcikopaniṣad, the word 'Brāhmaṇa' is established to be denotative of 'Brahmajñānin', after analysing it with arguments and showing that it is not denotative of Jīva, Deha or Jāti. The same is presented as it is here :

"तत्र चोद्यमस्ति, को वा ब्राह्मणो नाम? किं जीवः, किं देहः, किं जातिः, किं ज्ञानम्, किं कर्म, किं धार्मिक इति। तत्र प्रथमो जीवो ब्राह्मण इति चेत्? तत्र, अतीतानागतानेकदेहेषु जीवस्यैकरूपत्वात्, एकस्यापि कर्मवशादनेकदेहसंभवात्, सर्वशरीराणां जीवस्यैकरूपत्वाच्च। तस्मान्न जीवो ब्राह्मण इति। तर्हि देहो ब्राह्मण इति चेत्तन्न, आचाण्डालं मनुष्याणां पाञ्चभौतिकत्वेन देहस्यैकरूपत्वाज्जरामरणधर्माधर्मादिसाम्यदर्शनाद् ब्राह्मणः श्वेतवर्णः, क्षत्रियो रक्तवर्णः, वैश्यः पीतवर्णः, शूद्रः कृष्णवर्ण इति नियमाभावात्; पित्रादिशरीरदहने पुत्रादीनां ब्रह्महत्यादिदोषसंभवाच्च। तस्मान्न देहो ब्राह्मण इति। तर्हि जातिर्ब्राह्मण इति चेत्तन्न, तत्र जात्यन्तरजन्तुजन्तुष्वनेकजातिसंभवान्महर्षयः बहवः सन्ति। ऋष्यशृङ्गो मृग्यः, कौशिकः कुशाज्जातः, जाम्बुको जम्बूकात्, वाल्मीको वल्मीकात्, व्यासः कैवर्तककन्यायाः, शशपृष्ठाद् गौतमः, वसिष्ठः उर्वशीयः, अगस्त्यः कलशाज्जात इति श्रूयमाणत्वात्। एतेषां जात्या विनाप्यग्रे ज्ञानप्रतिपादका ऋषयो बहवः सन्ति। तस्मान्न जातिर्ब्राह्मण इति। तर्हि ज्ञानं ब्राह्मण इति चेत्तन्न, क्षत्रियादयोऽपि परमार्थदर्शिनोऽभिज्ञा बहवः सन्ति। तस्मान्न ज्ञानं ब्राह्मण इति। तर्हि कर्म ब्राह्मण इति चेत्तन्न, सर्वेषां प्राणिनां प्रारब्धसञ्चितागामिकर्मसाधर्म्यदर्शनात् कर्माभिप्रेरिताः सन्तो जनाः क्रियाः कुर्वन्तीति। तस्मान्न कर्म ब्राह्मण इति। तर्हि धार्मिको ब्राह्मण इति चेत्तन्न, क्षत्रियादयो हिरण्यदातारो बहवः सन्ति। तस्मान्न धार्मिको ब्रह्मण इति। तर्हि को वा ब्राह्मणो नाम? यः कश्चिदात्मानमद्वितीयं जातिगुण-

क्रियाहीनं षडूर्मिषड्भावेत्यादिसर्वदोषरहितं सत्यज्ञानानन्दानन्तस्वरूपं स्वयं निर्विकल्पमशेषकल्पाधारमशेषभूतान्तर्यामित्वेन वर्तमानमन्तर्बहिश्चाकाशवदनुस्यूतमखण्डानन्दस्वभावमप्रमेयमनुभवैकवेद्यमपरोक्षतया भासमानं करतलामलकवत् साक्षादपरोक्षीकृत्य कृतार्थतया कामरागादिदोषरहितः शमदमादिसम्पन्नो मानमात्सर्यतृष्णाशामोहादिरहितो दम्भाहङ्कारादिभिरसंस्पृष्टचेता वर्तते स एवमुक्तलक्षणो ब्राह्मण इति श्रुति-स्मृति-पुराणेतिहासानामभिप्रायः । अन्यथा हि ब्राह्मणत्वसिद्धिर्नास्त्येव ॥"[286]

[There is a question: Who is that Brāhmaṇa? Is he Jīva, is he Deha (body), is he Jāti, is he Jñāna, is he Karman, is he Dhārmika. Therein is Jīva, the first one, Brāhmaṇa? It is not so, because Jīva is of the same form in many Dehas (bodies) which were in the past and which will be in future also, because, although one, he gets many Dehas due to Karman, and because Jīva is of one form in all the Dehas. Hence Jīva is not Brāhmaṇa. Then Deha is Brāhmaṇa. If it is so said the answer is that it is not so, because the states of old age, death, merit, demerit, etc., are found to be similar in the case of the Deha of all persons including that of the Caṇḍāla as it is made up of five elements (pañcabhūtas, pṛthvī, etc.), because there is no condition that the Brāhmaṇa is white-coloured, the Kṣatriya is red-coloured, the Vaiṣya is yellow-coloured and the Śūdra is black-coloured, and because it would amount to the sin such 'Brahmahatyā' (killing a Brāhmaṇa) in the case of sons, etc., when they burn the (dead) body of their parents, etc. Hence, Deha is

286. Va. Sū. U. in full.

not Brāhmaṇa. Then if it is said that the Jāti is Brāhmaṇa, then the answer is that it is not so, because there are many Maharṣis who are born of many Jātis among the beings of other Jāti. It is heard that Ṛṣyaśṛṅga was born from Mṛga (deer), Kauśika was born from Kuśa (darbha grass), Jāmbuka from Jambūka (jackal), Vālmīki from Valmīka (ant-hill), Vyāsa from Kaivartaka kanyā (fisher-maid), Gautama from Śaśapṛṣṭha (back of rabbit), Vasiṣṭha from Urvaśī and Agastya from Kalaśa (pot). Among these there are many Ṛṣis who later became propounders of knowledge. Hence Jāti is not Brāhmaṇa. Then if it said that Jñāna is Brāhmaṇa, the answer is that it is not correct, because there are many Kṣatriyas, etc., who, inspite of their Jāti realised the supreme truth and became wise. Hence Jñāna is not Brāhmaṇa. Then if it is said that Karman is Brāhmaṇa, the answer is that it is not tenable, because similarity is found as regards karmans, prārabdha (past), sañcita (aquired) and āgāmi (future) in the case of all beings and the persons perform kriyās (action) on being influenced by the Karman. Hence, Karman is not Brāhmaṇa. Then if it is said that Dhārmika (donor) is Brāhmaṇa, the answer is it is no so, because many kṣatriyas, etc., render the donations of gold. Hence Dhārmika is not Brāhmaṇa. Then who is that Brāhmaṇa ? He who is free from all 'doṣas' such as desire (kāma), attachment (rāga), etc., on becoming blessed after having directly realised the Ātman, like 'Āmalaka' (emblic myrobalan, Nelli-kayi in kannaḍa) on the palm of hand – the Ātman, who is without a

second, who is bereft of Jāti (generality), Guṇa (quality) and Kriyā (action), who is free from all doṣas (defects) such a six 'Ūrmis' {modifications – old age and death (jarā-maraṇa of the body), sorrow and delusion (śoka-moha of the mind), hunger and thirst (kṣut-pipāsā of prāṇa)}, six Bhāvas (bhāva-vikāras = utpatti, sthiti, vipariṇāma, vaṛdhana, kṣaya and nāśa = birth, existence, change, growth, decay and destruction), who is of the nature of satya (truth), jñāna (knowledge), ānanda (bliss) and ananta (infinity), who is himself changeless and yet the substratum of all the kalpas (durations of the existence of the universe, each duration ending in praḷaya – annihilation), who resides as inner soul (antaryāmin) of all beings, who is of the nature of continuous absolute Ānanda (bliss) internally and externally like Ākāśa (ether), who is not knowable, who is realised through experience only, who is endowed with Śama (restraint over the inner senses), Dama (restraint over external senses), etc., who is free from māna (pride), mātsarya (jealosy), tṛṣṇā (greed), āśā (desire), moha (delusion), etc., whose mind is not influenced by dambha (hypocricy), ahaṅkāra (arrogance), etc., is alone the Brāhmaṇa of the aforesaid characteristics. This is the opinion of Śruti, Smṛti, Purāṇa and Itihāsa. Otherwise there is no accomplishment of the state of Brāhmaṇa.]

Through this interpretation of the word Brāhmaṇa propounded by the Upaniṣad it is decided that just as the Brāhmaṇa is not denotative of Deha, Jāti, etc., but only of Brahmajnanin, so is the word Jaṅgama

decided as not denotative of Jīva, Deha, Jāti, Jñāna, Karma, Dharma, etc., but as denotative of the Śiva-jñānin only.

Worldly Usage of the word Jaṅgama

Just as in the world the meaning the 'Brāhmaṇa-caste' is understood by the word Brāhmaṇa which is denotative of 'Brahmajñānin' so does the meaning of 'Jaṅgama-caste' arise from the word Jaṅgama which is denotative of 'Śivajñānin'. Hence those who are born in the families of Vīramaheśvaras are also called Jaṅgamas. That is why it is said :

"अतो विशिष्टवीरेति वीरमाहेश्वरेति च ।
पर्यायो वर्तते देवि जङ्गमस्य महात्मनः ॥"[287]

[There are synonyms as 'Viśiṣṭa-vīra' and 'Vīra-maheśvara' in the case the Jaṅgama the great.]

Hence the words Vīramaheśvara and Jaṅgama are synonymous terms. In the Candrajñānāgama[288] also it is established that the words Māheśvara, Cara and Jaṅgama are synonymous expressions. In the Anuśāsanaparvan of the Mahābhārata,[289] the designation of 'Liṅgi-brāhmaṇa' is used in the case of

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287. Vī. Sa. Sa. 11.45

288. माहेश्वरश्चरो भक्तः शैवो जङ्गम इत्यपि । सहजस्याभिधानानि भवन्तीश्वर शासनम् ॥ (Ca. Jñā. Kri. 4.7)

289. किमाहुर्भरतश्रेष्ठ विप्राः पात्रं सनातनम् । लिङ्गिनं ब्राह्मणं चैव ब्राह्मणं चाप्यलिङ्गनम् ॥ सद्वृत्तिमन्तं विज्ञाय लिङ्गिने चेतराय च । देयमाहुर्महाराज उभावेतौ तपस्विनौ ॥ (Ma. bhā. Anu. 22.1-2) →

the 'Jaṅgama'. Since there are Brāhmaṇas who are without 'Liṅgadhāraṇa', the adjective 'Liṅgin' is given to them (Jaṅgamas) in order to exclude them from those. Just as among the four 'varṇas' (castes) created by Brahman, the Brāhmaṇa has the pre-eminence, so in the tradition of the Vīraśaivas which is called 'Ativarṇāśrama' (that which is beyond the Varṇas and Āśramas) and which is created by Śiva, the Jaṅgama who is born in the family of Vīramāheśvaras has higher pre-eminence. That is why, during the times of religious festivals, all the Vīraśaivas invite a Jaṅgama who is prone to 'sadācāra' (good practices), render worship to his feet, partake the nectar of his feet with devotion and please him with food and 'dakṣiṇā.'

On the observation of this prevalent tradition, it is known that there has come down a heritage of the Śivajñānins in the Jaṅgama families from very ancient times. Even now such Jaṅgamas who are endowed with Śivajñāna are found here and there. Although all those who are born in the Jaṅgama families may not be endowed with such knowledge, yet their greatness still persists in the world on the ground that they are the scions of the Śivajñānins.

→ [O best of the Bharatas, what shall I do, they say that the Brāhmaṇas are the 'pātra' (the worthy recipients from times immomorial). Whom should I give between the Brāhmaṇa who is endowed with Liṅga and the Brāhmaṇa who is without Liṅga. Knowing that they are followers of worthy path, whether the Lingin or Alingin, they say that they should be given dāna. Both are well-versed in Tapas].

Thus it is that the words Jaṅgama and Brāhmaṇa are of common significance from the philosophical as well as customary points of view. Hence, there is usage in the world that Jaṅgamas are 'Liṅgi-brāhmaṇas.'

Definition of Jaṅgama

There in this context, in the Candrajñānāgama, ten external features and three internal characteristics are told. Accordingly, his (Jaṅgama's) ten external features are : the 'dhāraṇa' (wearing) of the symbols of Śiva such as Liṅga, Bhasma, Rudrākṣa, etc., with reverence, the service of the Sadguru, rendering prayer to Śiva at all times, the uttering of Śiva's name, the worship of Śiva, cherishing mentally the meaning of Śivāgamas, hearing the Śivapurāṇas daily, offering salutation to persons worthy of worship, eating in the houses of Śaiva devotees, and donation to worthy recipients according to one's capacity. In the same way the three types of internal characteristics to be known are : mental worship, mental 'mantrajapa', and the realisation of Śiva in one's self.[290]

Although the Jaṅgamas who are endowed with such uncommon characteristics, appear generally in their human forms, they are actually in the form of Paraśiva.[291] Hence, he who personally aspires for good,

290. Ca. Jñā. Kri. 4.12-18

291. तद्यथाशक्ति संपूज्या जङ्गमा हि हितेप्सुना । यदमी मानुषाकाराः प्रत्यक्ष-परमेश्वराः ॥ (Ca. Jñā. Kri. 4. 30). [He who aspires for good for himself, should worship (honour) the Jaṅgamas →

should should show reverence towards them according one's capacity and according one's devotion. Through their treatment with reverence, one gets the fruit of taking bath in all holy waters and of rendering worship to all deities.[292]

The excellence of Jaṅgama

"संसारसागरेऽगाधे दुःखावर्तशताकुले ।
मज्जतां मनुजानां वै पूजा माहेश्वरस्य नौः ॥"

[In the case of the human beings who are merged in the un-fordable ocean of transmigration, which is full of hundreds of whirlpools of sorrow, the worship of the Māheśvara (Jaṅgama) is the boat.]

Thus in the Śaṅkarasaṁhitā, the worship of the Jaṅgama who has Māheśvara as his synonym, is first described as the boat for fording over the ocean of Saṁsāra. Then it propounds relative greatness of the beings as – the beasts (animals) are greater in wisdom than worms, insects and birds, human beings are greater than animals, among them the twice-born (dvijātis) are better, still among them those who are associated with Liṅga in their Jīva are greater and again among them he who has the knowledge of

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→ according to his capacity, since these are actual Parameśvaras in human form]

292. सर्वतीर्थाभिषेकाच्च सर्वयज्ञविधानतः । सर्वदेवाराधनाच्च चरपूजा गरीयसी ॥ (Ca. Jñā. Kri. 4.33) [The worship of the Cara is superior to taking ablution in all holy waters, performance of all sacrifices and worship of all deities].

six sthalas is the best. Having thus propounded the relative greatness, the greatest excellence of the Jaṅgama with the knowledge of six sthalas is declared.[293] In the Śiddhāntaśikhāmaṇi also it is said :

"अजङ्गमं तु यल्लिङ्गं मृच्छिलादिविनिर्मितम् ।
तद्वरं जङ्गमं लिङ्गं शिवयोगीति विश्रुतम् ॥
अचरे मन्त्रसंस्काराल्लिङ्गे वसति शङ्करः ।
सदाकालं वसत्येव चरलिङ्गे महेश्वरः ॥"[294]

[The Ajaṅgamaliṅga is that which is made out of clay, stone, etc. Better than that is the Jaṅgamaliṅga which is well known as Śivayogin. In the Ācāraliṅga (Ajaṅgama), Śaṅkara resides through the sacrament of Mantra. In the Caraliṅga (Jaṅgama), he, the Great Lord, resides at all times.]

Thus after having propounded the two-foldness of Liṅga as Cara and Acara, the superiority of the Jaṅgama(Cara)-liṅga in the form of the Śivayogin over the Ajaṅgama(Acara)-liṅga which is made up of clay, stone, etc., is established. Hence, in the Vīraśaivasiddhānta, the worship of the Jaṅgama

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293. क्रिमिकीटपतङ्गेभ्यः पशवः प्रज्ञयाऽधिकाः । पशुभ्योऽपि नराः श्रेष्ठास्तेषु श्रेष्ठा द्विजातयः ॥ द्विजातिष्वधिका विप्रा विप्रेषु कृतबुद्धयः । कृतबुद्धिषु कर्तारस्तेभ्यः संन्यासिनोऽधिकाः ॥ तेषु विज्ञानिनः श्रेष्ठास्तेषु शङ्करपूजकाः । तेषु श्रेष्ठा महाभागा मम लिङ्गाङ्गसङ्गिनः ॥ लिङ्गाङ्गसङ्गिष्वधिकः षट्स्थल-ज्ञानवान् भवेत् । तस्मादप्यधिको नास्ति त्रिषु लोकेषु सर्वदा ॥ स वन्द्यः सर्वदा पूज्यः संसारविजिगीषुभिः । तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम् ॥ (Vī. Ā. Ca., P. 445; Skanda. Śa. 84. 71-75).

294. Si. Śi. 9.61-62

is admitted to be superior to the worship of one's Iṣṭaliṅga. In the statement "लिङ्गमुखं वै जङ्गमः" (the mouth of the Jaṅgama is Liṅga), since Jaṅgama is the mouth of the Liṅga, all that is offered to the Jaṅgama amounts to that which is offered to the Liṅga. So it is said by Śrī Reṇukācārya :

"शिवयोगिनि सन्तृप्ते तृप्तो भवति शङ्करः ।
तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम् ।।"[295]

[When the Śivayogin is satisfied, Śaṅkara becomes satisfied. By his satisfaction, with that satisfaction the movable and the immovable universe, pervaded by him, becomes satisfied.]

Thus it is established that through the satisfaction of the Jaṅgama, there is the satisfaction of Śiva, and through that there is the satisfaction of the world consisting of the movable and the immovable. Here, the worship of the Jaṅgama and offerings to him are especially ordained here.

Of this Jaṅgama who stands supreme through the attainment of Śivajñāna and who is Jīvanmukta are accepted three states as Svaya, Cara and Para. We shall discuss the nature of those in order.

Svaya-jaṅgama

"यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ।।"[296]

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295. Si. Śi. 9.91
296. I. U.6

[He who looks upon all beings as residing in himself and himself as residing in all beings, does not get disgusted from anything.]

In accordance with this śruti-statement, this Jaṅgama looks upon himself as everywhere. Hence he is called Svayajaṅgama. He is defined by the Ācārya thus :

"स्वच्छन्दाचारसन्तुष्टो ज्योतिर्लिङ्गपरायणः ।
आत्मस्थसकलाकारः स्वाभिधो मुनिसत्तमः ॥"[297]

[The best of the sages called 'Svaya' is content with practices according to his free will, totally surrendered to Jyotirliṅga and has all forms housed in his self.]

This Jaṅgama, who is without 'mamakāra' (the notion of mine) and 'ahaṅkāra' (egoism), is not submissive to anybody. Residing somewhere with full freedom, he becomes fully surrendered to the Jyotirliṅgas called Prāṇaliṅga and Bhāvaliṅga along with the worship of his Iṣṭaliṅga. Of this Mahātman, four are major duties as aquisition of Śivajñāna, Śivadhyāna, Bhikṣāhāra (eating food aquired through alms) and Ekāntaśīla.[298] It means that he resides in a monastery or a temple of some village or city doing Śivadhyāna with concentration and teaches Śiva-

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297. Si. Śi. 15.52

298. ध्यानं शैवं तथा ज्ञानं भिक्षा चैकान्तशीलता । यतेश्चत्वारि कर्माणि न पञ्चममिहेष्यते ॥ (Si. Śi. 15.56)

jñāna to the devotees. He gets the food through alms from the houses of the Śaiva devotees, renders hospitality to the guests and then partakes the food. In accordance with the statement of the Gītā, as "पण्डिताः समदर्शिनः"[299] (Paṇḍitas look upon everything as equal), he has developed 'samadarṣitva' in the form of seeing his self everywhere. Hence he does not hate anyone, nor does he show disgust towards anyone.

Cara-jaṅgama

"स्वरूपज्ञानसम्पन्नो ध्वस्ताहंममताकृतिः ।
स्वयमेव स्वयं भूत्वा चरतीति चराभिधः ॥"[300]

[The Svayaliṅgin (i.e., he who is endowed with the knowledge of his self) who has the notions of 'I' and 'mine' totally eradicated from himself, is called Cara (Jaṅgama) as he wanders all by himself as the absolute self.]

According to the above statement of Śrī Reṇukācārya, when he who is endowed with the knowledge his self, who on account of that is free from the notions of 'I' and 'mine' and who is Jīvanmukta, wanders everywhere for the welfare of the world, then he is designated as Carajaṅgama. Having no residence on a permanent basis, he wanders from place to place for teaching knowledge. During his wandering here and there, he uplifts spiritually (uddharati) the

299. Bha. Gī. 5.18
300. Si. Śi. 15.57

people, some of them through his 'darśana' only, some through his (compassionate) touch and some through advice. The major purpose of his wandering is 'lokoddhāra'. On hearing his teaching, the inner 'Mala' (impurity, āṇavadimala) of the devotees gets eradicated and they (the devotees) become pure. Thus this Carajaṅgama, who wanders for the uplift of the devotees, is also called 'Cara-Paṭṭādhikārin.'[301]

Here this should be known : In olden days, in the Guruvargamaṭhas of the Vīraśaivas, two worthy persons used to be rendered Paṭṭābhiṣeka. Between those two one was Paṭṭādhikārin and another was Carapaṭṭādhikārin. The Paṭṭādhikārin used to remain in the Maṭha, look after the welfare of the devotees visiting the Maṭha and teach knowledge to them. The Carapaṭṭādhikārin, on the other hand, used to visit each of the houses of the devotees and make them blessed through his 'dharmopadeśa'. This tradition persisted not only in the branch Maṭhas but also in the principal Pañcapīṭhas of the Vīraśaivas. As the time passed by, this arrangement of the tradition of giving both the 'adhikāras' (responsibilities) to one

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301. कांश्चिद् दर्शनमात्रेण कांश्चिदङ्घ्रिसमीलनात् । हस्तावस्पर्शतः कांश्चित् पावयन् प्रणतान् जनान् ॥ एवंरीत्या भक्तिभिक्षां स्वीकुर्वन् सञ्चरन् सदा । चरपट्टाधिकारी यः स एव चरजङ्गमः ॥ (Vī. Sa. Saṁ. 15.30-31) **[The Carapaṭṭāḍhikārin, who sanctifies the persons who bow to him, some through his 'darśana' only, some through the touch of the feet, some through the touch of the hand and who wanders receiving their Bhakti as his 'Bhikṣā', is the Carajaṅgama].**

person for the purpose of convenience came into vogue. Hence, the Sthira-cum-Cara Paṭṭādhikārins of the Vīraśaiva Maṭhas remain wandering for the good of the devotees and stay in the Maṭha according to the accasion. Thus they manage the both the responsibilities in an excellent way.

Para-jaṅgama

As per the derivation "परश्चासौ जङ्गमश्च परजङ्गमः" (karmadhāraya-samāsa) – "Parajaṅgama is one who is para and also Jaṅgama"; the best among the Jīvanmuktas is the Parajaṅgama. Further, 'Para' means Paraśiva who is beyond the universe; he who meditates on him (Paraśiva) continuously like the continuous flow of oil (tailadhārā) and apart from whom nothing else is known, is designated as Parajaṅgama. So it is said :

"स्वयमेव स्वयं भूत्वा चरतः स्वस्वरूपतः ।
परं नास्तीति बोधस्य परत्वमभिधीयते ॥"[302]

[The state of realisation that there is nothing beyond the form of his own self in one who wanders in his self-same form all by himself as the absolute self, is called 'Paratva' (the highest state).]

Here this should be known : Svayajaṅgama perceives himself in all the objects such as pot, cloth, etc.; in the case of the Parajaṅgama the pot, cloth, etc.,

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302. Si. Śi. 15.64

are not known, but he perceives his self everywhere. It means that even the usual difference from him cannot be known. That is why he is called 'Śivayogirāṭ' (king among the Śivayogins) and 'Paramahaṁsa' (ascetic of the highest order). Since even the usual difference is not found in him, he cannot teach the philosophical principles; but people become blessed by his 'darśana' and 'sparśana'. This Yogin who is free from even the idea of 'lokasaṅgraha', is without a body, although he appears with a body. Hence, the worldly activity such as eating, etc., is accomplished through others. Through the touch of the feet of the Parajaṅgama, the rivers become holy waters and the places of his stay become holy places.

Jaṅgama is denoted by the word Āvaraṇa

Thus on reflecting on the word Jaṅgama, it can be said thus : The great person who is born in the family of Vīra-Māheśvaras, who is endowed with Śiva-jñāna, who passes through the three states of Svaya, Cara and Para, who is installed with ablution of Sthira-Carapaṭṭādhikāra in one of the Maṭhas of Vīraśaiva Guruvarga and who is Jīvanmukta, is meant by the word Jaṅgama. Since this Jaṅgama wanders everywhere teaches the Śivajñāna to the devotees and guards them against the six enemies of spirit, kāma, krodha, etc., he is counted as the third Āvaraṇa in this Siddhānta. From here onwards the nature of the 'Pādodaka' which is spoken as the fourth Āvaraṇa, will be discussed.

4. Pādodaka

Among the Aṣṭāvaraṇas the fourth Āvaraṇa that has come in sequence, is Pādodaka. What is this Pādodaka? Of what type is the procedure of preparation? What is the method of partaking it? All this is discussed here according to the Śāstra.

Meaning of the word Pādodaka

"पादस्य उदकं पादोदकम्" (water of the foot), as per this analysis (of the Ṣaṣṭhī Tatpuruṣa compound), the general sense as water that has washed the feet or nector of the feet, is obtained. The philosophical meaning of this is taught by His Holiness Śrī Jagadguru Reṇukācārya thus :

"परमानन्द एवोक्तः पादशब्देन निर्मलः ।
ज्ञानं चोदकशब्देन तयोरैक्यं तु दीक्षया ॥"[303]

[The supreme bliss itself, which is free from Mālas, is told by the word 'pāda' and knowledge is told by the term 'udaka'. Their harmony is through 'Dīkṣā']

According to that teaching, that bliss, of the nature of one's own self or of the Paramātman, free from pollution, is the 'pāda', the knowledge of that is the 'udaka'. Thus the knowledge of nature of bliss of one's own self or Paramātman is itself the Pādodaka. The pleasure that does not depend upon any adjunct, is bliss. That itself is of the nature of one's self. Its

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303. Si. Śi. 19.8

attainment is not possible without ātmajñāna. That is why there is this message of the Upaniṣad : "आत्मा वा अरे द्रष्टव्यः श्रोतव्यो निदिध्यासितव्यः"[304] (Ātman should be realised, heard about and meditated upon).

Thus as per the ordination of the Śruti, it is through the Sadguru that arises the knowledge of that adjunctless Ānanda by virtue of the Śravaṇa, Manana and Nididhyāsana of the nature of one's own self or of the Paramātman. That type of the knowledge of bliss is itself the philosophical sense of the word 'Pādodaka'. In this way, the tasting of the nectar of the pure knowledge of bliss which is of the nature of Paraśiva and which arises by the Sadguru's grace, should be understood as the partaking of Pādodaka.

Pādodaka in its spiritual sense is three-fold

In accordance with the statement of an Āgama, viz., "दीक्षा शिक्षा ज्ञानमिति त्रिसंज्ञं तद्भवत्यहो",[305] this Pādodaka in the spiritual sense is threefold as Dīkṣā-pādodaka, Śikṣa-pādodaka and Jñāna-pādodaka. As per the following statement of the Ācārya (Śrī Reṇukācārya) :

"अथवा पादशब्देन गुरुरेव निगद्यते ।
शिष्यश्चोदकशब्देन तयोरैक्यं तु दीक्षया ॥"[306]

[Or by the word 'Pāda', Guru alone is meant and by the word 'udaka', Śiṣya is told; their communion is through Dīkṣā.]

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304. Bṛ. U. 2.4.5
305. Ca. Jñā, Kri. 5.5
306. Si. Śi. 19.7

The knowledge of communion (aikya) between Guru and Śiṣya, who are denoted by the words Pāda and Udaka got through special Dīkṣā, is itself the Dīkṣāpādodaka. It is also told earlier that the meaning of the word Guru as per the derivation "गुणान् रुन्धे इति गुरुः" [he prevents guṇas (such as Rājasa), hence he is Guru], he removes the guṇas such as Rājasa belonging to Prakṛti of the disciples and awakens 'Śivatva' in them.

In the same way, when defilements (mālas) such as nescience, etc., are prevented through the sacraments of Dīkṣā and the teaching of spiritual knowledge, the Śiṣya also becomes like Guru. It means that the same type of bliss of the form of Paraśiva which the Guru experiences, is now experienced by the Śiṣya also. Due to the similarity of spiritual knowledge, there is similarity of bliss. Hence, the communion of their bliss between the Guru and Śiṣya, whose sense of duality (dvaita) is lost by the Śivadīkṣā, is itself meant to be Dīkṣāpādodaka. So it is said :

"दीक्षयाऽपगतद्वैतं यज्ज्ञानं गुरुशिष्ययोः ।
आनन्दैक्यमेतेन दीक्षपादोदकं मतम् ॥"[307]

[The enlightenment of the 'Guru' and the 'Śiṣya' with the notion of 'dvaita' (duality) between them eradicated through the Dīkṣā, consists in the communion of their individual bliss. With that

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307. Si. Śi. 19.6

enlightenment, the Śivayogin, who is 'Sevya-prasādin', acquires Dīkṣāpādodaka.]

Thus with compassionate look of the Guru and with his teaching the 'Śiṣya' has his notion of duality eradicated. Then he experiences bliss of the nature of Paraśivabrahman like the Guru. That relish (experience) is itself should be understood as the partaking of Dīkṣāpādodaka.

Here, this is the ascertainment : According to the interpretation acceptable to the Āgamaśāstra, 'pāda' means the Guru, 'udaka' means Śiṣya. The non-duality between them is the Pādodaka. The communion of the Guru and the Śiṣya is not through the body, nor through mind, not even through the adjuncts such as Buddhi, etc., but only through the Ānanda (bliss) of Paraśiva which is being experienced.

That the communion between the two due to the communion between them through Ānandas (blisses) which are being experienced by the two is only metaphorical, because as per the statement "नाद्वैतं गुरुणा सह" (no non-duality with the Guru), the customary non-duality has been admitted. Since this kind of communion of the bliss which is being experienced between the Guru and Śiṣya, is obtained through the sacrament of Vedhādīkṣā done by the Guru, this is called as Dīkṣāpādodaka. This matter is supported by the following statement of the Svāyambhuvāgama :

"अस्मात् प्रविततात् बन्धात् परसंस्थानिरोधकात् ।
दीक्षैनं मोचयेत् पूर्वं शैवं धाम नयत्यपि ॥"

[The Dīkṣā releases this yogin from the bondage which is quite wide-spread and which obstructs the march to the supreme state, and leads him on to his original abode of Śiva.]

This is told by Śrī Maritoṇṭadārya who is well-versed in Vyākaraṇa, Mīmāmsā and Nyāya and who is the author of Tattvapradīpikā (vyākhyā) on Siddhanta-śikhamaṇi.[308]

Thus relishing the Dīkṣāpādodaka which arises through the grace of the Guru, which is without the delimitations of place, time, etc., which is ever free from defilement (mala) and which is of the nature of the bliss of Paraśivabrahman, the Śivayogin becomes free from desire, free from the the ailment of rebirth and remains enjoying in his own self-name state.

In this way the yogin who, when on hearing the teaching of the Guru during the sacrament of Dīkṣā, enjoys the the communion of bliss (with Paraśiva) and tries to get that experience of bliss firmly through the instruction of the Guru, in other words, through 'manana' (reflection) in the form of constant thinking with congenial reasonings, then he is called 'Dīkṣā-pādodakin' and such firm experience is called 'Śikṣā-pādodaka'. So it is said :

"गुरुशिष्यमयं ज्ञानं शिक्षायोगिनमीर्यते ।
तयोः समरसत्वं हि शिक्षापादोदकं स्मृतम् ॥"[309]

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308. Si. Śi. 19.6. preamble
309. Si. Śi. 19.12

[The spiritual instruction (Śikṣā) consisting in the enlightenment of communion between the Guru and the Śiṣya, inspires the yogin. The interfusion of those two (Śikṣā and Jñāna) is called Śikṣāpādodaka (the realisation of supreme bliss through spiritual instruction).]

This is its import : 'Manana' is taught here on the ground that the Ānanda (bliss) which is earlier attained through hearing (the teaching) becomes firm through the reflection of the Śāstra heard from the Guru with the arguments and counter-arguments presented by him only. That kind of the teaching of 'manana' by the Guru is here called 'Śikṣā'. Just as the gods obtained nectar through Bṛhaspati's idea of churning the ocean, in the same way the nectar in the form of the knowledge of 'Śivādvaita' so attained becomes firm through the churning of ocean in the form of the Vīraśaiva-śāstra of the nature of Veda and Āgama by virtue of the power of the churning-rod in the form of reasoning taught by the Śikṣāguru.

Thus the Śivayogin who is endowed with firm knowledge and bliss through 'Manana', looks upon the the moonlight which is full of supreme bliss and which arises from the moon of knowledge in the ether of the heart, as his own nature. Nothing else remains to be seen or to be heard of in the case of the yogin who is experiencing the bliss of his own nature by virtue of the power of the 'śikṣopadeśa' given in this manner. That is why the mirage in the form objects of senses does not torment him. So it is said :

"दृष्टे तस्मिन् परानन्दे देशकालादिवर्जिते ।
द्रष्टव्यं विद्यते नान्यच्छ्रोतव्यं ज्ञेयमेव वा ॥
आत्मानन्देन तृप्तस्य का स्पृहा विषये सुखे ।
गङ्गाजलेन तृप्तस्य कूपतोये कुतो रतिः ॥"[310]

[When that supreme bliss without the limitations of place and time, is felt, there remains nothing to be seen, to be heard or to be known. When he is satisfied with the bliss of the Ātman, what desire can he have towards the pleasure arising from the sense-objects ? To one who is satisfied with the water of Gaṅgā, how can there be any interest in the water of the well.]

Here, this is the ascertainment : As told above, the knowledge of the bliss of Paraśivabrahman is itself the Pādodaka and it becomes firm through the teaching (instruction) of the Guru, which means that it is reflected in the form of one's own nature; it should be known as Śikṣāpādodaka.

Thus when the knowledge which is rendered firm through reflection (manana), is continuously experienced through deep thinking in the form of "विजातीयदेहादिप्रत्ययरहिता द्वितीयवस्तुसजातीयप्रत्ययप्रवाहो निदि-ध्यासनम्"[311] [the stream of experience of the congenial object which is without a second and which is without the conception of non-congenial objects such as body, etc., is itself the 'Jñānapādodaka.'] Here this should be known :

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310. Si. Śi. 19.15-16
311. Ve. Sā., p. 76

There is difference between the bliss of Paraśiva which is experienced in the Śikṣāpādodakasthala and its knowledge. When there arises communion between the Paraśiva-brahmānanda and Paraśiva-brahmajñāna, which are denoted by the word Pādodaka well known in the śruti, viz., "विज्ञानमानन्दं ब्रह्म"[312] (Vijñāna and Ānanda are Brahman) through profound and repeated meditation (nididhyāsa), then it is called Jñānapādodaka. So it is said :

"तदैक्यसम्पदानन्दो योऽसौ ज्ञानगुरुर्मतः ।
तत्सामरस्यं शिष्यस्य ज्ञानपादोदकं विदुः ॥"[313]

[That blissful enlightenment of the treasure
spiritual communion (with Śiva, the cosmic sou
said to be Jñānaguru (knowledge as Guru). The
of communion (sāmarasya) between Jñāna and Ān
is called Jñānapādodakasthala (the accomplish
of supreme bliss through the realisation of c
unity) for the disciple.]

Thus the Śivayogins, whose darkness in the form of nescience, when the absolute bliss and knowledge arise, attain the state of their own nature which is of the nature of supreme bliss. In the world at the termination of the night and the rising of the sun, all the people give up their sleep and become engaged in their activities. But at the termination of the night in the form of Māyā and the shining of the sun in the form 'cit' (intelligence), the yogins slip happily into

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312. Br. U. 3.9.34
313. Si. Śi. 19.19

sleep with all their activities arrested. It means that they stay silent in their trance with a mood of blessedness. That is why it is said in the Gītā :

"या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥"[314]

[During that time which is 'night' for all beings, the yogin stays awake. That time when all beings are awake, is the 'night' for the enlightened sage.]

Hence this type of state of the enlightened sage is that of Jñānapādodaka. It is in such a state that the variety of the world does not appear to the Śivayogins. That is why the similarity of this blissful experience cannot be drawn with anything else. Hence it is that its greatness is described thus :

"कुतो ब्रह्मा कुतो विष्णुः कुतो रुद्रः कुतो रविः ।
साक्षात्कृतपरानन्दज्योतिषः साम्यकल्पने ॥
अपरोक्षपरानन्दविलासस्य महात्मनः ।
ब्रह्मविष्ण्वादयो देवा विशेषाः सुखबिन्दवः ॥
यन्मात्रासहितं लोके वाञ्छन्ति विषयं नराः ।
तमप्रमेयमानन्दं परमं को न वाञ्छति ॥"[315]

[Where is Brahman, where is Viṣṇu, where is Rudra, where is Ravi? Where is the idea of similarity with the Śivayogin who is endowed with the experience of the brilliance of supreme bliss of Śiva?

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314. Bha. Gī. 2.69
315. Si. Śi. 19.26-28

Brahman, Viṣṇu and other gods are but the individual drops of joy of the great Śivayogin in whom the supreme bliss gets manifested through immediate experience. When the people of the world crave for the objects of senses which are endowed with a portion of that (great) bliss, who will not crave for that supreme bliss which is immeasurable?]

Thus the merging with the knowledge of the blissful knowledge of one's own nature, which is free from external activity, is itself Jñānapādodaka; the attainment of that is decidedly the ultimate aim of the Śivayogins.

Thus since the attainment of the three kinds of spiritual Pādodaka called Dīkṣā-pādodaka, Śikṣā-pādodaka and Jñāna-pādodaka is not compatible without the purity of the inner senses; in order to render it pure, the procedure of partaking the nectar (pādodaka) of the feet of the Guru, the Liṅga and the Jaṅgama who are the adorable aspects (of Śiva) has been taught in the Vīraśaiva-siddhānta. The same is here presented.

Kriyāpādodaka is threefold

In the Vīraśaiva-siddhānta, the nectar of the feet of the aforesaid adorable Guru, Liṅga and Jaṅgama obtained through their special worship, is itself called Kriyāpādodaka. There in that which is obtained through the worship of Guru's feet is Gurupādodaka, that which is obtained through the worship of the Linga is Liṅga-pādodaka and that which is obtained

through the worship of the Jaṅgama's feet is Jaṅgama-pādodaka.

"पादतीर्थं सदा पेयं भवबन्धमुमुक्षुभिः ।
गुरोरपीष्टलिङ्गस्य चरस्यापि विशेषतः ॥"[316]

[The holy water of the feet of the Guru, the Iṣṭaliṅga and the Jaṅgama should always be partaken with special interest by the aspirants who aspire for release from mundane bondage.]

As told by the above Āgama statement, the three kinds of Pādodaka are to be partaken everyday by the Vīraśaivas.[317] There is a direction of an Āgama that when sometimes one or two of those are obtained, the relation of the other one or two should be conceptually formed. According to that direction, when the Pādodaka of the Guru and the Jaṅgama are not available, the relation with them also should be assumed mentally in the 'udaka' of the Iṣṭaliṅga and partaken. In the way the relation should assumed in the other case also.[318]

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316. Ca. Jñā. Kri. 5.6

317. पादोदकं यथा भक्त्या स्वीकरोति महेशितुः । तथा शिवात्मनोर्नित्यं गुरुजङ्गमयोरपि ॥ (Si. Śi. 9.67) – [Just as the devotee partakes the Pādodaka of the Lord (Liṅga) so should he partake that of Guru and Jaṅgama who are of the nature of Śiva].

318. गुरोश्चरस्य चालाभे इष्टलिङ्गपादोदकम् । लब्ध्वा गुर्वादिपादोदं भावयेन्मनसैव तत् ॥ चरवर्जं गुरोर्लाभे लब्ध्वा गुरुपादोदकम् । गुरुजङ्गमपादोदं लब्धवानिति भावयेत् ॥ गुरुवर्जं चरप्राप्तौ लब्ध्वा चरपादोदकम् । तदेव गुरुपादोदमिति मत्वा पिबेत् तदा ॥ (Ca. Jñā. Kri. 5.7-9) [When the Pādodaka of the Guru and the Jaṅgama is not →

Procedure of preparing kriyāpādodaka

In the Vīraśaiva tradition, that water with which the feet is washed alone is not spoken of as the Pādodaka. But there is a special procedure in preparing the Pādodaka. According to the procedure told in the Pārameśvarāgama, at the time of the worship of the feet, first the feet should be washed and worshipped with sandal paste, flowers, etc. Then many forms of Śiva are to assumed in all the parts of the feet as Rudra in the big toe (aṅguṣṭha), Śaṅkara in the index toe (tarjanī), Mahadeva in the middle toe (madhyamā), Triyambaka in the fourth toe (anāmika), Īśāna in the little toe (kanisthikā), Kapardin on the upper part of the feet, Sadāśiva in the lower part of the feet, Ugra and Bharga in the ankles (gulphakau). Again starting from the last finger and ending with the big toe of the feet in due order the great Pañcākṣaramantra from 'nakāra' to 'yakāra' should be marked. Then cherishing the feet as of the nature of actual Śiva and placing a special type of cup under them the devotee should pour water on the big toes and collect it in the cup placed below (the

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→ available, one should get the 'Pādodaka' of the Istalinga and assume that mentally as the Pādodaka of the Guru and the Jaṅgama. When the Guru is available without the Jaṅgama, one should get the Pādodaka of the Guru and assume that one has obtained that of both the Guru and the Jangama. When the Jaṅgama is available without the Guru, one should take the Pādodaka of the Jaṅgama and, partake it as the Pādodaka of the Guru also].

feet). The nectar of the feet collected in that manner, is itself spoken as the Pādodaka.[319]

Method of partaking the Pādodaka

After the preparation of the Pādodaka according to the procedure told above, all the Vīraśaiva Bhaktas and Māheśvaras who have undergone Dīkṣā and who have participated together in that pādapūjā should approach and offer salutations with eight limbs to the Sadguru or the Jaṅgama. Then in the manner ld in the Sarvāgamasudhārṇava, Kriyāsāra, etc., ., “स्वेष्टलिङ्गार्पणं कृत्वा स्वीकुर्वन्ति महेश्वराः”[320] [Mahaśvaras rtake (the Pādodaka) after offering it to the Iṣṭa- ga], “चरपादोदकेनैव लिङ्गमज्जनमुत्तमम्” [the bathing of the ıga through the Pādodaka of the Jaṅgama is good], गलिङ्गार्पितं कृत्वा पिबेत् भक्त इति स्थितिः” [that the Bhakta should partake (the Pādodaka) after offering it to the Prāṇaliṅga, is the condition], etc., they should bathe their Iṣṭaliṅga through that Pādodaka three times and partake that in which the Liṅga is bathed, attentively, and smear it on all the limbs, uttering the following Mantra :

“ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥”[321]

[Satyam (truth) is that which is irrefutable (abādhyam); it is of two kinds as Vyāvahārika (that

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319. Pā. Ta., 7.47-50
320. Vī. Ā. Pra. Bha., p. 90
321. Tai. Ā. 9.12., Vī. A. caryā. p. 119

which is generally applicable) and Prāmāṇika (that which is authoritatively applicable). The forms such as Hiranyagarbha, etc., are vyāvahārika truth; after avoiding such truth, in order to demonstrate ultimate (Pāramārthika or Prāmāṇika) truth, 'Ṛta' is given 'Satyam' as its viśeṣana (adjective). It means that it is the highest (atyanta) truth, the Brahman. Such Brahman assumes the form of Puruṣa as Umāmāheśvara for the favour of his devotees. There in his right part of Maheśvara he is of dark complexion and in the left part of Umā he is of brownish yellow complexion. He becomes 'urdhvaretas' (one with his vital energy drawn upwards) by bearing his semen in the 'brahmarandhra'. He is 'Virūpākṣa' (one with deformed eyes) due to his three eyes. Such a Parameśvara should be remembered. This is what is meant here. Finally it is said that I offer my salutations to the Purusa who is 'Viśvarūpa' as he is the cause of the world and as he is of the form of the entire universe].

Śrī Reṇukācārya has shown the approval of Śruti as regards the partaking of the Pādodaka by saying :

"भुञ्जीत रुद्रभुक्तान्नं रुद्रपीतं जलं पिबेत् ।
रुद्राघ्रातं सदा जिघ्रेदिति जाबालिकी श्रुतिः ॥"[322]

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322. This śloka is from Si. Śi. 9.70; it is not known which is that Jābālikī Śruti; this matter does not come in Jā. U. and Bṛ. Jā. U "शिवेन भुक्तं भुञ्जीयात् तत्पीतं हि जलं पिबेत् । शिवाघ्रातं सदा जिघ्रेदेष धर्म सनातनः ॥" This is the Agamic version (vide Ca. Ā. Kri. 5.22)

[One should eat what is eaten by Rudra (Śiva), drink that water which is drunk by Rudra, smell always that which is smelt by Rudra; this is the Śruti of Jābāla.]

Partaking of Pādodaka does not amount to Ucchiṣṭasūtaka

It may be objected thus : All those who participate in the Pādapujā are said to partake one after the other the Pādodaka collected in one vessel. In such a case after the first devotee's partaking of the Pādodaka so collected in the vessel, it becomes 'ucchiṣṭa' (leavings). As per the statement "न पर्युषितमश्नीयान्नोच्छिष्टं न कदर्थितम्"[323] (one should not partake what is stale or what is left out or what is disdained), prohibits the partaking of 'Ucchiṣṭa'. Then how can that be partaken ? This objection is not tenable because the five sūtakas (defilements) are not applicable to the devotees who are bereft the five 'sūtakas' as it is said – "तथा लिङ्गाङ्किता भक्ताः पञ्चसूतकवर्जिताः"[324] (in the same way, those devotees whose bodies are associated with the Iṣṭaliṅga, do not have five defilements). 'Ucchiṣṭasūtaka' is regarded as one of those five defilements. Although it is regarded as a defilement in other matters, yet it is not so regarded in the case of partaking of Pādodaka. Further, just as in the Soma sacrifice the some juice which is the residue after

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323. Vī. Ā. Ca., p. 119
324. Si. Śikho. Vī. Bhā., p. 28

being offered as the oblation and which is collected in a vessel called 'camasa', is partaken, one after the other in sequence by all those who have assembled in the sacrifice, from the same camasa-vessel and yet not regarded as the 'ucchiṣṭa'-defilement, as per the authority of the statement, "न सोमेनाच्छिष्टम्" (no ucchiṣṭa as regard Soma), in the same way, since there is an authority denying the defect of being 'ucchiṣṭa' so far as the partaking of the Pādodaka is concerned, as "न तत्रोच्छिष्टं भजते शुद्धदेही"[325] (pure-bodied does get involved in 'ucchiṣṭa' in that, i.e., in the partaking of Pādodaka), there is no defilement if all the Vīraśaivas seeking liberation partake the Pādodaka from the same vessel by turns.[326]

Greatness of Kriyāpādodaka

"अकालमृत्युमथनं सर्वव्याधिविनाशनम् ।
सर्वपापोपशमनं शम्भोः पादोदकं शुभम् ॥
शोषणं पापपङ्कस्य दीपनं ज्ञानतेजसः ।
गुरोः पादोदकं चित्रं संसारद्रुमनाशनम् ॥
चरपादोदमहिमा वर्णितुं केन शक्यते ।
तद्धि मोचयितुं सद्यः शक्नुते यच्चराचरम् ॥"[327]

[The auspicious 'Pādodaka' of Śiva (the Liṅga) prevents untimely death, destroys all ailments, and pacifies all sins. The astonishing Pādodaka of the

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325. Si. Śikho. 15, Ślo. 1
326. Vī. Ā. Ca., p. 119
327. Ca. Jñā. Kri., 5.12, 16, 19

Guru is that which parches the clay in the form of sin, enhances the brightness of knowledge and destroys the tree in the form of transmigration. Who can possibly describes the greatness of the Jaṅgama-Pādodaka ? (It means that nobody can describe it). It is that which is capable of releasing the entire host of the movable and the immovable, instantaneously].

In the above Āgama statement the greatness of the Pādodaka of Śiva (Liṅga), Guru and Jaṅgama is described. As per the saying of the learned as "यथा भावस्तथा भवति" (as one intends so one gets), as is one's devotion in partaking the Pādodaka, so is one's 'phala' (fruit) from it. Just as the growth of a tree increases

g of water everyday, so does the growth

otion increase due to the partaking of

the Guru, Liṅga and Jaṅgama, and

ruit in the form of Mukti (liberation)

.[328] Through the partaking of it there

nination of all kinds of inauspicious-

nd a series of all auspiciousness and

nents do accrue. That is why, it is said :

"सर्वमङ्गलमाङ्गल्यं सर्वपावनपावनम् ।
सर्वसिद्धिकरं पुंसां शम्भोः पादाम्बुधारणम् ॥"[329]

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328. पादतीर्थं सदा पेयं भवबन्धमुमुक्षुभिः ।
गुरोरपीष्टलिङ्गस्य चरस्यापि विशेषतः ॥
[The 'Pādatīrtha' of the Guru, Iṣṭaliṅga and Jaṅgama, should be always partaken by those who aspire for Mokṣa].

329. Si. Śi., 9.68

[The bearing (sprinkling) of the Pādodaka of Śiva (Śiva-liṅga) on the head, is auspicious to all auspicious things, sanctifying to all sanctifying things and the bringer of all fulfilments to human beings].

Further, since it is propounded[330] about the Pādodaka that it is to be partaken necessorily, that it is the resort of all the holy waters on the earth, that it is the means of attaining the sārupya (similarity in form) of Śiva, that it is of the form of a medicine for curing all ailments and that it is the means of removing all greater sins and smaller sins, in many texts such as Bodhāyanasūtra, Śivasūtra, Āditya-purāṇa, Nandikeśvarastava, etc., it (the Pādodaka) should be partaken and borne on the head by all the aspirants of liberation.

There in the Śivarahasya, its (Pādodaka's) greatness is described in a special manner, by propounding the four syllables in the word Pādodaka stand in order for bringing out the supreme knowledge, for destruction of blemishes, for burning the transmigration and for the eradication of karman. So it is said :

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330. "पृथिव्यां यानि तीर्थानि या नद्यः पुण्यदाः शुभाः ।
मत्पादे स्थापिता नित्यं तद्धार्यं च पदोदकम् ॥
मम पादोदकं पुण्यं सदा धार्यं मदाश्रितैः ।
त्र्यक्षा दशभुजा ज्ञेया मम तुल्यपराक्रमाः ॥
अभिषिक्तजलं प्रातः पिबेन्नित्यं दिने दिने ।
शूलकुष्ठाद्यपस्मारज्वराणां भेषजं प्रिये ॥
पादोदकप्रसादान्नं नित्यमासेवतां नृणाम् ।
दशपातकनाशस्तु कथ्यते गुणपुङ्गवैः ॥" (Vi. Ā. Ca. p. 110-115) →

"पाकारः परमं ज्ञानं दोकारो दोषनाशनः ।
दकारो जन्म दहति ककारः कर्मनाशनः ॥"[331]

[It is clear.]

The greatness of the 'Gurupādatīrtha' is described as greater in comparison with holy places such as Kāśī and holy waters such as those of Gaṅgā, by a Mahārāṣṭra Vīraśaivācārya Śrī Manmathasvāmin, in the following statement (Marāṭhi) :

"काशी मेलिया मुक्ति देत । सद्भावे सेविता श्रीगुरुतीर्थ ॥
तो सहज होय जीवन्मुक्त । तीर्थ माहात्म्य ऐसे हे ॥
गंगातीर्थी एक अवगुण । खोली जाता जाय बुडोन ॥
गुरुतीर्थ न बुडवीम्हणून । तरुनी जाती कैलासी ॥
द्वादशलिंगा करिता परिक्रमा । परि गुरुतीर्थाचा नये महिमा ॥
जेणे पाविजे स्वये परब्रह्मा । त्याची सरी कोण करी ॥"[332]

[Death in kāśī brings liberation. One who partakes Śrī Gurutīrtha with devotion becomes

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→ [Whatever 'Tīrthas' (holy waters) and whatever auspicious rivers that are found on the earth are all stationed in my feet and that Pādodaka should be borne. My meritorious Pādodaka should be borne by those who take resort under me; they are to be known as three-eyed, ten-shouldered and similar to me in prowess. Day after day, everyday regularly the water that remains after oblution, should be partaken regularly and that happens to be the medicine for acute pain, leprosy epilepsy, and fever. Persons who partake Pādodaka and Prasāda everyday, are said to eradicate ten great sins by the best of Gurus].

331. Vī. Ā. Ca., p. 115

332. Pa. Ra. 2. 48-50, p. 18

Jīvanmukta in a natural manner. Such is the greatness of the Tirtha (Gurupādatīrtha). The holy waters of Gaṅgā has one infamy. Taking bath in Ganga one may merge in water (and die). Gurutīrtha cannot be said to be so, one swims over to Kailāsa.]

"In accordance with the statement, "काश्यां मरणान्मुक्तिः" (death in Kāśī brings liberation), when death occurs in Kāśī, one becomes liberated; that liberation is what occurs through the release from the body. But through the partaking of the Gurupādodaka, one attains Jīvanmukti (liberation while alive) in a natural way wherever one might be staying. Sometimes a devotee who does not know swimming, might go for taking bath in Gaṅgā and might meet with unnatural death. But it cannot happen in the case of one who takes bath in Gurupādatīrtha. That merit (puṇya) which one attains through the partaking of Gurupādatīrtha, cannot be obtained even through the circumambulation of the twelve Jyotirliṅgas. It is decided by this that the partaking of the Pādodaka of the Guru, Liṅgā or Jaṅgama brings the most auspicious good in view of the merit of pilgrimage to all holy places. In the statement of the Brahmāṇḍapurāṇa as "ये पिबन्ति पुनः स्तन्यं न पिबन्ति कदाचन"[333] [Those who drink (Guru-liṅga-jaṅgama-pādodaka) will never again drinks the breast-milk (of the Mother)], it is declared that there will be no rebirth for those who partake the Pādodaka.

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333. Vī. Ā. Ca., p. 115

The reason for this much of power found in the Pādatīrtha of the Guru and the Jaṅgama is their practice of good moral and auspicious etiquette. In the case of those great persons who spend their life following the path approved by holy scriptures, the fire of penance burns in their feet, hands, speech, sight, what to say more in all their limbs. Hence, those who get a touch of their limbs or come within the range of their sight, become sanctified. Hence, again the wooden sandal sanctified by their feet, is worthy to be worshipped; what is surprising if it is said that the water (touched by their feet) is sacred like the water of holy places ? (It means that there is nothing surprising about it). Thus the drinking of the Pādodaka of the Guru and the Jaṅgama, who are endowed with good etiquette and who are distinguished by great spiritual power and that of one's Iṣṭaliṅga, is capable of fording accross the ocean of transmigration (saṁsārasāgara) not only oneself but also ten predecessors and ten successors born in one's family. So it is said in the Jābālaśākhā – "भगवतः पादौ प्रक्षाल्य, शङ्खं प्रपूर्य, गन्धाक्षतपुष्पादिभिरभ्यर्च्य, चरुं निवेद्य, 'इमं मे गङ्गे यमुने'[334] इत्यभिमन्त्र्य, 'कद्रुद्राय'[335] इति नत्वा, 'ऋतं सत्यं परब्रह्म'[336] इति प्राश्नुवीत । य एवं कुर्यात् स्वकुलजान् दशपूर्वान् दशापरान् आत्मानं तु तारयेत्"[337] [one should wash the feet of the revered one,

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334. Tai. Ā., 7.1
335. Ṛgve., 1.43.1
336. Tai. Ā., 7.12
337. Vī. Ci., p. 92; Vī. Ā. Ca., p. 113

blow the conchshell, worship them with sandal paste, sacred rice (akṣata), flowers, etc., offer fried rice (caru), sanctify by the Mantra 'इमं मे गङ्गे यमुने', salute with the Mantra 'कद्रुद्राय', cleanse it, and drink it with the Mantra 'ऋतं सत्यं परब्रह्म'. He who does like this would take accross (the ocean of transmigration) ten predecessors and ten successors of his family along with himself]. Thus the sacred Pādodaka (of the Guru, Liṅga and Jaṅgama) which is propounded in all sacred texts should be partaken by all with true faith.

Pādodaka denoted by the word Āvaraṇa

This Pādodaka accepted as the fourth Āvaraṇa among the eight Āvaraṇas, is told earlier to be threefold, as Guru-pādodaka obtained through the worship of Guru's feet, Jaṅgamapādodaka obtained through the worship of Jaṅgama's feet, and Liṅgapādodaka obtained through the worship of one's Iṣṭaliṅga. It is through the partaking of the three kinds of highly sacred Pādodakas daily by 'sākṣād-ācāra' or 'sambandhācāra' that the three bodies (śarīras), gross, subtle and causal (sthūla, sūkṣma and kāraṇa śarīras) become pure. Thus by virtue of the purity of the body, senses and intellect, the embodied soul (Jīvātman) who depends upon them, will never proceed along the bad path. In this manner, the Pādodaka, which surrounds the Śiva-bhakta with protection, as the destroyer of the defects in the form of undesirable thoughts and the evil deeds committed before and as the one burning the transmigration in the form of birth and death, by granting the supreme knowledge,

is denoted by the word Āvaraṇa. Hence all the Śivabhaktas should protect themselves properly with this Āvaraṇa.

5. Prasāda

Among the eight Āvaraṇas Prasāda is the fifth Āvaraṇa. What is that which is here called Prasāda ? Of how many kinds it is ? How does that becomes an Āvaraṇa ? These and other matters are presented according to the śāstra with authority.

Meaning of the word Prasāda

As per the statement "नैर्मल्यं मनसो लिङ्गं प्रसाद इति कथ्यते"[338] [the mental sign in the form of purity is called Prasāda], the purity of mind, for that matter the calmness of mind, is said to be Prasāda. "अन्नमशितं त्रेधा विधीयते यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांस योऽणिष्ठस्तन्मनः"[339] [The food eaten is ordained to be three-fold; that which is gross element becomes excreta that which is of middle type becomes flesh and that which is atomic (small) becomes Manas (mind)], on the authority of this Upaniṣadic statement the ultimate transformation of the eaten food is understood as Manas. Hence, there itself it is said : "अन्नमयं हि सोम्य मनः"[340] (O dear one, Manas is made up of food). Therefore, so far as the purity of mind is concerned, the

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338. Si. Śi. 11.6
339. Chā. U. 6.5.1
340. Chā. U. 6.5.4

pure food is the cause; and so far as the impurity of mind is concerned the impure food is the cause. The food that is offered to the Sadguru, Jaṅgama and one's Iṣṭaliṅga, is pure.[341] Just as in "आयुर्वै घृतम्" (ghee is long-life), the ghee which is the cause for long-life, is told in terms of long-life, so is the food designated as Prasāda on the ground that pure food is the cause for the purity of mind. Further 'prasannatā' (pleasant attitude), in other words, the favour of Śiva done to the devotees who are endowed with firm devotion, is also said to be Prasāda. By virtue of this 'Śivaprasāda' the entire universe appears as pervaded by Śiva[342] :

"प्रसादादेव सा भक्तिः प्रसादो भक्तिसंभवः ।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः ॥"[343]

[It is through Śiva's grace that Bhakti arises and Śiva's grace arises due to Bhakti, just as the seed is born from the sprouts and the sprouts are born from the seed].

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341. "शिवप्रसादो यद्द्रव्यं शिवाय विनिवेदितम् ।
निर्माल्यं तत्तु शैवानां मनोनैर्मल्यकारणम् ॥" (Si. Śi. 11.7)

[That object which is offered to Śiva is the 'Prasāda' (token of grace) of Śiva. That residue (after being offered to Śiva) is the cause for the mental purity of Śaiva devotees].

342. "प्रसादे शाम्भवे सिद्धे परमानन्दकारणे ।
सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः ॥" (Si. Śi. 11.74)

[When the 'Prasāda' of Śiva which is the cause of supreme bliss, is attained, all this universe appears as made up of Śiva. There is no doubt about it].

343. Si. Śi. 9.11

Here, in the above stanza, His Holiness Srī Reṇukācārya has revealed mutual relation of Bhakti and Prasāda like that between Bīja (seed) and Aṅkura (sprout). This is the import : When the aspirant partakes those objects after offering them to Śiva with devotion, then mental purity arises through that 'Prasāda' and through that (purity of mind) there increases 'Śivabhakti'. Thus in the enhancement of 'Śivabhakti' in the sequence of the higher and the higher grades, the grace of Śiva is the cause.[344] By virtue of its greatness the Śivabhakta looks upon the universe as pervaded by Śiva.

In view of the above discussion, it is established that 'Prasāda' stands for the host of objects that are dedicated to Śiva, the purity of mind and the grace of Śiva. Here the purity of mind arises from the objects offered to Śiva and through that there is the attainment of Sivaprasada in the form of the grace of Śiva (anugraha); thus each preceding one is in sequence the cause for each following one. Therefore, the nature of the Prasāda in the form of the food offered to Śiva which happens to be the cause for the purity of mind, is here discussed.

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344. "प्रसादमूला सर्वेषां भक्तिरव्यभिचारिणी ।
शिवप्रसादहीनस्य भक्तिश्चापि न सिद्ध्यति ॥" (Si. Śi. 11.71)

[The unfailing devotion of all is born of the Prasāda of Śiva. Bhakti does not arise in the case of one who is bereft that (Prasāda)].

Purity of mind through purity of food

"आहारशुद्धौ सत्त्वशुद्धिः । तत्त्वशुद्धौ ध्रुवा स्मृतिः । स्मृतेर्लाभे सर्वग्रन्थीनां विप्रमोक्षः"[345] [Through the purity of food there is purity of internal senses (mind, etc.,). Through the purity of internal senses (mind), there is continuous awareness (of Śiva). Through the continuous awareness of Śiva, there is slackening of all knots of bondage]. In this statement of the Upaniṣad, it is indicated (pointed out) that for the purity of mind, the cause is the purity of food, that it is through such a pure mind alone there is the attainment of continuous awareness (of Śiva), the cutting of the knots of ignorance (Avidyā) and the liberation (from bondage). How can this purity of food be achieved ? Here the reply is given :

There, in the śāstras, it is taught that wealth should be earned through righteous path. Further those persons whose minds are pervaded by six enemies of spirit such as avarice (lobha), delusion (moha), etc., are found to have the habit of earning wealth through prohibited path; with such a wealth they buy materials such as food for use. Thus through the partaking of the food, etc., bought through prohibited wealth, mind becomes impure, and through that impure mind there will be practice of prohibited actions, and thus there will be bad state in sequential order for man. In order to avoid this bad

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345. Chā. U., 7.26.2

state, the Vīraśaiva Ācāryas have taught that one's food, etc., should be offered to one's Iṣṭaliṅga, thus :

"भुञ्जीत रुद्रभुक्तान्नं रुद्रपीतं जलं पिबेत् ।
रुद्राघ्रातं सदा जिघ्रेदिति जाबालिकी श्रुतिः ॥
अर्पयित्वा निजे लिङ्गे पत्रं पुष्पं फलं जलम् ।
अन्नाद्यं सर्वभोज्यं च स्वीकुर्याद् भक्तिमान्नरः ॥"[346]

[The devotee should eat the food offered to Śiva (Rudra), drink the water dedicated to Rudra and smell what is offered to Rudra. Such is the teaching of Jābālopaniṣad. He who is endowed with devotion should partake all eatables such as food after offering them to his Iṣṭaliṅga, all that whether it is a leaf, a flower or water].

Śiva in the form of Liṅga does not partake the offered food, because he is ever contented; but by the fall of that divine sight the defilements in it (the food) get removed. Thus through the partaking of the pure 'prasādānna', the mind which happens to be its modification, becomes pure. So it is said :

"अन्नशुद्ध्या हि सर्वेषां तत्त्वशुद्धिरुदाहृता ।
विशुद्धमन्नजातं हि यच्छिवाय समर्पितम् ॥"[347]

[It is through the purity of food that the purity of mind and senses (tattvāni) is told in the case of all. Whatever that is offered to Śiva is the pure food material].

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346. Si. Śi. 9.70-71
347. Si. Śi. 11.9

Thus, in this way, the defect born of acquisition, etc., found in the food, gets purified through its offering to Śiva. It is now ascertained that the mind becomes pure through the pure food offered to Śiva.

Further, in the case of the human being, the food alone is not the 'āhāra' (what is partaken), but as per the derivation as "आह्रियते यत्तद् आहारम्" (whatever that is fetched, is the 'āhāra'), the objects of senses such as sound, touch, etc., are also designated by the word 'āhāra', because they, too, are brought to us by the senses such as ears, etc. Just as the mind becomes defiled by the defiled food, in the same way, through the use of the objects of senses such as sound, touch, etc., which are of the nature of poison when they are not dedicated to God, the mind becomes deluded. Thus the embodied soul (Jīva), who is endowed with deluded mind, again and again, revolves in the wheel of transmigration with a desire to enjoy the objects of senses. Since there is no absolute happiness in the transitory objects of senses such as sound, mind does not get contentment through their use. It is for that sake that Yayāti, who got himself deeply engaged in the enjoyment of pleasures for a thousand years,[348] has revealed his experience.

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348. "यत् पृथिव्यां व्रीहियवं हिरण्यं पशवस्त्रियः ।
एकस्यापि न पर्याप्तं तस्मात् तृष्णां परित्यजेत् ॥
पूर्णं वर्षसहस्रं मे विषयासक्तचेतसः ।
तथाप्यनुदिनं तृष्णा ममैतेष्वभिजायते ॥" (Ma. Bhā. Ādi. 85.13, 15)
[Whatever they are, rice, barley, gold, animals or women, not even one of them is enough. Hence, thirst (desire) →

Thus :

"न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥"[349]

[Never, indeed, does desire (kāma) get satiated by the enjoyment of desired objects. Just as fire through the offering of oblation, so does it get increased again].

Even after getting this experience crores of people take delight in it; this is a matter of great astonishment. "भोगा न भुक्ता वयमेव भुक्ताः"[350] [enjoyments are not enjoyed, we ourselves are enjoyed, i.e., enjoyments are not exhausted, but we are exhausted] – as per this statement of Bhartṛhari, many have fallen into the mouth of death. As long as we stay in this mundane world so long the experience of the objects of senses such as sound, touch, etc., are unavoidable. Then how does the poison residing in the objects of senses get removed? In reply to this enquiry, dedication to God is taught. The devotees such as Mīrābāī, Prahlada, etc., actually drank poison with the notion that it is the 'prasāda' of God and yet they did not die. This legend does exist, indeed. Hence, in the Vīraśaiva-darśana the objects of senses such as sound, touch, etc., are of the nature of 'Prasāda' of God. With

→ should be given up. Thousand years are completed with my mind engrossed in sensory objects, yet everyday my desire for them arises afresh].

349. Ma. Bhā. Ādi. 85.12; Ma. Smṛ. 294

350. Vai. Śa., Ślo. 7

this consideration, the existence of Liṅgas in the respective senses that perceive the respective objects, is taught. Accordingly, among the five sensory organs in order, Prasādaliṅga is in the two ears, Caraliṅga (Jaṅgamaliṅga) in the skin-organ, Śivaliṅga in the two eyes, Guruliṅga in the tongue, Ācāraliṅga in the nose. Thus five Liṅgas are to be assumed in the five sensory organs. In the same way, even among the motor organs, in order, Prasādaliṅga is in the organ of speech, Caraliṅga in the organ of palms, Śivaliṅga in the organ of feet, Guruliṅga in the organ of anus, Ācāraliṅga in the genital organ. Thus the five Liṅgas are to be assumed in the five motor organs. Here, since the objects of the sensory organs and the motor organs are common in such a way as the organ of ear is the receiver of sound and the organ of speech is the producer of sound, etc., it is accepted that each pair of organs has the same Liṅga as its substratum. Then the Mahāliṅga has to be cherished in the mind, which happens to be the presiding organ of all organs. Thus in the eleven organs together, six Liṅgas and the aforesaid Liṅgas, viz., Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga in the three bodies called gross (Sthūla), subtle (Sūkṣma) and causal (Kāraṇa), all limbs of the aspirant are taught to be endowed with Liṅga.[351]

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351. सर्वेष्वङ्गेषु सर्वत्र सर्वदा सर्वतोमुखम् ।
लिङ्गरूपोपदेशेन सुप्रतिष्ठितमात्मनि ॥
इष्टलिङ्गं तु बाह्याङ्गे प्राणलिङ्गं तथान्तरे ।
भावलिङ्गं तथैवास्मिन्नात्माङ्गे सुप्रतिष्ठितम् ॥ →

The aspirant (sādhaka) who is endowed with Liṅgas in all his limbs, should, as per the teaching of the Guru, partake the 'Śabdaprasāda', which is the object of the organ of ear, after dedicating it to the Prasādaliṅga which is the substratum of that organ (ear); partake the 'Sparśaprasāda', the object of the organ of skin, after dedicating it to the Caraliṅga which is the substratum of that organ (tvak); receive the 'Rūpaprasāda', the object of the organ of sight, after dedicating it to the Śivaliṅga which is the substratum of that organ (netra); accept the 'Rasaprasāda' which is the object of the organ of taste, after dedicating it to the Śivaliṅga, which is the substratum of that organ (jihvā); experience the 'Gandhaprasāda', which is the object of nose, after offering it to the Caraliṅga which is the substratum of smell; in the same way, the 'Tṛptiprasāda', which is the object of joy for all the organs, should be accepted after dedicating it to the Mahāliṅga that is staying in the mind which happens to be the head of all organs. Hence these objects are not at all causes for the perversions of this mind, but are, on the other hand, causes for the calmness of mind. Thus it is said :

→ हृदयाङ्गे महालिङ्गं श्रोत्राङ्गे तु प्रसादकम् ।
त्वगङ्गे चरलिङ्गं तु दृगङ्गे शिवलिङ्गकम् ॥
जिह्वाङ्गे गुरुलिङ्गं तु नासिकाङ्गे तथैव च ।
आचारलिङ्गमश्रान्तं सुप्रतिष्ठितमेव हि ॥
यथा ज्ञानेन्द्रियाङ्गेषु क्रमाल्लिङ्गं प्रतिष्ठितम् ।
तथा कर्मेन्द्रियाङ्गेषु क्रमाल्लिङ्गं प्रतिष्ठितम् ॥ (अनु. सू. ६.२, ५-८)

"तस्मादर्पणसद्भावज्ञानमेव समभ्यसेत् ।
अथ गन्धो रसो रूपं स्पर्शः शब्दस्ततः परम् ॥
परिणामाः पदार्था हि षडेते सार्वकालिकाः ।
एकैकस्य पदार्थस्य नानाभेदा पृथक् पृथक् ॥
एवंभूतेषु सर्वेषु पदार्थेषु निरन्तरम् ।
लिंगार्पणधिया आत्मा प्रसादसुखमश्नुते ॥"[352]

[Hence, one should practise the knowledge of the good thoughts of dedicating (the objects to the respective Liṅgas) and the objects are smell, taste, form, touch, sound after those. The effects (pariṇāmas) are, indeed, those very objects, which are for all times. Each one of the objects are separately of many types. In these types of all objects, the Ātman always finds the bliss of Prasāda].

Further, "तेन त्यक्तेन भुञ्जीथाः"[352a], this Upaniṣadic statement teaches the dedication of all objects of experience to the Liṅgas. This is the meaning of the Mantra according to Śrī Śaṅkaraśāstrin : "Then, hence, that which is the left over of that Śivaliṅga, which is told, after enjoying it, as Śuddha, Siddha or Prasiddha, should be partaken, as 'भुजपालनाभ्यवहारयोः' (Bhuj to protect or to eat) signifies 'partaking'. Some people interpret the instrumental ending of the 'तच्छब्द' in favour of relinquishing what is not told earlier; they propound the sense of protection in the case of the root 'Bhuj' which means 'eating' here. That cannot be the case, because there is the requirement of what is to

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352. Anu. Sū. 31, 32, 35. 352a. Īśa. 1

be ruled over (protected) in the case of the ruler; if that is false, the very idea of protection becomes incompatible; if the case is that, the statement as 'it is to be under the control of the Lord' would be without validity; it would be proper to take the word 'Īśa', as referring to the word 'Īśa' told in the immediately previous moment. If the root 'Bhuj' is taken in the sense of protection, the form 'bhuñjīthāh' cannot be proper. If there is no other way, it would be proper to take a form which is grammatically not correct as Vedic usage (छान्दसत्व). But in the present case, the meaning of protection would be utterly improper, in view of the propriety of the meaning of eating (partaking) in the case partaking of the prasāda remaining after being offered to the Liṅga. Hence, whatever may be object, it should not be always partaken without dedicating it to the Liṅga. So it is said :

"आत्मभोगाय नियतं यद्यद् द्रव्यं समाहितम् ।
तत्तत् समर्प्य देवाय भुञ्जीतात्मविशुद्धये ॥
शब्दस्पर्शरूपरसगन्धतन्मात्रपञ्चकम् ।
असमर्प्य न भुञ्जीत भगवन्तमुपापतिम् ॥"[353]

[Whatever object that is obtained necessarily for the enjoyment of the Ātman, all that should be partaken after offering it to the God (Śiva = Liṅga) for the purification of Self. One should not partake the five तन्मात्रs (subtle elements), of Śabda, Sparśa, Rūpa,

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353. Si. Śi. Ca. Jñā. Kri. 5.25

Rasa and Gandha without offering them to the Great Lord Umāpati].

There are two types of objects in this world as Bhogya (to be partaken) and Dhārya (to be worne). Therein objects like food (anna), water (jala), medicine (auṣadha) are 'Bhogya' and objects like dress, ornaments, etc., are 'Dhārya'. As told before the aspirant receives all the objects, whether 'Bhogya' or 'Dhārya' for him, in the form of the 'Prasāda' through offering them to the respective Liṅgas stationed in the respective sense-organs and then partakes them to become endowed with 'prasāda-guṇa' (quality of calmness). Thus the Vīraśaiva aspirants, who partake only those which are offered to the respective Liṅgas, obtain mental purity in a natural way and remain as those whose minds are always calm. Hence, "निर्माल्यं तत्तु शैवानां मनोनैर्मल्यकारणम्"[354] (the objects that are offered to the Liṅga, are the cause for the purity of the minds of Śaivas), as per this statement of Śrī Reṇukācārya all the Śivabhaktas should partake what remains as the offering to Śiva for attaining purity of mind.

No defect in accepting 'Śivanirmālya'

It may be objected saying that as to what is said as 'शिवनिर्माल्यं मनोनैर्मल्यकारणम्'[355] (what is received after offering to Śiva is the cause for the purity of mind), it is not proper, because it is said that after touching the

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354. Si. Śi. 11.7
355. Vī. Ā. Ca. p. 124

'nirmālya' of Rudra, one becomes pure by taking bath along with one's dress :

> "शम्भोर्निवेदितं भक्तं तत्तीर्थं शाकमेव वा ।
> विप्रः कदा न भुञ्जीयाद् भुक्त्वा कृच्छ्रं समाचरेत् ॥"[356]

It is through such statements as this in the 'Prāyaścittakāṇḍa' (atonement section) of the Kālikā-purāṇa, that the prohibition of accepting 'Śiva-nirmālya', is told. If it is so objected, the answer is that it is not tenable, because it does not tolerate any alternative.

How is it that 'Śivanirmālya' cannot be accepted ? Is it because it is prohibited by Śruti ? Or is it because there is no statement enjoining it ? The first alternative is not correct, because there is no Śruti statement prohibiting it. The second alternative is also not correct because it is enjoined in such Śruti statements as (i) "रुद्रेण भुक्तमश्नन्ति रुद्रेण पीतं पिबन्ति रुद्रेणाघ्रातं जिघ्रन्ति । तस्माद् ब्राह्मणाः प्रशान्तमनसो निर्माल्यमेव भक्षयन्ति ॥"[357] (ii) "त्वा दत्ताभी रुद्र शन्तमेभिः शतं हिमा अशीय भेषजेभिः"[358] the necessity of taking 'Śivanirmālya' has been propounded as pre-eminant. Here the first Śruti means : "The devotees eat what is tasted by Rudra, drink what is already taken by Rudra, smell what is smelt by Rudra; hence, Brāhmaṇas, who are of peaceful mind, partake only the 'nirmālya' (of Rudra)."

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356. Ibid., p. 124
357. Vī. Ā. Ca. p. 121
358. Ṛg. V. II. 33.2

The second śruti means : "O Rudra, may I attain a hundred winters through the most salutary medicines given by you (those that are medicines for the fear of transmigration, meaning that they are causes for the removal of fear). Having worshipped you, our father, I would become free from egoism (of hating others), and thus become free from sin. Do favour to me, who am so aspiring."[359]

The second alternative is also not correct, because the prohibition by Smṛti is settled as pertaining to the matter of ineligibity of persons on the basis of the type of 'nirmālya'. So it is said :

"देवस्वं देवताद्रव्यं नैवेद्यं च निवेदितम् ।
चण्डद्रव्यं बहिः क्षिप्तं निर्माल्यं षड्विधं भवेत् ॥"[360]

['Nirmālya' is six-fold as Devasva (property of God), Devatādravya (valubles belonging to God), Naivedya (offerings to God), Nivedita (what is used by God), Caṇḍadravya (material dedicated to Caṇḍeśa) and Bahiḥpradatta (what is thrown out). As per this statement, the 'Nirmālya' is of six types. In them, **Devasva** stands for the four that are offered to the God, such as a village, land, servant-maid and a slave; **Devadravya** stands for gold, silver, gems, etc.; **Naivedya** refers to the leaves, flowers, water, fruits, food, etc., made ready for the God; **Nivedita** stands

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359. Ī. U. 1. Śāṅkarī-vyākhyā
360. Vī. Ci., p. 112; Vī. Ā., Ca., p. 124

for those that are tasted by the God, such as garland, sandal paste, food, drink, etc.; **Caṇḍadravya** is that which is offered to Caṇḍeśa; **Bahiḥkṣipta** stands for that which is thrown out of the 'maṇḍapas' (ceremonial tents) as meant for the piśacas (goblins). This should be known].[361]

Among the six 'Nirmālyas' told here, in the case of types of 'Nirmālyas' called Devasva, Devatadravya and Naivedya, nobody have any authority, as they are offered as meant for the God, since 'doṣa' is declared in the case of snaching away the property of God, as in – "किञ्चिद् द्रव्यापहारेण रौरवं नरकं व्रजेत्"[362] (one will go to horrible hell by the snaching away of a little of the material of God).

Further, in the temples of the 'Śivaliṅga' which are constructed on the earth by gods, demons or human beings, Caṇḍeśa is also installed. In that temple wherein Caṇḍeśa is installed, whatever is

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361. देवस्वं ग्रामभूम्यादिदासीदासचतुष्टयम् ।
हेमरूप्यं च रत्नादि देवद्रव्यमिति स्मृतम् ॥
यत्संकल्प्य तु देवाय पत्रं पुष्पं फलं जलम् ।
अन्नपानादि तत्सर्वं नैवेद्यमिति कीर्तितम् ॥
शिवोपभुक्तसग्गन्धमन्नपानादिकं तथा ।
निवेदितमिति प्रोक्तं सर्वपापहरं परम् ॥
स्थापिते विधिना लिङ्गे सर्वैर्देवासुरैर्नरैः ।
एतत् त्रिविधनिर्माल्यं चण्डेशेऽधिकृतं शिवे ॥
बहिक्षिप्तमनर्हं हि अन्यद्रव्यत्वकारणात् ।
पिशाचानां च सर्वेषामधिकारो हि सर्वदा ॥ (Vī. Ci., p. 112-113)

362. Vī. Ci., p. 112

offered to the Śivaliṅga in that temple, on all that offering Caṇḍeśa has the authority. That is why it is called 'Caṇḍadravya'. On the leaves, flowers, food, etc., which are 'bahiḥkṣipta' the goblins (piśācas) have the authority. Thus nobody has any authority on the 'Caṇḍadravya' and the 'bahiḥkṣipta'.

Among these types of 'Nirmālyas', 'Nivedita' is what remains. That removes all defects of 'bhava' (transmigration) and it should be taken by the devotees and the aspirants of Mokṣa. Hence, since the statements that prohibit 'Nirmālya' pertain to those other than 'Nivedita' which happen to be the property of gods and the statement prohibiting 'Nivedita' pertains to those who are not Bhaktas with sacraments of Śiva,[363] are being systematicall established, there would be no contingency of app sing the statements of prohibition. Otherwise :

"निर्माल्यं धारयेन्मूर्ध्नि नैवेद्यं चापि भक्षयेत् ।
तत्प्रसादोदकं पीत्वा गाणपत्यमवाप्नुयात् ॥
शिरसा धारयेद् भक्त्या यो निर्माल्यमलोभतः ।
अहमेव धृतस्तेन सोमः सोमकलाधरः ॥
निर्माल्यसलिलं प्राश्य देवदेवस्य शूलिनः ।
क्षयकुष्ठज्वरश्वासैर्मुच्यते किल्बिषैरपि ॥"[364]

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363. जिह्वाचापल्यसंयुक्तः शिवसंस्कारवर्जितः । शिवनिर्माल्यभोगी चेद् रौरवं नरकं व्रजेत् ॥ (Ī. U., Śāṅkarī-vyākhyā, p. 6) (One who is endowed with the avarice of eating, who is without any sacraments of Śiva would go to terrible hell if he partakes the 'Śivanirmālya').

364. Vī. Ā. Ca. p. 131-132

[One should bear the 'Nirmālya' on one's head; the offering (naivedya) should be partaken; and having drunk the water in the form of 'Prasāda', one should attain the status of a 'Gaṇapati'. One who bears the 'Nirmālya' on one's head out of devotion without avarice, bears me (Śiva) only, who am with Umā and who am the wearer of the digit of the moon. One who tastes the 'Nirmālya-water' of the 'Sūlin' (who is the wielder of a lance) who is the God of all Gods, is relieved from tuberculosis, leprosy and feverish-breath and also from the sins]. There would arise the contingency of unauthoritativeness of many statements that are in favour of necessarily partaking the 'Prasāda' of the aforesaid types.

The third alternative is also not tenable, because many of the statements of Śruti, Smṛti and Purāṇas are heard of as in favour of prescribing the acceptance of 'Nirmālya'.

It may be objected thus : It is said that the 'Nirmālya' called 'Nivedita' is fit to be partaken. Here, what is the meaning of the word 'Nivedana' ? Is it placing the food infront of the God ? Or is it muttering the Mantra connected with it (food) ? Or is it an action qualifying it ? Or is it the sound of bell in connection with it ? Or is it closing the eyes in connection with it ? Or is it some type of attunement of mind ? The first one is not correct because the placing (of the food) infront of the God is not at all known as 'Nivedana'. Otherwise, if 'Nivedana' is accomplished merely by the placing of something before the God by women, other activities become unnecessary. The second one

is also not tenable, because the doing of 'Nivedana' would not be possible in the case of an ever devotional person who is incapable of muttering Mantra due to some ailment. The third one is also not correct, because the doing of 'Nivedana' would be impossible in the absence movement of hand in the case of a person whose hand has become paralised due to some ailment. Further the activity of hand also meant for removing the mosquito and fly fallen into the food at that time would be considered as 'Nivedana'. The fourth one is also proper, because there would be absence of the sound of the bell in the case of a person whose bell is stolen by some one or who is marching on a path. The fifth one, too, is not tenable, because there would be no doing of 'Nivedana' in the case of a devotee who is suffering from eye-sore or who has closed his eyes at the time due to the fear of the falling of mosquito. If it is objected as above, the answer is that the whole objection is not tenable. The meaning of the word 'Nivedana' is in the form of the mental cherishment that what is indicated by it or what is characterised by it is not all mine and you should partake it. Hence, 'Nivedana' is indeed, a matter of mental cherishment in the form of partaking of something dedicated to (placed before) the 'Devatā', as meant for the 'Devatā', through the action characterised by the gifting away – the partaking of that by the 'Devatā' as the enjoyment of that which the means of gratification (tṛpti).[365] Thus in this manner

365. Vī. Ā. Ca., p. 130-131

Śrī Maritoṇṭadārya has taught that the 'Śivanivedita' should be taken, after expounding the philosophical significance of the word 'Nivedita'. Further in the Śaivotkarṣaprakāśa, written by Bālakṛṣṇabhaṭṭa, has taught that the Vīraśaivas who have borne the Iṣṭaliṅga are eligible to have the 'Nirmālya' offered to their Iṣṭaliṅga, etc., as given below :

"मल्लिङ्गधारिणो लोके देशिका मत्परायणाः ।
मदेकशरणास्तेषां योग्यं नैवान्यजन्तुषु ॥"[366]

[(Śiva says) : It ('Nirmālya' dedicated to me) is fit to be taken in the case of those teachers who have borne my Liṅga (Iṣṭaliṅga), who are devoted to me and who have taken resort under me, but not for others].

Hence, it is decided that the Śivabhaktas who have borne the Śivaliṅga (Iṣṭaliṅga) are alone eligible to receive the 'prasāda' in the form of 'Śivanirmālya' and no body else.[367] In the same way as the Liṅga-prasāda, the 'prasāda' of the Guru and Jaṅgama should be received (partaken).

Three kinds of Prasāda

Since, in the Vīraśaiva-siddhānta, Guru, Liṅga and Jaṅgama are accepted as the three adorable one's

366. Ī. U. 1, Śāṅkarī vyākhyā, p. 7

367. निर्माल्यं निर्मलं शुद्धं शिवेन स्वीकृतं यतः ।
निर्मलैस्तत्परैर्धार्यं नान्यैः प्राकृतजन्तुभिः ॥
शिवभक्तिविहीनानां जन्तूनां पापकर्मणाम् ।
विशुद्धे शिवनिर्माल्ये नाऽधिकारोऽस्ति कुत्रचित् ॥ (Si. Śi., 9.75-76)

(Ārādhyatraya), the objects to be enjoyed and those to be put on should be offered without any fraud to one's Iṣṭaliṅga, etc., in the same way to the Guru and the Jaṅgama, the 'Prasāda' which remains after they have partaken them, is partaken everyday, because the 'Prasāda' of the Śivaliṅga as also of the Guru and the Jaṅgama make the mind pure. So it is said by the Ācāryas :

"शिवलिङ्गप्रसादस्य स्वीकाराद्यत्फलं भवेत् ।
तथा प्रसादस्वीकाराद् गुरुजङ्गमयोरपि ॥
तस्माद् गुरुं महादेवं शिवयोगिनमेव च ।
पूजयेत् तत्प्रसादान्नं भुञ्जीत प्रतिवासरम् ॥"[368]

[Whatever reward that accrues on partaking the 'Prasāda' of the Śivaliṅga (Iṣṭaliṅga), the same accrues on partaking the 'Prasāda' of the Guru and the Jaṅgama. Hence, one should worship the Guru, the Liṅga (Mahādeva) and the Śivayogin (Jaṅgama) and partake the food in the form of the Prasāda everyday].

Thus in this way what remains after partaken by the three adorable one's is threefold as Guru-prasāda, Liṅgaprasāda and Jaṅgamaprasāda.

"गुरुलिङ्गजङ्गमानां भुक्तशेषः प्रसादकः ।
शुद्धसिद्ध-प्रसिद्धाख्यः स हि मुक्त्यैकसाधनः ॥"[369]

As per the above statement of an Āgama, what remains after partaken by the Guru is called as

368. Si. Śi. 9.77-78
369. Ca. Jñā. Kri. 5.20-21

Śuddhaprasāda, what is offered to the Liṅga is called Siddhaprasāda and that which remains after partaken by the Jaṅgama is called Prasiddhaprasāda.

This three-fold Prasāda should be partaken everyday by all the aspirants who wish to have mental calmness. Sometimes when the Prasāda of the Guru and the Jaṅgama is not available, the Liṅgaprasāda itself which is available should be deemed as the Prasāda of those two (Guru-Jaṅgama) also and partaken. Since here there are three adorable ones, there is the threefoldness of Prasāda.

Further, Śrī Mayideva has also propounded that what is offered to one's Iṣṭaliṅga is Śuddhaprasāda that which is offered to the Prāṇaliṅga is Siddhaprasāda and that which is dedicated to the Bhāvaliṅga is Prasiddhaprasāda.[370] Here the 'rūpa' (form) of the object of enjoyment is to be offered to the Iṣṭaliṅga, its taste should be dedicated to the Prāṇaliṅga and the its satisfaction should be offered to the Bhāvaliṅga. This should be known.

No defect of 'ucchiṣṭa' (left-over) in partaking Prasāda

It may be objected thus : What is said that the Prasāda which remains after being partaken by the Guru and Jaṅgama should be taken everyday, is

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370. इष्टलिङ्गार्पितं शुद्धं प्राणलिङ्गमुखार्पितम् ।
सिद्धं ततः प्रसिद्धं हि प्राणलिङ्गार्पितं विदुः ॥ (Bṛ. Sū. 7.22)

not proper, because it is polluted by the defect of 'ucchiṣṭa' and because as per the statement, viz., "न पर्युषितमश्नीयान्नोच्छिष्टं न कदर्थितम्"[371] (One should not eat what is stale, or what is remainder or what is spoiled). If it is so objected, the answer is that it is not tenable, because what is said is a matter connected with ordinary persons. Although the defect is possible by the partaking of the 'ucchiṣṭa' of ordinary persons, it does not accrue with regard to the partaking of that which remains after being partaken by the Guru and the Jaṅgama who are distinguished. That is why it is established that there is no defect of 'ucchiṣṭa' in the case of what remains after partaken by the Guru by Kullūkabhaṭṭa, a commentator of Manusmṛti, saying – "उच्छिष्टं च भुक्तावशिष्टमन्नमविशेषात् कस्यापि न भुञ्जीत । गुरूच्छिष्टं च विहितत्वाद् भोज्यम्"[372] (the 'ucchiṣṭa' of anyone which is without exception what remains after somebody has partaken it, should not be eaten. But the 'ucchiṣṭa' of the Guru can be eaten as it is prescribed).

"ऋतं सत्यं परं ब्रह्मामृतमिति गीयते ।
प्रसादस्तस्य महिमा केन वा वर्ण्यते कथम् ॥
गुरूच्छिष्टं पुरोडाशं चरस्यापि विशेषतः ।
चरगुर्वोः प्रसादस्तु ध्रुवं पावित्र्यदायकः ॥"[373]

Thus in the Āgamaśāstra, after having described the greatness of the Prasāda, the Prasāda which

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371. Vī. Ā. Ca. p. 119
372. Ma. Smṛ. 4.211
373. Ca. Jñā., Kri. 5.34-35

remains after having been partaken by the Guru and Jaṅgama, is prescribed as sacred like the Puroḍāśa (sacrificial cake) and as fit to be partaken, it should be decided that there is no contingency of the defect of being 'ucchiṣṭa' in the partaking of that Prasada as in the case of Pādodaka.

The greatness of Prasāda

The greatness of the Prasāda, which brings calmness of mind, which procures the Prasāda in the form of Śiva's favour and which gives the state of becoming one with Śiva, is profusely described in the Śāstras. It is thus :

"प्रसादो जनकः प्रोक्तो जननी भक्तिरीरिता ।
अनयोरैक्यभावेन जनिता मुक्तिकन्यका ॥
शिवप्रसादेन शिवस्य सन्निधिः शिवप्रसादेन विशुद्धिरात्मनः ।
शिवप्रसादेन युतस्य सुव्रता न जन्मनाशौ भवतः सदैव तु ॥
आधिव्याधिरहं नृणां मृत्युदारिद्र्यनाशनम् ।
श्रीपुष्टिकीर्तिदं वन्दे जङ्गमस्य प्रसादकम् ॥"[374]

Thus it is known from the greatness of Prasāda told here, that the partaking of the Prasāda should be done with devotion. That is why is said here through a Rūpaka that the Prasāda is the father and Bhakti is the mother and that through the intimacy between them a Kanyā (virgin) in the form of Mukti is born. It is through the daily partaking of the Prasāda of the

374. Vī. Ci., p. 114

Guru, the Liṅga and the Jaṅgama that there would be removal of the mental torments, the ailments of the body and the drawbacks in the form of poverty, etc., and proximity with Śiva is obtained. That is why it is said thus in the Svacchanda-Lalita-Bhairavāgama :

"पादोदकस्य पानेन सामीप्यं भजते सदा ।
मत्प्रसादोपभोगेन सारूप्यं प्रतिपद्यते ।।"[375]

[By drinking the 'Pādodaka' one attains my vicinily (sāmīpya) and by partaking my 'Prasāda' one gets similarity with me (sārūpya)].

In the Mahābhārata Anuśāsanaparvan, Bhagavān Śrīkṛṣṇa told his son Pradyumna :

"अथ मामब्रवीद् भूयः स मुनिः संश्रितव्रतः ।
कृष्ण पायसमिच्छामि भोक्तुमित्येव सत्वरम् ।।
ततोऽहं ज्वलमानं वै पायसं प्रत्यवेदयम् ।
तं भुक्त्वैव स तु क्षिप्रं ततो वचनमब्रवीत् ।।
क्षिप्रमङ्गानि लिम्पस्व पायसेनेति स स्म ह ।
अविमृश्यैव च ततः कृतवानस्मि तत्तथा ।।
तेनोच्छिष्टेन गात्राणि शिरश्चैवाभ्यमृक्षयम् ।
एवं व्युष्टमहं प्राप्तौ ब्राह्मणस्य प्रसादजम् ।।"[376]

[Then the sage who had undertaken a vow (vrata) told me again : "O Kṛṣṇa, I would like to eat the 'Pāyasa' quickly. Then I offered to him the boiling

375. Aa. Vi., p. 77

376. Mā. Bhā. अनु. 159-22, 24-25, 56

'Pāyasa'. He ate it quickly and spoke again (told me again) : "Anoint your limbs quickly with the 'pāyasa'. Without second thought I did so. With that 'ucchiṣṭa' I smeared my limbs and my head. Thus I got brightness arising from the Prasāda of the Brāhmaṇa (Durvāsas)]. In this manner, Śrīkṛṣṇa narrated the greatness of the 'Prasāda' by propounding as to how his body became as hard as 'vajra' (diamond) by the smearing of the 'ucchiṣṭa' of Durvāsa Maharṣi, who is a great Devotee of Śiva. Although the entire body of Śrīkṛṣṇa including his head was smeared with that Prasāda, the lower portion of his feet was left out. That is why in the end Śrīkṛṣṇa (Hari) got his lower part of the foot shot by the arrow of a hunter and ended his incarnation. Hence such a Prasāda endowed with greatness should be partaken by all with devotion.

Prasāda denoted by the word Āvaraṇa

This prasāda which is propounded as the fifth among the eight Āvaraṇas is threefold as Guruprasāda, Liṅgaprasāda and Jaṅgamaprasāda. Through the partaking of these three kinds of prasāda which are most sacred, with devotion, mental anguish and physical ailments are terminated, mental purity is born. When the mind is pure, Paramātman, too, is pleased. Having thus, through setting aside the bad thoughts of mind, it creates 'prasādaguṇa' (calmness). Having created this, the Prasāda extends all-round protection and makes the devotee assimilate with Śiva. Hence it comes to be called an 'Āvaraṇa' in the form of protecting armour. Therefore, through the

partaking of the prasāda of the Guru, the Liṅga and the Jaṅgama all should protect their body, mind and intellect.

6. Bhasma

The sixth in the order of the eight Āvaraṇas, is Bhasma. At this stage what is the meaning of the word Bhasma ? How many kinds it is ? What is the method of its preparation ? What is the procedure of applying it ? How does that becomes an Āvaraṇa ? All this is discussed according to the Śāstra.

Meaning of the word Bhasma

There are two meanings of the word Bhasma as the lustre of Paraśiva and the Vibhūti prepared out of cow's dung. There the philosophical meaning of the word Bhasma as the lustre of Paraśiva has been established by the authority of statements of Veda and Āgama such as "स एष भस्मज्योतिः"[377] (He is the 'Bhasmajyoti'), "भस्मज्योतिः समाम्नातम्"[378] (He is recorded as 'Bhasmajyoti'), "भस्मेदं शाम्भवं ज्योतिः"[379] (This Bhasma is the lustre of Śambhu). Parasiva is himself of the form of lustre. "तस्य भासा सर्वमिदं विभति"[380] (All this shines with his shine), "यद्भासा भासते विश्वम्"[381] (The universe

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377. Br. Jā. U. 7.2
378. Ca. Jñā. Kri. 6.64
379. Ca. Jñā. Kri. 6.66
380. Muṇḍa. 2.2.10
381. Si. Śi. 1.4

shines with his shine) – On the authority of these pramāṇas (valid means of knowledge), it is established that this universe shines by his shine only. Although he pervades the universe, his easily available place of manifestation is the heart of human beings only. This is because his presence in the heart is taught in places such as these[382] :

"चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथाऽनलः ।
बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः ॥"[383]

"ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥"[384]

[Just as water is hidden in the Candrakānta-stone, fire is hidden in the 'Sūryakanta'-stone, spout is hidden in a seed, so is Śiva hidden in the Ātman].

[O Arjuna, the Lord of all beings resides in the region of the heart, making all the beings to ramble by his Maya (illusion) as if they are caught in a machine].

Due to the absence of awareness about him, although he is in one's heart, one revolves in the wheel of transmigration. Is that not so ? In order to revert this danger, it is necessary to have the knowledge of

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382. समस्तजगदात्मापि शङ्करः परमेश्वरः ।
भक्तानां हृदयाम्भोजे विशेषेण विराजते ॥ (Si. Śi. 10.67)
(Although Śaṅkara, the Lord of all, is the soul of the entire world, he resides especially in the heart-lotus of the devotees).

383. Si. Śi., 5.36

384. Bha. Gī., 18.61

that divine lustre (Śiva). That continuous thinking for knowing Paraśiva who is himself in the form of lustre, in one's heart, is said to be the application of 'Nirupādhika-bhasma'.[385] On the enquiry as to what is the fruit of this application that is obtained, Bṛhajjābālopaniṣad answers through the teaching that the application of the 'Nirupādhika-bhasma' as the cause of 'Nihśreyas' (highest good, i.e., Mukti), as follows : "भस्मधारणादेव मुक्तिर्भवति । तद्भस्मधारणादेव शिव-सायुज्यमाप्नोति । न स पुनरावर्तते न स पुनरावर्तते । स एष भस्म-ज्योतिः"[386] [Through the application of Bhasma only Mukti is obtained. Through the application of Bhasma only one gets assimilated with Śiva. One does not return back, one does not return back. That is the 'Bhasmajyoti']. Again there itself it is propounded that the ascetics of the highest order (Paramahaṁsas) such as Āruṇi, Śvetaketu, Dūrvāsas, Ṛbhu, Nigādha, Jaḍabharata, Dattatreya, Raivataka, Bhusuṇḍa, etc., became emancipated by the application of Bhasma by way of cherishing the Paraśiva-lustre.

In the Śivamahāpurāṇa, Vyāsa has propounded two-foldness of Bhasma saying "एकं ज्ञेयं महाभस्म द्वितीयं कल्पभस्मकम्".[387] He has established that the lustre of

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385. महाभस्मेति संचिन्त्य महादेवं प्रभामयम् ।
 वर्तन्ते ये महाभागा मुख्यस्ते भस्मधारिणः ॥ (Si. Śi. 7.2)
 [Those blessed ones who think of Mahādeva full of lustre as Mahābhasma, are the most eminent 'Bhasmadhārins']

386. Bṛ. Jā. U. 7.2

387. Śi. Pu. Vidye., 24.2

Paraśiva is the 'Mahābhasma' and that the 'Vibhūti' prepared from the cowdung is the 'Kalpabhasma'.

Hence, the philosophical meaning of the word Bhasma, which has Mahābhasma, Nirupādhika-bhasma, Cidbhasma, Bhasmajyotis, etc., as its synonyms, is the brilliance of Paraśiva. The 'Vibhūti' which is prepared out of cowdung, is the ordinary meaning (laukika-artha). Since through the application of the Bhasma made up of cowdung, there would be removal of physical and mental defects and there would be attainment of the eligibility to get the knowledge of Paraśiva, its application is also preached in the Śruti, etc. This Bhasma is called Sopādhika-bhasma. Thus in this manner there arise two meanings of the word Bhasma as the lustre of Paraśiva and the Vibhūti made up of cowdung. Now the nature of the 'Sopādhika-bhasma' which is being applied as a part of the procedure of Vīraśaiva-worship, is propounded.

Sopādhika Bhasma and its types

That 'Bhasma' which is baked in the fire sanctified by the 'Śivamantra' in relation to the 'Nyāsa' (assignment of the various parts of the body to the different deities to the accompaniment of prayers) with the use of Pañcabrahmamantras (सद्योजातमन्त्र, etc.),[388] is the 'Sopādhika-bhasma'. That itself is

388. शिवाग्न्यादिसमुत्पन्नं मन्त्रन्यासादियोगतः ।
तदुपाधिकमित्याहुर्भस्मतन्त्रविशारदाः ॥ (Si. Śi. 7.3) →

propounded as the 'Sopādhika-bhasma' by the experts in Śaivāgamas. Here this should be known : It is well known in the Upaniṣads that Śiva is endowed with five faces. His five faces are called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna. This Śiva who is endowed with five faces is called 'Sadāśiva'.

The third 'Tattva' itself among the thirty-six Tattvas told in the Vīraśaiva-siddhānta, is the Sadāśiva tattva. It is from the five faces themselves of Sadāśiva that the world consisting of the movable and immovable is born. These five faces are in the form of five presiding powers facing the east, south, west, north and upper directions in due order. It is from these only that the five kalās, viz., Nivṛtti, Pratiṣṭhā, Vidyā, Śānti and Śāntyatīta and the five divine cows called Nandā, Bhadrā, Surabhi, Suśīla, Sumanā are born. The present-day cows are the series of their children. It is from the dung of these five cows only that the five Sopādhika-Bhasma-types called Vibhūti, Bhasita, Bhasma, Kṣāra and Raksā are produced in order. As regards the difference in their names, the differences in their birth, fruit and usage are the cause.[389] Here in due order their birth, fruit, usage, etc., are discussed.

→ [That which is born from the fire sanctified by the Śiva-mantra to the accompaniment of Mantranyāsa, is called Sopādhika-Bhasma by the experts in the art of preparing Bhasma (or in the Śāstra pertaining to Bhasma)]

389. विभूतिर्भसितं भस्म क्षारं रक्षेति भस्मनः ।
एतानि पञ्च नामानि हेतुभिः पञ्चभिर्भृशम् ॥ (Si. Śi. 7.4)

1. Vibhūtiḥ

"सद्योजाताद्विभूतिश्च"[390] according to this statement of the Ācārya (Reṇukācārya), that very Bhasma which is prepared out of the dung of the cow called Nandā which is of reddish colour and which is born from the 'Sadyojatamukha', is called 'Vibhūti'. It is said in the Upaniṣad – "सद्योजातात् पृथिवी । तस्याः स्यान्निवृत्तिः । तस्याः कपिलवर्णा नन्दा । तद्गोमयेन विभूतिर्जाता ।"[391] [Pṛthivī (earth) was from the Sadyojata face. From that was born the Nivṛttikalā. From that was the tawny-hued Nandā (born). From its dung Vibhūti was born].

It is the western face of Sadāśiva that is the Sadyojata face. Śiva is called Sadyojāta because he is at once ready for the protection of the tormented devotees or he is born instantly that very time. In the Mahānārāyaṇopaniṣad, his form is described and his praise is done, as –

"सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः ।
भवे भवे नातिभवे भवस्व मां भवोद्भवाय नमः ॥"

Śrī Vṛṣabhendra – Śivācārya has written a Bhāsya on it thus : "सद्योजातं क्षितिः प्रोक्ता वामादेवस्तथा जलम् इति कामिकागमोक्तरीत्या पृथिव्यात्मकमृच्छिलादिनिर्मितशिवलिङ्गं प्रपद्यामि पूजाधारणादिना प्राप्नुयामीत्यर्थः । सद्योजाताय साधनान्तरनिरपेक्षतया भक्तप्रार्थनाकालाविर्भूताय नमो नमः । अत्र वै-शब्देनाऽनन्यशरणत्वं सूच्यते । तथा शिव एको ध्येयः शिवङ्करः इत्यथर्वशिरसि श्रूयते । नमो

390. Si. Śi., 7.8
391. Bṛ. Jā. U., 1.1

नम इति नमः शब्दपुनरावृत्तिः शिवस्य सर्वदेवतातिशयत्वं सूचयति । एवं शिवमन्त्रेषु सर्वत्र ज्ञेयम् । भवे भवे प्रतिजन्मनि । अतिभवे भगवद्ध्यानधारणपूजादिविहीनपाञ्चरात्रादिदुष्टजन्मनि । न भवस्व मां न जनयस्वेत्यर्थः । महापाशुपतमते जनयस्व । इति भक्तप्रार्थनामन्त्रमिदम् । भवस्य विष्णवादिसर्वकार्यवर्गस्य, उद्भवो जन्म यस्माद्भवति तस्मै जगज्जन्मादिलक्षणविशिष्टशिवायेत्यर्थः ।"[392] [Sadyojāta is said to be earth and Vāmadeva is said to be water, according to the statement of the Kāmikāgama. I approach, i.e., attain through worship, bearing, etc., the Śivaliṅga which is made up of clay, stone, etc., of the nature of earth. I offer salutations to Sadyojāta who has emerged instantaneously with the prayer of the devotees as he stands in no need of any other means. Here through the word 'vai', the absence of any other resort is indicated. In the same way, 'Śiva alone is to be meditated upon as he is the giver of auspiciousness' – thus says Atharvaśiras, a Śruti. Through 'namo namaḥ' – this repetition of the word 'namaḥ' indicates the superiority of Śiva to all all deities. Thus this should be understood in all the 'Śivamantras'. 'Bhave bhave' means 'in every birth'. 'Atibhava' means 'the wicked birth such as Pāñcarātra, etc., which are bereft of the meditation, wearing, worship, etc., of the Bhagavān (Śiva)'. 'Na bhavasva' means 'please do not make me take birth'. Please make me to take birth in the Mahāpāśupata faith. Thus this mantra is meant to be prayer of the devotees. 'Bhavasya' means 'of the category that is meant for all ordinary functions'; from

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392. Ma. Nā. U. 15, Anu. Śaivabhāṣya

whom those are born, one should salute him who is Śiva with the special functions of the nature of creation, etc., of the world].

With this the superiority and the nature of doing favour to the devotees (of Śiva) are established. Just as from such a Sadyojāta-Śiva, Pṛthivī, Nivṛtti-kalā, etc., emerged in the beginning, so did the tawny-hued cow in the form of Nandā emerge. Since as per the derivation "नन्दयतीति नन्दा" (Nandā, because she delights all), the name Nandā came into vogue because she delights all the people through many kinds of courtesies. Those present tawny-coloured cows that exist, are all the children of Nandā. Hence, their name is also 'Nandā'. 'Vibhūti' is the name of the Bhasma which is made up of the dung of that kind of Nandā through the procedure told in the Śāstras.

Vibhūti : the cause of 'Bhūti' (prosperity)

"विभूतिर्भूतिहेतुत्वात्"[393] as per this statement of Śrī Reṇukācārya, through the application of it (Vibhūti) with regularity and devotion, there is the attainment of prosperity (bhūti). Hence, its name is Vibhūti. Prosperity is, however, of two kinds as 'Laukika' and 'Pāramārthika'. Money, grains, etc., and Aṇimā, Mahimā, etc., are Laukika prosperity and the knowledge of one's own soul the Pāramārthika

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393. Si. Śi. 7.5

prosperity. Just as different deities are said to reside in the limbs of the cow, so is the cowdung said to be the residence of Lakṣmī.[394] Since the Vibhūti is prepared out of cowdung in which it is said that Lakṣmī resides, there is the favour of Lakṣmī through its application, and there is the removal of poverty. That is why Śrī Nīlakaṇṭhaśivacārya has propounded that through the application of Vibhūti, which happens to be an ornament of Śiva's limbs, there is the eradication of the evil syllables written by destiny, bringing poverty by saying :

"एतानि तानि शिवमन्त्रपवित्रितानि
भस्मानि कामदहनाङ्गविभूषितानि ।
त्रैपुण्ड्रकानि रचितानि ललाटपट्टे
लुम्पन्ति दैवलिखितानि दुरक्षराणि ॥"[395]

[These are those Bhasma varieties, which are sanctified by the 'Śivamantra', which happen to be the ornaments of the limbs of Śiva, who burnt Manmatha, which are in the form of three lines (marked by middle-fingers) and which are the evil letters inscribed by destiny on one's forehead vanish. Hence, through the application of 'Vibhūti', the attainment of prosperity is according to the Śāstra].

On going through the lives of many ancient great sages, it is known that the 'Vibhūti' is the cause for

394. अष्टैश्वर्यमयी लक्ष्मीर्गोमये वसते सदा । (Ma. Bhā. Āśva., p. 6348; Kalyāna, Go Aṅka, p. 65, 333)

395. Kri. Sā. Bhā. 2., p. 81

attaining also the eight powers, 'Aṇimā', etc. The great Agastya who was the disciple of Śrī Reṇukācārya, is indeed well known in the circle of Ṛṣis. In the case of him who was deeply devoted to the application of 'Vibhūti', the eight powers were like 'āmalaka' (fruit of Emblic Myrobalan, 'nelli-kayi' in kannada) on the palm of his hand. Once Varuṇa who was tormented by the demons invisible in the ocean came to him for protection. Agastya who got angry at the evil activities of the demons, came to the sea-shore, took the Bhasma sanctified the Mantra, applied it to his forehead, anointed the palm with it and called the ocean to come on his extended palm. Then the ocean came on his hand as if it were drop of snow. Then the pitcher-born sage gave the Bhasma to the Lord of gods saying – 'Indra, kill these sinful 'Asuras' and bad 'Rākṣasas'.[396]

This account of Great Sage Agastya's drinking of the ocean is well known in the world. This power obtained by him was, as described by Nīlakaṇṭha Śivācārya in his Kriyāsāra, obtained due to the application of Vibhūti. Thus many great sages who were firmly devoted to the application of Vibhūti,

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396. समुद्रतीरमासाद्य भस्माऽऽदायाभिमन्त्रितम् ।
धृत्वा ललाटे करयोरालेख्य सहसा ऋषिः ॥
आजुहावाम्बुधिं पाणिं प्रसार्य स महामुनिः ।
तदानीमागतोऽम्बोधिः करे नीहारबिन्धुवत् ॥
प्राशयामास तं ध्यात्वा महादेवमृषीश्वरः ।
संहरेन्द्रासुरान् पापान् राक्षसानपि दुर्जनान् ॥
एवमुक्त्वा ददौ भस्म सुरेशाय घटोद्भवः ॥
(Kri. Sā. Bhā. 2, p. 130-131)

obtained the eight powers, 'Aṇimā', etc. This account is available in Purāṇas, etc.

Just as the fire, although touching the outer part of the cooking vessel, softens the rice inside, in the same way the Vibhūti, although applied on the external limbs, makes the inner senses ripe. When the inner senses are rendered ripe, one gets the knowledge of his self. Thus this Bhasma, which happens to be the cause of both worldly and spiritual powers, is called by a significant name as 'Vibhūti'.

Use of Vibhūti in Daily duties (worship, etc.)

"धारयेन्नित्यकार्येषु विभूतिं च प्रयत्नतः"[397] – in accordance with this statement of the Ācārya (Reṇukācārya), application of the 'Vibhūti' should be done at the time of performing daily duties. "नियमेन भवं नित्यम्, नित्यं च तत् कर्म च नित्यकर्म" (What happens invariably is 'Nitya', what is 'Nitya' as well as 'duty' is Nityakarma), as per this derivation that action which is necessarily done after the sacrement of Dīkṣā throughout one's life, is said to be Nitya-karma. "नित्यं यदा यावदायुर्न कदाचिदतिक्रमेत्"[398] (It is Nitya if it is never trangressed throughout one's life) – thus in the Mīmāṁsāśāstra, the definition of Nityakarma is told and sin is prescribed if it is transgressed anytime.

In the case of the Vīraśaivas, wearing of the Liṅga, its worship, meditation on Śiva, the daily

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397. Si. Śi., 7.9
398. Nyā. Ko., p. 417-418

reading of the Śivāgamaśāstra, cherishing the relation with the Prāṇaliṅga and the Bhāvaliṅga, and such others come under the category of 'Nityakarma'. Hence, at the time of performance of such duties, 'Vibhūti' must be applied. Otherwise the daily duty remains incomplete.

In this manner that Bhasma which is prepared out of the dung of the cow named Nanda, which arose from the 'Sadyojata' – face of Paraśiva and which is of tawny colour, is called 'Vibhūti'.

2. Bhasita

"वामाद् भसितमेव च"[399] – as per this statement of the Ācārya (Reṇukācārya), that Bhasma which is prepared out of the dung of the cow called Bhadrā, which is of black colour and which arose from the Vāmadeva-face of Sadāśiva, is called as Bhasita. It is so told in the Upaniṣad – "वामदेवादुदकम् । तस्मात्प्रतिष्ठा । तस्याः कृष्णवर्णा भद्रा । तद्गोमयेन भसितं जातम् ।"[400] [From the Vāmadeva water was born. From that was born Pratiṣṭhā-kalā. From that Bhadrā of black colour arose. From the dung of that Bhasita was born (prepared)]. The northern-face of Sadāśiva is itself the Vāmadevamukha (face). "वामश्चासौ देवश्च वामदेवः" – according to this analysis, it is called Vāmadeva, because it is the most charming face of Śiva. In the

399. Si. Śi. 7.8
400. Bṛ. Jā. U. 1.1

Mahānārāyanopaniṣad, the form of Vāmadeva is described and eulogised as follows : "वामदेवाय नमो ज्येष्ठाय नमः श्रेष्ठाय नमो रुद्राय नमः कालाय नमः कलविकरणाय नमो बलविकरणाय नमो बलाय नमो बलप्रमथनाय नमः सर्वभूतदमनाय नमो मनोन्मनाय नमः ।" Śrī Vṛṣabhapaṇḍitaśivācārya has written a Bhāṣya on it : "वामदेवाय लीलामङ्गलविग्रहाय नमः । ज्येष्ठाय नमो ब्रह्मविष्ण्वादिजनकत्वेन महाप्रलयसाक्षित्वेन वा शिवस्य ज्येष्ठत्वमुक्तम् । श्रेष्ठाय नमः, मृत्युञ्जयत्वेन शिवस्य ब्रह्मविष्ण्वादिभ्यः श्रेष्ठत्वम् । रुद्राय नमः, महाप्रलये ब्रह्मविष्ण्वादीन् रोदयति, द्रावयतीति रुद्रः । कालाय नमः, जीवकर्मानुगुण्येन तत्तत्कालेषु फलप्रदत्वात् तस्य कालात्मकत्वम् । कलाकाष्ठादिविकरणहेतुत्वात् कलविकरणत्वम्, कल-विकरण इति ह्रस्वश्छान्दसः । बलविकरणाय नमः । विगतानि करणानि यस्यासौ विकरणः, बलश्चासौ विकरणश्च तथोक्तः । शरीरेन्द्रियनिरपेक्ष-तया सर्वकारणसामर्थ्यवानित्यर्थः, अपाणिपादोऽहमचिन्त्यशक्तिः इति श्रुतेः । बलाय नमः, ब्रह्मविष्ण्वादीनां दुर्जय इत्यर्थः । बलप्रमथनाय नमः, मत्स्यकूर्मवराहनृसिंहवामनावतारसंहारकर्तेत्यर्थः । सर्वभूतदमनाय नमः, महाप्रलयकर्तेत्यर्थः । मनोन्मनाय नमः, बुद्धिप्रेरकाय नमः । स नो देवः शुभया स्मृत्या संयुनक्तु इति श्रुतेः ।"[401]

[I bow to Vāmadeva, who is of auspicious form assumed sportively. I bow to the eldest God (jyeṣṭhāya); the elderliness (jyeṣṭhatva) is for Śiva for his being the father of Brahma, Viṣṇu, etc., and for his being the witness of the great delusion. I bow to the most excellent God (Śreṣṭha); Siva has the excellence over Brahma, Viṣṇu, etc., as he is one who has won over death (Mṛtyunjaya). I bow to the roaring God (Rudra); he (Śiva) is Rudra (Rud to cry, to roar) as he makes Brahma, Viṣṇu, etc., cry or cause them run away with

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401. Ma. Na. U. 16, Anu., Śaivabhāṣya, p. 79-80

fear. I bow to Kāla; he (Śiva) is of the nature of Kāla (time) as he is the dispencer of the effects to the beings according to their Karman at the respective time. As he (Śiva) distributes time and fuel he is called Kālavikaraṇa; the short syllable in Kālavikaraṇa (Kala for Kāla) is a Vedic peculiarity. I bow to 'Bala-vikaraṇa', he whose senses (Karaṇāni) have become defunct is 'Vikaraṇa'; balaśca vikaraṇaśca balavikaranaḥ (Karmadhāraya compound); it means that he (Śiva) is powerful even without the body and the senses, as the Śruti says "I am without hands and feet and I am of unimaginable causative power". I bow to the most powerful God (Bala); he (Śiva) cannot be defeated by Brahma, Viṣṇu, etc. I bow to the destroyer of strength (Balapramathana), i.e., he (Śiva) is the destroyer of the incarnations of Fish (Matsya), Tortoise (Kūrma), Bear (Varāha), Man-lion (Nṛsiṁha), and Short one (Vāmana). I bow to the one who crushes all the beings (Sarvabhūta-damana), i.e., one who causes the Great Deluge. I bow to the inspirer of intellect (Manonmana) i.e., I bow to the one who inspires intellect, as the śruti says – "May that God (Śiva) associate us with auspicious memory". It is known from this that Śiva has seniority and pre-eminence.

Thus just as at the time of creation water, five elements (pañca-bhūtas) and Kalās such as Pratiṣṭhā arose from the Vāmadeva, so the dark-coloured cow called Bhadrā did arise. As per the saying of Amara-siṁha as "श्वःश्रेयसं शिवं भद्रं कल्याणं मंगलं शुभम्"[402], this cow

402. Aa. Ko. 1.149

is called Bhadrā because she is the cause of many kinds of series of auspiciousness. All the present-day black-coloured cows are her children. Hence, they should also be called by the name Bhadrā. The Bhasma which is prepared according to śāstra from the dung of the cow called Bhadrā, is called 'Bhasita'.

Revelation of Tattva by Bhasita

"भसितं तत्त्वभासनात्"[403] (It is Bhasita because it reveals the Tattva), as per this statement of the Ācārya (Reṇukācārya), the name of this Bhasma is because of its revelation of the Tattva (principles from Paraśiva to Pṛthivī). Tattva is that which is not super-imposed. In the Vīraśaiva-siddhānta, this world consisting of the movable and the immovable, is regarded as Tattva. That is why there are thirty-six Tattvas from Śiva to Bhūmi.

"पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
तथा भूम्यादिरूपेण शिव एको विराजते ॥"[404]

[Just as the tree stands in the form of leaves, branches, etc., so does Śiva alone manifest himself in the form of earth, etc.]. As per this direction of the Ācārya, the knowledge of Tattva (Tattvajñāna) means the knowing of all those Tattvas as of the nature of Śiva.

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403. Si. Śi. 7.9
404. Si. Śi. 10.72

Although the hearing of the Śāstras (Śravaṇa, manana and nididhyāsana of the Śāstras) is the cause for getting the knowledge of these Tattvas, yet before that the purification of the inner senses is necessary. That (purification) is accomplished through the application of Bhasita. That is why it is told by Maritoṇṭadārya as – "निःश्रेयसैकसाधनब्रह्मविद्याऽन्तरङ्गचित्त-शुद्धिसम्पादकत्वेव वैदिकशिवपूजाङ्गत्वेन च भस्मधारणं कर्तव्यम् ।"[405] [The application of Bhasma (Bhasita) should be done as a part of the Vedic 'Śivapujā', as it (the Bhasita) procures the purification of inner sense (the mind) through the awakening of the knowledge of Brahma which is the sole means of attaining 'Niḥśreyas' (Mukti)].

For the purification of the inner senses, bathing in holy place (rivers, etc.,), cherishing the Mantra (pañcākṣarī), the practise of Yoga, etc., are taught in the Śāstras. Without this, the purification of inner senses is not obtained through mere application of Bhasma with firm devotion and the knowledge of Tattva is also not attained. The following statement of the Matsyapurāṇa is quoted by Śrī Nīlakaṇṭha-śivācārya :

"किं यज्ञैः किमनेकतीर्थकलहैः (नैः ?) किं वेदपाठश्रमैः
किं घोरैर्विविधैस्तपोभिरमलैः किं मन्त्रतन्त्रैर्जपैः ।
किं ध्यानैः किमनेकदाननिकरैः किं सांख्यायोगश्रमै-
र्मोक्षार्थी सितभस्मना च निपुणः कुर्यात् त्रिपुण्ड्रं बुधः ॥"[406]

405. Vī. Ca., p. 133
406. Kri. Sā. Bhā. 2, p. 87

[What of sacrifices ? What of partaking (kalana = accepting, taking) the holy waters of the many holy centres ? What of the trouble of reciting Veda ? What of the many types of hard and pure penances ? What of the rituals (tantra) involving Mantras ? What of meditations ? What of the various generous activities? What of the botheration of Sāṅkhya and Yoga ? The wise one who aspires for Mokṣa, should apply Tripuṇḍra efficiently with the white Bhasma (Bhasita)].

In this statement of Matsyapurāṇa, the attainment of Mokṣa is propounded as attained by mere application of the 'Bhasma-tripuṇḍra' even without any sacrifice, bathing in the holy waters (partaking of the holy waters), study of Veda, meditation and the study of Sāṅkhya and Yoga and other Śāstras. Further –

"मुक्त्वा त्रिपुण्ड्रं मोक्षस्य साधनं न हि विद्यते ।
यथा कृशानुरहितस्त्वध्वरो न विराजते ॥"[407]

"आयुष्कामो यथा राजन् भूतिकामोऽथवा नरः ।
नित्यं वै धारयेद्भस्म मोक्षकामो च वै द्विजः ॥"[408]

In these statements of Vāyavīya-samhitā and Mahābhārata, it is doctrinally established that the person aspiring for Mokṣa should do the application of Bhasma like one who aspires for long life and one who aspires for prosperity, after pointing out that Mokṣa is

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407-408. Kri. Sā. Bhā. 2, p. 84, 89, 90

not possible without the application of Bhasma, just as sacrifice cannot be done without fire. Still further –

"सत्यं शौचं जपो होमस्तीर्थं देवादिपूजनम् ।
तस्य व्यर्थमिदं सर्वं यस्त्रिपुण्ड्र न धारयेत् ।।"[409]

In this statement of Nāradiya-smṛti, it is declared that without the application 'Tripuṇḍra', the performances such as speaking truth, practise of 'Śauca', the muttering of Mantra, offering of oblation, etc., are futile.

On pondering over all this it is known that this 'Bhasma' which is applied on the body, purifies the inner senses of the aspirant and produces the knowledge of the 'Tattva'. It is with the knowledge of the 'Tattva' that the thirty-six Tattvas from Śiva to Bhūmi in the 'Śiva-svarūpa' are revealed to him (aspirant). Thus since this Bhasma is the cause of revealing Tattva either directly or by regular succession, it is called 'Bhasita'.

The Use of Bhasita in 'Naimittika' ceremonies

"नैमित्तिकेषु भसितम्"[410] as per this statement of the Ācārya, the 'Bhasma' called 'Bhasita' should be used during the performance of the 'Naimittika'-ceremonies. "निमित्ताद् आगतम्, निमित्ते भवं वा नैमित्तिकम्" – as per this derivation, the ten ceremonies called Garbhādhāna,

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409. Kri. Sā. Bhā. 2, p. 84, 89, 90
410. Si. Śi. 7.9

Puṁsavana, Sīmantonnayana, Jātakarma, Nāmakaraṇa, Annaprāśana, Caulakarma, Śivadīkṣā, Vivāha and Antyeṣṭi, which are performed due to the respective 'Nimitta', are called 'Naimittika'-ceremonies. During the performance of these 'Naimittika'-ceremonies, the application of Bhasita is taught by the Ācārya.

In this way, the Bhasma which is prepared out of the dung of dark-coloured cow called Bhadrā born from the Vāmadeva-face of Paraśiva and which is the cause for revealing the 'Tattva' is called Bhasita.

3. Bhasma

"अघोराद् भस्म सञ्जातम्"[411] – As per this statement, the 'vibhūti' which is made by the dung of the red-hued cow called 'Surabhi' which arose from the Aghora-face of Paraśiva, is called Bhasma. So it is said in the Upaniṣad – "अघोराद्वह्निः । तस्माद्विद्या । तस्या रक्तवर्णा सुरभिः । तद्गोमयेन भस्म जातम्"[412] [From the Aghora arose fire; from that arose Vidyā; from that arose Surabhi of red colour. From the dung of that arose 'Bhasma']. Sadāśiva's face in the southern direction is itself 'Aghoramukha'. "न घोरः अघोरः" – as per this analysis, this is the most peaceful aspect of Śiva. That is why Śiva's 'Aghoratva' is presented in the Taittirīyasamhita thus – "या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ॥" Here it is taught that he (Śiva) shines in the devotees who are sinless. There

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411. Si. Śi. 7.8
412. Bṛ. Jā. U. 1.1

again in the Mahānārāyaṇopaniṣad, his 'aghoratva' and then again his 'ghoratva' and 'ghorataratva' are propounded and praised thus : "अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः सर्वेभ्यः सर्वशर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः" [May my salutations be dedicated to the Non-terrible one's (Aghorebhyaḥ), to the terrible ones (Gorebhyaḥ), to the terrible and more terrible ones (Ghoraghora-tarebhyaḥ), to all those and to the Sarvas who are of the nature of Rudra].

Vṛṣabhapandita-śivācārya has written a Bhāṣya on this Mantra (Aghorebhyo, etc.,) thus : "भक्ताभीष्ट-फलप्रदानुकूलरूपत्वादघोरत्वं दुष्टनिग्रहरूपत्वेन (निग्रहत्वं) घोरत्वम् । मृत्युकालादीनां संहारकत्वेन घोराघोरत्वम् । तदृग्भ्यः सर्वेभ्यः, चेतनाचेतनात्मकाष्टमूर्तिभ्यः । सर्वशर्वेभ्यः पशुपतित्व-चन्द्रशेखरत्वादि-पञ्चविंशतिलीलाविग्रहेभ्यः । रुद्रेभ्यः शिवेभ्यः । ते तेभ्यः । वचनव्यत्यय-श्छान्दसः । नमोऽस्तु नमस्करोमीति भावः ।"[413] [His (Paraśiva's) 'aghoratva' is because of his inclination to grant the fruits (rewards) desired by the devotees and his 'ghoratva' is because of the subjugation of the wicked ones. His 'ghorāghoratva' is because of his eradication of death, time, etc. Salutations to all such forms, i.e., the eight forms (aṣṭamūrti) of the nature of both sentient and non-sentient. Salutations to all the Śarvas, the thirty five sportive forms such as Paśupati, Candraśekhara, etc., and to the Rudras (i.e., Śivas). 'Te' for 'itebhyaḥ' is a Vedic peculiarity. To all of them I salute. It means that I bow to them.]

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413. Ma. Nā. U. 17., Śaivabhāṣya, p. 80

It is proved by this that Śiva who is capable of subjugating and favouring, has both the terrible and non-terrible forms. In that situation at the time of creation, just as Agni, Vidyā, Kalā, etc., arose from the non-terrible form of Śiva, so did the red-hued cow named Surabhi arise from it. Since she is herself fragrant and gives fragrant dung, she has 'Surabhi' as her name. All the present-day red-hued cows are her progeny. Hence they should also be understood as 'Surabhi.' That Vibhūti which is prepared from her dung according to the Śāstra, is itself called Bhasma.

Power of eradicating sin in the case of Bhasma

"पापानां भर्त्सनाद् भस्म"[414] (It is 'Bhasma' because it eradicates sin) – as per this statement of the Ācārya (Reṇukācārya), the name of this Vibhūti is 'Bhasma' because it eradicates or frightens sins. Hence, the Śruti says "भस्म सर्वाघभक्षणात्"[415] (It is Bhasma because it consumes all sins). Amarasimha has spoken of twelve synonyms of 'pāpa' sin) :

"अस्त्री पङ्कं पुमान् पाप्मा पापं किल्बिषकल्मषम् ।
कलुषं वृजिनैनोऽघमंहो दुरितदुष्कृतम् ॥"[416]

All these synonyms are very significant. It is called 'Paṅka' as per the derivation "पच्यते व्यक्तीभवति, विस्तृतं भवति वा दुःखमनेन इति" ['pacyate' (pac-to bake) means 'becomes manifest' or 'sorrow becomes expanded'];

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414. Si. Śi. 7.5
415. Bṛ. Jā. U., 1.1
416. Amara Ko. 1.147

it is 'Pāpmā' as per the derivation "आप्नोति व्याप्नोति लोकानिति" ['āpnoti' (āplr vyāptau) means 'vyapnoti' pervades the worlds]; it is 'Pāpa' as per the derivation "पिबति भक्षयति कर्तारमिति" ['pibati' (pā pāne) means 'swallows' the doer of sins]; it is 'Kilbiṣa' according to the derivation "केलयति क्रीडयति विषयेष्विति" ['Kelayati' means 'Krīḍayati', makes one to sport with the objects (of sense); it is 'Kalmaṣa' as per the derivation "शुभं कर्म स्यति समाप्तं करोतीति" [it ends ('syati') auspicious action]; it is 'Kaluṣa' according to the derivation "कलयति वशीकरोति कलुषमिति" ['Kalayati' means 'vaśīkaroti' (takes or possesses) sin]; it is 'vṛjuna' sinse it 'removes' merit (vṛj-varjane); it is 'Enaḥ' as per the derivation "यन्ति गच्छन्त्यधोऽनेनेत्येनः" ['Yanji' (yā-to go) means 'goes down' (adhaḥ) on account of this]; or "एति गच्छति प्रायश्चित्तेनेति" ['Eti' (iṇ-gatau-to go) means goes (takes up) 'prāya-ścitta' (atonement)]; it is 'Agha' according to the derivation "अङ्घते गच्छति दानादिनेति" ['Anghate' means it goes (terminates itself) through generosity, etc.,]; it is 'Aṁhas' as per the derivation "अंहति गच्छति शुभकर्मभिरिति" ['Aṁhati' means it goes (gets terminated) by auspicious actions]; it is 'Durita' according to the derivation on "दुष्टमितं गमनमनेनेति" ['Itam' (in-gatau) means 'gamanam' (going or termination), 'itam duṣṭam' means 'the going or possession of what is bad through this]; it is 'Duṣkṛta' as per the derivation "दुष्टीकृतं करणमनेनेति" [the senses are polluted (spoiled) through this]; thus on pondering over derivations of the synonyms of 'Pāpa' (sin),[416a] it is known that 'Pāpma' means bringer of

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416a. Amara Ko. 1.4.23, Rāmāśramī, p.51-52

sorrow, destroyer, that which drives to objects of senses such as touch, etc., that which leads to defects; it is also known that it is exhausted through atonement (prāyaścītta) or through the daily performance of auspicious deeds.

In order to drive away (the effects of) various types of sins, various types of atonement actions are propounded in the Smṛti-śāstra. But all of them are not easy to perform. Hence, in order to pacify all kinds of sins the vow of 'Bhasmadhāraṇa' (application of Bhasma) has been taught in the Śrutis and Smṛtis. That vow is in the form of application of Bhasma (Bhasmadhāraṇa), smearing the Bhasma to the body (Bhasmoddhūlana) and marking the limbs of the body with 'Tripuṇḍra' (three middle fingers). He who practises this vow is called 'Bhasmaniṣṭha' (one who is deeply devoted to 'Bhasma'). All the sins of the 'Bhasmaniṣṭha' get burnt (eradicated). So says a Śruti :

"भस्मनिष्ठस्य दह्यन्ते दोषा भस्माग्निसङ्गमात् ।
भस्मस्नानविशुद्धात्मा भस्मनिष्ठ इति स्मृतः ॥
भस्मसन्दिग्धसर्वाङ्गो भस्मदीप्तत्रिपुण्ड्रकः ।
भस्मशायी च पुरुषो भस्मनिष्ठ इति स्मृतः ॥"[417]

[He who is purified by 'Bhasmasnāna' is known as 'Bhasmaniṣṭha'; the defects (sins) of the 'Bhasmaniṣṭha' are burnt through the fire in the form of 'Bhasma'; that person who has smeared all the limbs

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417. Bṛ. Jā. U.5. 18-19

of his body with 'Bhasma', who has the 'tripuṇḍra' shining with 'Bhasma' and who reclines on the 'Bhasma' (i.e., Bhasma powder) is regarded as 'Bhasmaniṣṭha']. It is again said : "भस्म मननादेव किल्बिषादीनि नाशयति । भस्म मननादेव संसारोतरणं करोति । स एव भस्मज्योतिः ।"[418] [Bhasma destroys sins, etc., through its mental cherishment; 'Bhasma' makes one to cross over transmigration (saṁsāra) through its mental cherishment; that itself is the 'Bhasmjyoti' (lustre in the form of Bhasma)].

The sins that are most difficult to pacify such as those in the form drinking wine, conjugal relation with the Guru's wife, stealing, killing of a Brāhmaṇa, etc., are regarded in the Smrtis as possible to be removed (eradicated) through the application of 'Bhasma'.[419] It is known from the dialogue between Śiva and Rāghava[420] that through the application of Bhasma to the neck, shoulders, chest, navel, back, sides, etc., of the body, the sins committed by the respective limbs get shunted away. Maharsi Vyāsa has however, said :

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418. Kri. Sā., Bhā. 2, p.44

419. मद्यं पीत्वा गुरुदारांश्च गत्वा, स्तेयं कृत्वा ब्रह्महत्यां च कृत्वा ।
भस्मच्छन्नो भस्मशय्यां शयानो, रुद्राध्यायी मुच्यते सर्वपापैः ॥ (Vī. A. Pra. Bha., p.16)

420. कण्ठे च धारणात् कण्ठभागादिकृतपातकम् ।
बाह्वोर्बाहुकृतं पापं वक्षसा मनसा कृतम् ॥
नाभ्यां पृष्ठकृतं पापं पृष्ठे गुदकृतं हरेत् । →

"त्रिपुण्ड्रसहितो जीवः पूज्यः सर्वैः सुरासुरैः ।
पापान्वितोऽपि शुद्धात्मा किं पुनः श्रद्धया युतः ॥"[421]

[The Jīva, who is endowed with 'Tripuṇḍra', is worthy to be worshipped by all the gods and demons, even when he is associated with 'sin' and yet he is of pure soul. What to say when he is endowed with 'Śraddha'] Thus having propounded through 'kaimutyaka-nyāya' that even a sinner with pure soul who is worthy to be worshipped, gets the attainment of blessed state (sadgati), the life of him who is without 'bhasmadhāraṇa' is condemned by saying "धिग्भस्मरहितं भालम्"[422] Tie upon the forehead which is not marked by Bhasma. Therefore the power of frightening away and the capacity of swallowing it in the case of Bhasma are both established in the Śāstra.

The use of Bhasma in atonement actions

"प्रायश्चित्तेषु सर्वेषु भस्म नाम यथाविधि"[423] (In all the atonement actions, the Vibhūti is Bhasma in accordance with the Śāstra), as per this statement of the Ācārya, Bhasma is used while performing atonement actions. "प्रायः चित्तम् प्रायश्चित्तम्" – in accordance with this derivation, 'Prayah' means 'Tapas' (penance) and 'citta' means 'niścaya' (determination) Prāyaścītta

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→ पार्श्वयोर्धारणाद् राम परस्त्र्यालिंगनादिजम् ॥
तस्माद्धारणं शस्तं सर्वं तद्वत् त्रिलिङ्गकम् । (Kri. Sā., Bhā. 2, p.85)

421. Śi. Pu. Vidye., 24.25

422. Śi. Pu. Vidye., 24.45

423. Si. Śi., 7.10

determined penance. This is told in the Āngīrasa-smṛti :

"प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते ।
तपो निश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् ॥"[424]

Different penances are prescribed for the different sins in the Smṛtis. All those are called 'Prāyaścitta-karma'. One becomes degraded ('patita' – fallen) due to non-performance of what is prescribed, partaking of what is prohibited and non-restraint over the senses and one gets lowly birth.[425] So it is said by Manu :

"शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ॥"[426]

[Due to 'doṣas' (sins) committed through body, man becomes an insensitive object (sthāvara) in the next birth; due to sins committed through speech, he gets the birth of birds and beasts, and due to the sins committed by the mind, he will take birth in lowly-caste]. Thus in order to pacify the unrevealed and revealed sins, which bring lowly birth, the atonement actions such as the willing tormentation of the body through penance, study of Veda, etc., bath in the river Gaṅgā, donation of gold, cow, land, etc., are taught.[427]

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424. Nyā. Ko., p.592

425. विहितस्याननुष्ठानान्निन्द्यस्य च निषेवणात् ।
अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥ (Śa. Ka., p.319)

426. Ma. Smṛ. 12.9

427. शोषणेन शरीरस्य तपसाऽध्ययनेन च ।
पापकृन्मुच्यते पापाद् दानेन च दमेन च ॥ →

This should be known : That person who has underwent atonement for some sin, should not commit the same sin. He should undergo atonement with the determination under the atonement that he would never commit the sin from that time onwards; otherwise that would become futile.[428]

In the 'Kriyāpāda' of the Kāraṇāgama, the Vīraśaiva procedure of the atonement has been especially propounded by Lord Śiva.[429] The 'Vīreśas' (Vīraśaivas) who have taken 'Dīkṣā' should always wear his Iṣṭaliṅga on his body, worship it everyday. This is prescribed. Even in this situation of practising these prescriptions, 'doṣas' (sins) do occur sometimes due to unavoidable circumstances or due to inadver-

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→ गङ्गाह्निकं देवपूजा वेदाभ्यासः सरित्प्लवः ।
नाशयन्त्याशु पापानि महापातकजान्यपि ॥
एतैर्द्विजातयः शोध्या व्रतैराविष्कृतैनसः ।
अनाविष्कृतपापांस्तु मन्त्रैर्होमैश्च शोधयेत् ॥ (Vācaspatya, p.4528)

[He who has committed sin will be relieved from sin through the tormenting of the body through penance, study, donation and restraint of the senses. The daily bath in the Gaṅgā, Vedic study and swimming in the holy rivers instantly eradicate sin, even sins involving great misdeeds. The Brāhmaṇas, Kṣatriyas and Vaiśyas who are twice-born (dvijātayah) should be purified through these from the sins that are revealed and they should be purified through Mantras and Homas from those that are not reveated].

428. कृत्वा पापं हि सन्तप्य तस्मात् पापात् प्रमुच्यते ।
नैव कुर्यां पुनरिति निवृत्त्या पूयते नरः ॥ (Ma. Smṛ. 12.330)

429. Kā. Ā., Kri. 10.2

tence. The relief from those 'dosas' is got through different atonements. The same is summarised here :

When the 'Liṅgadhārin' is touched by a barber (nāpita), the previous 'Śivasūtra' should be abandoned and should wear another and mutter the 'Pañcākṣarī' one hundred and eight times. If the Iṣṭaliṅga itself is touched by the barber, it should be especially sprincled with water to the accompaniment of the ´rī Rudra (11 Namaka-anuvakas and 11 camaka-uvākas of the Yajurvedic Rudrādhyāya). If he is ched by 'cāṇḍāla', etc., the 'Śivasūtra' should be n up, should sprincle with water to accompani-t of the Pavamāna-sūkta, etc., and should resort e practise of taking food once at the night-time after mentally repeating the original (mūla) Pañcākṣarī and Gāyatrī one hundred and eight times. If the contact with those of one's own 'varṇa' without 'Dīkṣā' and those of other 'varṇas' (castes), the original Pañcākṣarī should be mentally repeated one hundred and one times. If the time of one's daily duty of Iṣṭaliṅga-worship is missed, and if the required leaves (Bilva-leaves) and flowers are not available, one should mentally repeat the original Pañcākṣarī one hundred and eight times, and if the worship of the Iṣṭaliṅga is totally missed, one should mentally repeat the original Pañcākṣarī thousand times.

If sometimes at the time of worship one's Iṣṭa-liṅga falls down due to inadvertence, it should be picked up and the original Pañcākṣarī be mentally repeated one hundred and eight times. If the Iṣṭa-liṅga is cloven into two or three parts, it should be

rejoined through 'sarjarasa' and should perform 'Tattvakalānyāsa'. If the Iṣṭaliṅga becomes powder, one should get the same 'kalās' infused into another Liṅga by the Guru and receive it back from him and wear it. If the Iṣṭaliṅga is lost, one should give up one's life. If one is incapable of giving up life, one should remain without food for twenty-one days and mentally repeat the original pañcākṣarī. In the meanwhile one should search for the Liṅga. If it is found one should wear it at that very moment and worship the Guru. If that 'Liṅga' is not found, one should give up his 'prāṇas' with deep devotion. If one is incapable of giving up 'prāṇas', one should receive another Liṅ from the Guru and wear it. If the previous Liṅga found after taking another Liṅga, it should dedicated to the Guru and thrown into water.

It may be thus objected here : If 'prāṇas' are gi up by one who has lost one's Iṣṭaliṅga, how one's last rites are to be performed ? If for that purpose the Iṣṭaliṅga can be given, the giving up of one's life is meaningless. Thus the 'doṣa' of one who has lost his Iṣṭaliṅga is on both sides. Having been so asked by Devī (Pārvatī), Mahadeva said : If the devotee who has lost his Iṣṭaliṅga gives up his 'prāṇas', he gets liberated instantly. Hence there is no contingency of the absence of purpose. At the time of the last rites, the Guru should infuse the 'kalā' of the lost Liṅga in another Liṅga and give it. The last rites of the dead person should be performed with the relation of that Liṅga given by the Guru. Hence, their Iṣṭaliṅga should be borne by the Vīraśaivas like their very

life.[430] The procedure of atonement of the Vīraśaivas is as told above. At the time of the performance of the atonement actions the application of 'Bhasma' should be done as per the aforesaid direction of the Ācārya (Reṇukācārya) as – "प्रायश्चित्तेषु सर्वेषां भस्म धार्यं यथाविधि" ('Bhasma' should be applied according to the direction in the atonement actions regarding all sins).

Thus it said that the Vibhūti is that which is produced from out of the dung of the red-coloured cow called 'Surabhi' which arose from the Aghora-face of Paraśiva.

4. Kṣāra

"क्षारं तत्पुरुषात्तथा"[431] – in accordance with this statement of the Ācārya, the Vibhūti that is prepared out of the dung of white-coloured cow called 'Suśīlā', which arose from the Tatpuruṣa-face of Paraśiva, is designated as 'Kṣāra'. So it is said in the Upaniṣad : "तत्पुरुषाद्वायुः । तस्माच्छान्तिः । तस्याः श्वेतवर्णा सुशीला । तस्या गोमयेन क्षारं जातम् ।"[432] [Air (Vāyu) arose from Tatpuruṣa. From that arose Śānti (kalā). From that the white-coloured Suśīlā was born. From the dung of that cow 'Kṣāra' arose]. The face towards the eastern direction is the Tatpuruṣa-face. "स एव पुरुषः तत्पुरुषः" (He alone is Puruṣa – Tatpuruṣa) – as per this derivation Śiva himself is designated by the word 'Puruṣa'. That is

430. Kā. Ā., Kri. 10.1-45
431. Si. Śi. 7.8
432. Bṛ. Jā. U. 1.1

why the great sage Patañjali has told that he (Śiva) is special Puruṣa as he is free from 'Kleśa' (affliction), etc., : "क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुष विशेष ईश्वर"[433] Īśvara (Śiva) is 'puruṣaviśeṣa' (unique Puruṣa) who is not affected by Kleśa (affliction), results of karma (puṇya and pāpa) and aspirations.

Mahānārāyaṇopaniṣad has described the nature of Tatpuruṣa and enlogised him as : "तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥"[434] Śrī Vṛṣabha-paṇḍita-Śivācārya has written a Bhāṣya on this Mantra : "तत्पुरुषाय विद्महे । महादेवाय सर्वदेवताधिकाय । तत्पुरुषाय, तत्संज्ञकमुखाय । शिवमित्यर्थः । विद्महे उपास्महे । धीमहि ध्यायेम । इति बाह्याभ्यन्तरोपासनमुक्तम् । तद् उपासनम् । रुद्रः शिवः प्रचोदयात् निर्वर्तयत्वित्यर्थः ॥"[435] ['Tatpuruṣāya vidmahe' 'Mahādevāya' means 'one who is superior to all gods'. 'Tatpuruṣāya' means 'Śiva in the form of the Tatpuruṣa-face'. It means Śiva. 'Vidmahe' means 'we worship'. 'Dhīmahi' means 'we meditate on him'. That is the worship. 'Pracodayāt' means 'may he make us act' (inspire us)]. This statement establishes Śiva's state of 'Supreme Puruṣa' (Paramātman), his state of being God of gods and his status of being worthy of internal and external worship.

It is from this 'Tatpuruṣa-Śiva' that at the time of the beginning of creation, just as 'Vāyu', 'Śāntikalā', etc., were born, so did white-coloured cow called

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433. Yo. Sū., 1.24
434. Ma. Nā. U. 18 Anu. 1
435. Ma. Nā. U. 18 A., Śaivabhāṣya, p.80

'Suśīlā' take birth. "शोभनं शीलं यस्याः सा सुशीला" as per this derivation, the name 'Suśīlā' was applied to her in view of the excellent character found in all the beings. It should be understood that as many white cows as are found to-day are all in the form of her progeny. The 'Bhasma' which is prepared according to procedure told in Śāstra, from the dung of this kind of cow called Suśīlā, is called 'Kṣāra'.

Capacity of making calamities vanish on the part of Kṣāra

"क्षारणात् क्षारमापदाम्"[436] [It is 'Kṣāra' because it makes impediments vanish (āpadām kṣāraṇat)] – in accordance with this statement of the 'Ācārya', its name is 'Kṣāra' because of its parching, i.e., because of its making to vanish, the calamities that arise through three types of afflictions (tāpatraya – Ādhibhautika, Ādhyātmika and Ādhidaivika). "आपदर्थं धनं रक्षेत्" (Money should saved for calamities), "धनैरापदं मानवा निस्तरन्ति" (Human beings ward off calamities with money), as per these and other 'Subhāṣitas' (wise sayings), many persons are only interested in the aquisition of money thinking that money is the sole means of keeping away the calamities. But it should be realised that the task of keeping away all the calamities is not possible through money only, although there is the necessity of money in life because it is the means of worldly transactions.

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436. Si. Śi. 7.5

Further, although there is the possibility of keeping away the some worldly calamities through money, it not at all possible anytime to ward off the calamities befalling from beyond the world (through money). That is why it is said : "परलोके धनं धर्मः" (Dharma is the money beyond the world). The characteristic of a pious person (Dhārmika) lies in the dedication of his faith in his 'Iṣṭadeva' (personal God) and in the objects dear to him. Śiva is the 'Iṣṭadeva' of the Śaivas and Vīraśaivas. The dearest object of Śiva is 'Bhasma'. "भस्म ये विनिन्दन्ति निन्दन्ति शिवमेव ते" (those who blame 'Bhasma' blame Śiva himself) – in this statement the identity between Bhasma and Śiva is propounded. Hence, there is Śiva's favour (anugraha) through its application and there is the vanishment of calamities through that (Śiva's favour).

Use of Kṣāra in Kāmyakarmans

"क्षारं काम्येषु सर्वदा"[437] (Kṣāra is always in kāmyas) – as per this statement of the Ācārya, the Bhasma called 'Kṣāra' is used in all types of kāmya ceremonies.

"यत्किञ्चित् फलमुद्दिश्य यज्ञदानजपादिकम् ।
क्रियते कायिकं यच्च तत्काम्यं परिकीर्तितम् ॥"[438]

[Whatever karman that is performed with the purpose of fulfilling a desire, be it a sacrifice, or

437. Si. Śi., 7.9
438. Śa. Ka., p.92

donation or muttering of Mantra, etc., be it one physically done, all that is called 'kāmya']. In accordance with this authoritative statement all the actions undertaken with the fulfilment of a desire in view, the actions such as sacrifice, donation, muttering of Mantra, etc., are 'Kāmyas'. It is probable that all are prone to aspire for worldly rewards such as cattle, children, wealth, etc., and for other worldly rewards such as heaven, etc. "उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः" (actions get success through efforts, but not through wishes) – as per this Subhāṣita-statement, one's aspirations are never fulfilled by mere desires. Hence, it is through the application of the Bhasma called Kṣāra at the time of the performance of the 'kāmyakarmans' with the respective purpose in view, that the aspirations will be quickly fulfilled. Hence, in accordance with the direction of the Ācārya, the Bhasma called 'Kṣāra' should be applied according to the procedure told in Śāstras, during the performance of the 'kāmyakarmans'.

Thus that Bhasma which is prepared out of the dung of the white-coloured cow called 'Suśīlā', which is to be applied during the 'kāmyakarmans' and which is capable of making all the calamities vaṁsh, is called 'Kṣāra'.

5. Rakṣā

"रक्षा चेशानवक्त्राच्च"[439] (Rakṣā is from the Īśāna-face), as per this statement, that very Bhasma which is

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439. Si. Śi. 7.8

made out of the dung of the Sumanā-cow of variagated colour that arose from the Īśāna-face of Sadāśiva, is designated as 'Rakṣā'. So it is said in the Upaniṣad : "ईशानादाकाशम् । तस्माच्छान्त्यतीता । तस्याश्चित्रवर्णा सुमनाः । तद्गोमयेन रक्षा जाता ।"[440] [Ākāśa arose from the Īśāna. From that (Ākāśa), the Śāntyatītā-kalā was born. From that (kalā) emerged Sumanā. From the dung of that 'Rakṣā' was born]. The green-coloured face above Sadāśiva, facing upwards, is itself the Īśāna-face. Īśāna is the name of Śiva because he happens to control all. Īśāna's form is described in the Mahānārāyaṇopaniṣad thus :

> "ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम्"[441]

Śrī Vṛṣabhapaṇḍita-Śivācārya has written this Bhāṣya on it : "ईशान इति । सर्वविद्यानां निगमागमस्मृतिपुराणादीनाम्, ईशानो नियामकः ! एतेन सर्वविद्याकर्तृत्वं शिवस्योपदिष्टम् । 'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' इति श्रुतौ वर्तमानस्य चकारस्यानुक्तसमुच्चायकत्वाद् वेदेतरसर्वशास्त्राणि चतुर्मुखाय दत्तवानित्यर्थः सूच्यते । ईश्वरः सर्वभूतानाम्, 'एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः' इति भारतवाक्येन विष्णोरपि भूतत्वव्यपदेशात्, विष्ण्वादिसर्वजीवानां प्रभुरित्यर्थः । ब्रह्माधिपतिः, ब्राह्मणानामधिपतिरित्यर्थः । 'ब्रह्मा विप्रः प्रजापतिः' इति नानार्थरत्नमालायाम् । 'त्वं देवानां ब्राह्मणानामधिपतिर्विष्णुः क्षत्रियाणामधिपतिः' इति सामश्रुतौ । ब्रह्मणानां शिवो देवः क्षत्रियाणां तु माधवः इति मनुस्मृतौ च तथा श्रूयते । ब्रह्मणः

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440. Bṛ. Jā. U., 1.1
441. Ma. Nā. U. 19 Anu. I

चतुर्मुखस्य । अधिपतिः प्रभुः । इदं नवब्रह्मणामप्युपलक्षणम् । ब्रह्म, ब्रह्मपदवाच्यः शिवः, मे मम अस्तु । स कीदृशः ? ओङ्कारवाच्यः । सदाशिवो महाकैलासनिवासनिवासलीलामङ्गलविग्रहः । एतेन शिवस्य चिच्छक्त्यवच्छिन्नत्वं सदाशिवस्य वशीकृतमायात्वं च बोध्यते । शाम्यति परमानन्दरूपेण निर्विकारो भवतीति शिवः । निस्त्रैगुण्ये शिवाय नमः इति महिम्नस्तवे तथा श्रूयते । शेरते सज्जनमनांस्यस्मिन्निति, शेते सज्जन-मनस्ययमिति वा सिवः । एतादृक्छिवः, मे मनसि सदा निवसतु । इति भक्तप्रार्थनामन्त्रमितम् ।"[442]

[Īśāna iti : This is the Pratīka of the lores, i.e., Veda, Āgama, Smṛti, Purāṇa, etc., (sarvavidyānām), he is the ordainer (Īśāna = niyāmaka). This tells about the creation of all lores by Śiva. Since the 'cakāra' (the word 'ca') in the Śruti statement 'Yo brahmāṇam, etc.,' is meant to bring together that which is not told, it is indicated that all the Śāstras other than Veda were inculcated by him to the four-faced Brahman. Lord of all beings (Īśvaraḥ, etc.,). Since the statement of the Mahābhārata, "Eko Viṣṇuḥ, etc.," speaks of Viṣṇu's state of a being, Śiva is the Lord of all the Jīvas, Viṣṇu, etc. 'Brahmādhipatiḥ' means the Lord of the Brāhmaṇas. "Brahman, Vipra, Prajapati" are given as synonyms in the Nānārtharatnamālā. There is also a Sāmaśruti as "Tvam devānām, etc.," – You are the Lord of 'devas' in the sense of Brāhmaṇas, Viṣṇu is the Lord of Kṣatriyas. So is told in the Manusmṛti – "Brāhmaṇānam Śivo devaḥ kṣatriyāṇaṁ tu Mādhava

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442. Ma. Nā. U. 19 A., Śaivabhāṣya, p.81-82

(Viṣṇu)." 'Brahmanaḥ' means 'of the four-faced Brahman' (creator); 'adhipati' means 'the Lord'. This indicates also the nine Brahmans. Let Brahman, i.e., Śiva denoted by the word Brahman, be my Lord. How is he ? He is the one who is denoted by 'Oṅkāra'. 'Sadāśiva' means 'one who has the auspicious form under the sport (līlā) of residing in the Great Kailāsa' It is known from this that Sadāśiva is inseparably associated with 'Cicchakti' and is having 'Māyā' under his control. Śiva is so called as he remains calm (śāmyati), i.e., remains without modifications (vikāras) in his most blissful form. So it is said in the Mahimnastava : "salutations to Śiva who is free from three Guṇas". He is Śiva because the minds of noble persons lay (śerate) in him or because he rests (śete) in the minds of noble persons. Let such Śiva always reside in my mind. This is the Mantra in the form of the prayer of the devotees. Through this it is established that Śiva is the creator of all Śāstras, that he is the controller of all, gods, etc., and that he is of 'Oṅkāra'-form.]

It is from such Śiva that at the beginning of creation, just as Ākāśa, Sāntyatītakalā, etc., arose, so did the cow of variagated colour called 'Sumanā' arise. 'Śobhanaṁ mano yasyāḥ sā' (She who has an auspicious mind), as per this derivation, her superior existence in all beings is suggested. All those cows which are now of variagated colour are of the nature of her progeny. That is why they should also be called by the name 'Sumanā'. That Bhasma which is made out of their dung is itself called Rakṣā.

Rakṣa's capacity to protect

"रक्षणात् सर्वभूतेभ्यो रक्षेति परिगीयते"[443] It is called 'Rakṣā' because it protects from all the 'Bhūtas' (evil beings) – in accordance with this statement of the Ācārya, it came to be called 'Rakṣā' because it protects from all evil beings. The type of its protection is detailed in the Bṛhajjābālopaniṣad : "भूतप्रेत-पिशाच-ब्रह्मराक्षसापस्मारादिभवभीतिभ्योऽभिरक्षणाद्रक्षेति".[444] It is 'Rakṣā' due to the protection of all those who are in mundane fears of Bhūta, Preta, Piśāca, Brahmarākṣasa, Apasmāra (Mūrchā), etc. Through this it is known that the Bhasma called 'Rakṣā' protects those who apply it from the 'Tāpatrayas', viz., Ādhyātmika, Ādhibhautika and Ādhidaivika. Śrī Nīlakaṇṭha-śivācārya has taught that the Bhasma (Rakṣā) has the capacity of relieving from the the 'Tāpatraya', by quoting the following stanzas from the Devīkālottara :

"ज्वररक्षः पिशाश्चाप्यसुरा यातुधानकाः ।
कुमारग्रहभूताश्च कूष्माण्डा डाकिनीगणाः ॥
ब्रह्मराक्षसमुख्याश्च पूतनाकुष्ठगुल्मकाः ।
भगन्दराणि सर्वाणि ह्यशीतिर्वातरोगकाः ॥
चतुष्षष्टिः पित्तरोगाः श्लेष्मसंप्ततिपञ्चकाः ।
व्याघ्रसर्पभयं चैवाप्यन्ये दुष्टमृगा अपि ॥
भस्मस्नानेन नश्यन्ति सिंहेनेव मृगादयः ॥"[445]

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443. Si. Śi. 7. 5
444. Bṛ. Jā. U. 1.1
445. Kri. Sā., Bhā. 2, p.84

[Fever; evil spirits; goblins; demons; 'yātudhānas' (evil spirits of a type); the spirits that take hold of children (kumaras); the Dākinī group of imps such as kūṣmāṇḍa; the major ghosts (Brahmarākṣasas); demoness; leprosy; enlargment of spleen; fistula, etc., (eighty kinds of 'vāta' diseases – rheumatism); sixty-four pitta-rogas – bilions diseases; three hundred and fifty sleṣma-rogas-phlegmatic diseases; fear of tigers, serpents; other cruel animals also; – all these are destroyed by 'Bhasma-snāna', like cruel animals, etc., by the lion].

Removal of external Ādhyātmika sorrow

"वातपित्तादिजं दुःखं बाह्यमाध्यात्मिकं मतम्"[446] (sorrow that arises from 'vāta' and 'pitta' are regarded as external Ādhyātmika) – as per this statement, the sorrow that arises from the physical ailments born from the three defects (tridoṣas – 'vāta', 'pitta' and 'śleṣma'), is the external Ādhyātmika. Among those, eighty-one are due to the excess of 'vāta', sixty-four are due to excess of 'pitta' and three hundred and fifty are due to excess of 'kapha'. This is the opinion of the Ācāryas of Āyurveda. Caraka, Suśruta and other great seers discovered sylvan medicines for curing these ailments. The great sages who are experts in 'Bhasma-tantra' have said that the curing of all diseases by the varieties of using 'Bhasma'. In the five products of cow (pañcagavya), there are principles of nourishment and

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446. Si. Śi. 5.63

or a fortnight or twenty-eight days or eighty-four days. The most fruitful treatment for the cure of wounds on the body as a result of small pox, is the smearing with the Bhasma made up of cowdung. Through the brushing of the teeth with the tooth-paste prepared out of the burnt cowdung cakes ('kuruḷu' in kannada), the blood oozing from the teeth, tooth-ache, bad smell of the mouth, etc., are stopped. This matter is revealed in detail by a physician, Dr. S.F. Hiremath by name, who is an expert in Āyurveda, residing in Bannikoppa village in the state of Karnataka. Here the types of removal of external and internal pains by the 'Bhasma' are slightly pointed out. Much more advantages of this should be known by scholars. Since the Bhasma protects by curing the ailments, it is called 'Rakṣā'.

The removal of the internal pains relating to self

"रागद्वेषादिसम्पन्नमान्तरं परिकीर्त्यते"[447] (that which arises from attachment and hate is said to be internal pain) – in accordance with this statement of the Ācārya, the pains that arise from the six enemies of spirit such as anger (krodhādyariṣaḍvarga) are said to be internal pains relating to Self. Kāma, Krodha, etc., are of the nature of mental fevers. There will be gradual weakness of mind and intellect on account of those. It is not possible to pacify them through any external medicines (treatments). For that purpose the pure

447. Si. Śi. 5.63

knowledge is the only major medicine. It is already said earlier that the cause of such a knowledge to arise in the form of purification of internal senses, happens through the application of Bhasma. Thus when the knowledge arises through the purification of internal senses, the 'Bhasma' which happens to be its cause, eradicates the internal affictions and protects a good devotee. That is why it is called 'Rakṣā'.

The removal of pains arising from other beings

"भूतान्यधिकृत्य जायते इत्याधिभौतिकम्" (that which arises from other beings is said to be 'Ādhibhautika') – as per this derivation, the pain that arises from the other beings such as the king, thief, tiger, etc., is alone called 'Ādhibhautika'. It is said "आधिभौतिमेतद्धि दुःखं राजादि-भूतजम्"[448] (Ādhibhautika is that pain which arises from the other beings such as the king). The cause for the creation of mutual affliction is the set of avarice, hatred, etc. This activity of creating mutual affliction is natural for the being since the existence of avarice, hatred, etc., has been from beginningless times.

Due to the purification of inner senses through the application of 'Bhasma', there arises 'sāttvika-bhāva' (goodness) in the aspirant. By virtue of that he becomes free from violence and that pair of avarice and hatred is reverted. "अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः"[449]

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448. Si. Śi. 5.64

449. Yo. Sū. 2.35

(the non-violence being established, there is the relinguishment of enmity in its presence) – according to this 'sūtra' of Patañjali, even the cruel animals give up their inborn cruelty in the presence of it (ahimsā) and become 'sāttvika'. That is why the animals with mutual enmity behave with friendly attitude in the hermitages of the sages. This is known from works such as Kādambarī of Bāṇa.

Since even the cruel animals become 'sāttvika' due to the influence of the 'sāttvika' nature of the sages who apply Bhasma, there is no possibility of 'Ādhibhautika' pain in their case. As it (Bhasma) protects the 'Bhasma-niṣṭha' (one who is firmly attached to Bhasma) from the sorrows of the 'Ādhibhautika' category, it is called 'Rakṣā'.

Removal of the sorrow arising from the divine beings

"देवान् अधिकृत्य जायत इत्याधिदैविकम्" (that which arises from the divine beings is Ādhidaivika) – according to this derivation, the sorrow which arises from graha (planet), Yakṣa (semi-divine being), bhūta (ghost), piśāca (goblin), etc., is Ādhidaivika. So it is said : "आधिदैविकमाख्यातं ग्रहयक्षादिसम्भवम्"[450] (that which arises from the planets, semi-divine beings, etc., is said to be Ādhidaivika). Those who have deviated from religion (dharma) and who are bereft of 'ācāras'

450. Si. Śi. 5.64

(religious, moral practices) are tormented by nine planets, ghosts, goblins, etc. The nine planets are : Ravi, Soma, Maṅgala, Budha, Bṛhaspati (Guru), Śukra, Śani, Rāhu and Ketu; the types of divine beings who are the followers of Śiva[451] are : Vidyādhara, Apsaras, Yakṣa, Gandharva, Kinnara, Piśāca, Guhyaka, Siddha, Bhūta, Preta, etc. That is why in their case, there is excessive respect for Śiva and for the Bhasma which happens to be dear to Śiva. Since the devotees who apply Bhasma are dear to Śiva, they are looked upon by them (graha, yakṣa, etc.,) in the form of Śiva,[452] there is no scope for torment through graha, yakṣa, etc. hence, those who apply Bhasma are protected from the 'Ādhidaivika-duḥkha'. It is in this manner the devotee who is 'Bhasmaniṣṭha' is protected from the three torments (tritāpa) by the Bhasma. Hence this Bhasma is called by the name 'Rakṣā'.

Use of Rakṣā in actions procuring Mukti

"रक्षा च मोक्षकार्येषु प्रयोक्तव्या सदा बुधैः"[453] (Rakṣā should always be used during actions procuring Mokṣa by the wise) – according to this statement of the Ācārya, the use of the Bhasma called 'Rakṣā' should be done

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451. श्मशानेष्वाक्रीडा स्मरहर पिशाचाः सहचराः । (Ma. Sto. 24)
(O Śiva ! The goblins that play in the cemeteries are your aids)

452. भस्मसन्दर्शनादेव शिवदर्शनमश्नुते । (Ca. Jñā., Kri. 6.66)
(The very sight of Bhasma brings 'Śivadarśana)

453. Si. Śi. 7.10

in actions procuring Mokṣa, i.e., 'Niṣkāmakarman' (actions that do not aim at any fruit). 'Mokṣakarman' is so called because it becomes the cause of Mokṣa through the purification of inner senses by the action not aiming at any fruit. In accordance with the statement "बन्धाय विषयासक्तं मुक्त्यै निर्विषयं मनः"[454] [Mind addicted to 'viṣayas' (objects of senses) is for bondage and that which is free from that (nirviṣaya) is for liberation], the absence of addiction to the objects of mundane interest (sāṁsārikaviṣaya) is the root-cause of Mukti. It is obtained only by the Yogins who do actions without aiming at fruits, but not by others. That is why Lord Kṛṣṇa has taught the secret of 'Niṣkāmakarma-yoga' in this way :

"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ।।"[455]

[Your jurisdiction lies in action only, but never in the fruits of action; do not keep the fruit of action as your cause; let there be no association with in action in your case]. Śiva makes the devotee who is without any desire for any mundane object completely absorbed into his form, i.e., favours him with 'aikya'. Among all actions, that action which does not aim at a fruit is the best. That alone is the cause of Mukti. Hence, as per the statement of the Ācārya, the Bhasma called 'Rakṣā' should be applied on the

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454. Bra. Bi. U., 2
455. Bha. Gī., 2.47

occasion of 'Niṣkāmakarman' according to procedure told in the Śāstra.

Thus that 'Bhasma' which is prepared out of the dung of the cow called 'Sumanā' with variagated colours, arising from the Īśāna-face of Paraśiva, which is being applied on the occasion of action leading to Mokṣa and which is the protector from three afflictions (tāpatraya), is called 'Rakṣā'.

Bhasma was created by Lord Śiva in the beginning of creation for the protection, auspiciousness and purification of the Jīvas caught in transmigration.[456] Hence, having realised this greatness,[457] the aspirants should make use of Vibhūti, Bhasita,

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456. रक्षार्थं मङ्गलार्थं च पवित्रार्थं मया पुरा ।
भस्म सृष्टं मुने श्रौतं दत्तं देव्याः प्रियेण तु ॥ (Kri. Sā. Bhā 2, p.83)
[O Sage ! I, who am the beloved of Devī (Pārvatī), have created in the ancient past and given the 'Śrauta - Bhasma' for protection, auspiciousness and purification]

457. भूतप्रेतपिशाचाश्च महारोगाश्च दुस्सहाः ।
भस्मदर्शनमात्रेण पलायन्ते न संशयः ॥
भूतविद्रावणे पापसंहृतौ मुक्तिसाधने ।
न भस्मनोऽन्यत् सदृशमित्येच्छिवशासनम् ॥
भस्मनो महिमाऽगण्यस्तं वक्तुं केन शक्यते । (Ca. Jñā. Kri. 6.67-69)
[Bhuta, Preta and Piśāca, the unbearable great diseases, run away at the very sight of the Bhasma. There is no doubt about it. There is nothing similar to Bhasma in frightening aways Bhūtas, in eradicating sin and in accomplishing Mokṣa. This is the ordination of Śiva. The greatness of Bhasma cannot be assessed. Who can tell about it ? It means that no body can do it]

Kṣāra, Bhasma and Rakṣā successively on the occasions of performing actions called Nitya, Naimittika, Kāmya, Prayaścitta and Mokṣa in due order according to the procedure laid down in Śruti, Smṛti and Śāstras and should obtain the fruits of the respective actions. The fourfold method of preparing these five kinds of Bhasma is told in the Śāstras. Now that procedures of preparing those are thought of here.

The Method of preparing Bhasma

The experts in 'Bhasmatantra' have spoken fourfold method of preparing Bhasma consisting in Kalpa, Anukalpa, Upakalpa and Akalpa types.[458] Among these the first procedure called Kalpa is the best. In its absence the others are resorted to.

The Method of Kalpa

"कल्पः शास्त्रे विधौन्याये", as per this statement of the Medinīkośa there are three meanings, (1) Kalpaśāstra which is a Vedāṅga, (2) Nyāyaśāstra and (3) procedure (method). In the present context, the meaning of method (Vidhi) should be accepted. In the context of preparing Bhasma according to the 'Kalpavidhi', collecting the cowdung, making it into small balls, drying them, burning them, collecting them, etc., are done to the accompaniment of Mantras (of Veda).

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458. भस्मोत्पादनमुद्दिष्टं चतुर्धा तन्त्रवेदिभिः ।
कल्पं चानुकल्पं च उपकल्पमकल्पकम् ॥
एषामादिममुत्कृष्टमन्यत् सर्वमभावतः । (Si. Śi. 7.13-14)

On the fourteenth (caturdaśī) day of the Śuklapakṣa (bright half the month) or the Kṛṣṇapakṣa (dark half the month) one should undertake fasting, bathe the cow and provide grass, water, etc., which are sanctified by Mantras. Getting up early in the (next) morning and taking auspicious bath, one should release the calf for milk. Thus at the time when the calf is sucking milk from the udder, one should collect the cowdung to the accompaniment 'Sadyojatamantra' before it falls on the ground.

Here this must be known : "विकटाङ्गामुन्मत्तां महाखलां मलिनामशिवादिचिह्नान्वितां पुनर्धेनुं कृशाङ्गीं वत्सहीनामशान्तामदुग्धदोहिनीं निरिन्द्रियां जग्धतृणां केशचेलास्थिभक्षिणीं सन्धिनीं नवप्रसूतां रोगार्तां वा गां विहाय प्रशस्तगोमयमाहरेत्"[459] [Leaving the cow which has ugly limbs, which is mad, which is highly mischievous, which is unclean, which is marked by inauspicious signs, which is very slender, which is without a calf, which is impatient, which does not give milk, which is mutilated, which has chewed grass, which eats hairs, garments and bones, which is 'sandhinī' (which is mated by the bull, or which gives untimely milk, or which is milched after letting another calf), which has newly delivered calf, or which is suffering from a disease, one should collect excellent cowdung]. In accordance with this Sruti, one should leave condemned cow and collect the cowdung of a cow which is endowed with excellent characteristics.

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459. Bṛ. Jā. U., 3.1

Thereafter, small balls of cowdung should be prepared to the accompaniment of 'Vāmadeva-mantra'. Again after drying them to the accompaniment of 'Tatpuruṣamantra', they should be baked in fire sanctified by 'Śivamantra' to the accompaniment of the 'Aghoramantra'. In the end uttering the 'Īśāna-mantra', the Bhasma should be collected and kept in the containers made up of 'Bilva', 'Rajata' (silver), Gold, etc. The Bhasma prepared through this procedure is designated as 'Kalpabhasma'.[460] This should be accepted because it is the best of all.

The Method of Anukalpa

The dry cowdung available in the forests should be brought and powdered. That powder should be burnt according to the aforesaid procedure after muttering the Aghoramantra. Here the mantras connected with the sacraments, viz., collection of the cowdung, the making of balls and drying them, are missing. Thus since it is a sacrament that is short of rites (with Mantras), the Bhasma is called Anukalpa-bhasma.[461] Hence, its place is second.

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460. यथा शास्त्रोक्तविधिना गृहीत्वा गोमयं नवम् ।
सद्येन, वामदेवेन कुर्यात् पिण्डमनुत्तमम् ॥
शोषयेत् पुरुषेणैव दहेदघोराच्छिवाग्निना ।
कल्पं तद् भस्म विज्ञेयम्---------- ॥ (Si. Śi. 7.13-14)

461. वनेषु गोमयं यच्च शुष्कं चूर्णीकृतं तथा ।
दग्धं चैवानुकल्पकम्-------------- ॥ (Si. Śi. 7.15-16)

The Method of Upakalpa

This is the third method of preparing Bhasma. Bringing the Bhasma available in the shop, powdering it and filtering it on a cloth, it should be mixed with cow's unine obtained while the calf sucks the udder, made into small balls and dried again. Then having burnt it with the Aghora-mantra as per the aforesaid procedure, it should be kept in a vessel to the accompaniment of Īśāna mantra. The Bhasma which is prepared as per this procedure is called as Upakalpa-bhasma.[462] Since it is prepared directly with the lump of cowdung, its place is here third. Here also the missing of the sacrament with three Mantras should be noted.

The Method of Akalpa

This is the fourth method of preparing Bhasma. That Bhasma which is somehow obtained by those who are ignorant of sacrament with Mantra, is alone called Akalpabhasma.[463] Since the sacrament of Mantra is absent here, it has the fourth place.

Here, among the four kinds of Bhasma, the first Kalpabhasma should be accepted by all. If it is not available, any one of others should be made use of.

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462. ------------ आपणादिगतं तु यत् ।
वस्त्रेणोत्तारित भस्म गोमूत्राबद्धपिण्डकम् ।
दग्धं प्रागुक्तविधिना भवेद् भस्मोपकल्पकम् ॥ (Si. Śi. 7.17-18)

463. अन्यैरापादितं भस्माप्यकल्पमिति निश्चितम् । (Si. Śi. 7.18)

Here, this should be known : All the four kinds of Bhasma should sanctified by the 'pādodaka' of a Guru or a Jaṅgama. The Bhasma that gets more power through the sprinkling of the 'pādodaka', fulfils all kinds of desires of one who applies it. There is a three-fold 'Śāstrīya-vidhi' (prescription of the Śāstra) regard the application of Bhasma, viz., Bhasmasnāna, Bhasmoddhūlana and Tripuṇḍradhāraṇa. That is considered in due order.

Bhasma-snāna

"एष्वेकतममादाय पात्रेषु कलशादिषु ।
त्रिसन्ध्यमाचरेत् स्नानं यथासंभवमेव वा ॥"[464]

[Taking one of these (Kalpa, Anukalpa, Upakalpa or Akalpa) in the vessels such as a jar, etc., the bath (Bhasma-bath) should be done in the three Sandhyas (morning, midday and evening) or at an available time], in accordance with this direction of the Ācārya the Bhasma-snāna (smearing with Bhasma) should be done three times or one time a day. This is the first one in the procedure of application of Bhasma. At the time of Bhasma-snāna, taking bath first in clear water or washing hand and feet, sitting on a sanctified mat, taking one of the types of Bhasma such as Kalpa placed in separate vessels, placing it on the left palm, covering it with right palm, keeping that on the right lap, assuming silence as per the statement of a

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464. Si. Śi. 7.19

Śivāgama as "मौनी भस्माभिमन्त्रयेत्" (Bhasma should be silently sanctified) and sanctifying it again with the 'Mūlamantra' (Pañcākṣarī) eight times, the 'Bhasmasnāna' (smearing with Bhasma) should be done on all the limbs.

The 'Snāna' (smearing) should be from head to feet, from feet to head, from the chest to feet covering the head and navel. Thus it is threefold. During this 'snāna', the smearing should be on the head by Īśānamantra, on the face by Tatpuruṣamantra, on the chest-region by Aghoramantra, on the navel by Vāmadevamantra, on the feet by Sadyojatamantra, on all the limbs by the 'Omkāra'. This is the Bhasmasnāna.

The speciality of this among the seven 'Snānas'

Seven 'Snānas' are taught in the Dharmaśāstras as Māntrasnāna, Bhaumasnāna, Āgneyasnāna, Vāyavyasnāna, Divyasnāna, Vārunasnāna and Mānasasnāna.[465] Therein, the sprinkling of water on the head muttering the mantra "आपो हि ष्ठा", etc., is Mantrasnāna. The application of an auspicious mark (tilaka)

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465. मान्त्रं भौमं तथाऽऽग्नेयं वायव्यं दिव्यमेव च ।
वारुणं मानसं चैव सप्त स्नानं प्रकीर्तितम् ॥
आपो हिष्ठेति वै मान्त्रं मृदालम्भस्तु पार्थिवम् ।
आग्नेयं भस्मना स्नानं वायव्यं गोरजः स्मृतम् ॥
यत्तु सातपवर्षेण स्नानं तद्दिव्यमुच्यते ।
वारुणं चावगाह्यं च मानसं विष्णु चिन्तनम् ॥
(योगियाज्ञवल्क्य वचनम्, Śa. Ka., p.453)

on the forehead with the clay of the auspicious rivers like Gaṅga, is the Bhaumasnāna. Since it is connected with earth, it is called Bhaumasnāna or Pārthiva-snāna. The 'Bhasmasnāna' is itself the Āgneyasnāna. Just as there is the power of burning all things in the Agni (fire), so here there is the power of burning all the defects; hence, it is called Āgneyasnāna. The touching of the body by the wind, which is mixed with the dust of cows feet (godhūli), is itself Vāyavyasnāna. "दिवि भवं दिव्यम्" (that which is found in the atmosperic region is 'divyam') – as per this derivation, the bath that is taken devotedly in the rain associated with sunshine either in the morning or evening, is Divya-snāna. The bath that is taken by swimming in a river or a lake, is called Vāruṇasnāna. The incessant cherishing of the Lord in the mind is itself the Mānasasnāna.

Among the seven kinds of snāna told here, the Bhasmasnana called Āgneyasnāna which pacifies both the external and internal defects is superior to Māntra-Bhauma-Vāyavya-Divya-Vāruna-snānas which remove only external defilements and superior to the Mānasasnāna which removes only internal defects.[466] It is through only the 'Bhasma-snana' that the man (Puruṣa) is released from the bondage of Prakṛti. So it is said :

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466. भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम् ।
स्नानेषु वारुणाद्येषु मुख्यमेतन्मलापहम् ॥ →

"आर्द्रं तु प्रकृतिं विद्यत् प्रकृतिं बन्धनं विदुः ।
प्रकृतेस्तु प्रहाणार्थं भस्मना स्नानमिष्यते ॥"[467]

[The wet (water) should be known as Prakṛti and Prakṛti means bondage. In order to eradicate Prakṛti (bondage), the bath with Bhasma is prescribed].

This is the import : Since blood and semen are endowed with water and since the birth is caused by them only, water is said to be the 'Prakṛti' causing bondage. "पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान्"[468] [Puruṣa residing in Prakṛti, experiences the guṇas of Prakṛti] – as per this statement of the Bhagavān (Kṛṣṇa), it is propounded that the Prakṛti causes bondage. Hence for attaining Mukti, it is necessary to relinquish Prakṛti. Since through the Bhasmasnāna done everyday there is the reverting of the defects caused by the drinking of and taking bath in water and since the Prakṛti is purified, that 'snāna' should necessarily be done by all. It is through this Bhasma-snāna that the gods such as Brahman, great sages such as Nārada, the Yogins such as Sanaka and demons such as Bāṇa become free from defects.[469]

→ भस्मस्नानवतां पुंसां यथायोगं दिने दिने ।
वारुणाद्यैरलं स्नानैर्बाह्यदोषापहारिभिः ॥ (Si. Śi. 7.23-24)

467. Si. Śi. 7.26

468. Bha. Gī. 13.21

469. ब्रह्माद्या विबुधाः सर्वे मुनयो नारदादयः ।
योगिनः सनकाद्याश्च बाणाद्या दानवा अपि ॥
भस्मस्थानयुताः सर्वे शिवभक्तिपरायणाः ।
निर्मुक्तदोषकलिला नित्यशुद्धा भवन्ति हि ॥ (Si. Śi. 7.27-28)

Here it should be known that during the bath in the aforesaid procedure, the devotees should be so attentive as to see that the particles of Bhasma do not fall on the ground. Otherwise there will be a great distaster, as told by Śrī Nīlakaṇṭhaśivācārya who has warned all of us by quoting a statement revealing the goal of life :

"यवन्तः पतिता भूमौ भस्मनः परमाणवः ।
तावद्वर्षसहस्राणि रौरवं नरकं व्रजेत् ॥"[470]

[As many as the atomic particles of Bhasma fall on the ground so many thousands of years one should undergo the terrible hell (raurava-naraka)].

Hence, Bhasmasnāna should be done with great diligence. Through such a 'snāna', all the pores of the hair on the body get filled with Bhasma and the entire body becomes fully empowered by Śiva. So it is said in an Upaniṣad : "जनको हि वैदेहः । स होवाच याज्ञवल्क्यः भस्मस्नानेन किं जायत इति । यस्म कस्यचिच्छरीरे यावन्तो रोमकूपास्तावन्ति लिङ्गानि भूत्वा तिष्ठन्ति" [Janaka was a king of Videha (vaideha). He said : O Yājñavalkya ! what arises by Bhasmasnāna ? (Yājñavalkya said) : As many are the pores of hair in the body of any one so many are those that stand as the Liṅgas].

The scientific benefit from Bhasmasnāna

Since the Bhasma prepared out of cowdung has the power to eradicate the atomic dust of diseases, the

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470. Kri. Sā., Bhā. 2, p.22

skin-disease gets destroyed by the smearing of Bhasma and then there will be no other disease showing itself. In the modern society, in order to increase beauty, some white substance called 'snow-powder' is used as an unguent of the body. In that substance there no principle of nourishment or protection apart from mere fragrance. Further due to its use for a long time an incurable skin-disease called 'skin-cancer' will come to notice. This is the warning of the doctors of the eastern and western countries, which is found announced in the news papers here and there. Hence, those who aspire to be healthy, should avoid using snow-powder and should use the Bhasma of cowdung as the anguent of the body. If fragrance is required, that Bhasma should be mixed with the Kashmirian 'uśīra' ('Lāvañca' in Kannaḍa), scented water, etc.[471]

Bhasmoddhūlana

In the methods of 'Bhasmadhārana', the second method is 'Bhasmoddhūlana'. "उत्कृष्टं धूलनम् उद्धूलनम्" (an excellent smearing is Uddhūlana) – as per this derivation, proper smearing of the Bhasma particles thrown on all the limbs at the time of Bhasmasnāna, is called 'Bhasmoddhūlana'. "उद्धूलयेत् तेन देहं त्रिपुण्ड्रं चापि

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471. संयोज्य गन्धसलिलैः कपिलामूत्रकेन वा ।
चन्द्रकुङ्कुमकाश्मीरमुशीरं चन्दनं तथा ॥
अगुरुत्रितयं चैव चूर्णयित्वा तु सूक्ष्मतः ।
क्षिपेद् भस्मनि तच्चूर्णमोमिति ब्रह्ममन्त्रतः ॥ (Br̥. Jā. U., 3.27-28)

धारयेत्"[472] as per this direction of the Ācārya, the smearing with Bhasma should be done before applying the Tripuṇḍra. It is through the smearing of the Bhasma regularly that the atoms of the body become transformed. Through such smearing of Bhasma the dark-blue coloured Hari (Viṣṇu) became white-coloured – this catching story is told in the Bṛhajjābālopaniṣad.[473] Hence, all those who aspire for purity inside and outside, should give up smearing the body with talcum powder and should do smearing with Bhasma.

Tripuṇḍradhārana and Its places

In the methods of Bhasmadhāraṇa, Tripuṇḍra dharana is the third and highly important. That is why it is said : "सर्वाङ्गोद्धूलनं चापि न समानं त्रिपुण्ड्रकैः"[474] (Uddhūlana on all the limbs of the body is also not equal to Tripuṇḍra). "त्रिपुण्ड्रं धारयेन्नित्यं भस्मना सजलेन हि"[475] (Tripuṇḍra should be applied regularly with Bhasma mixed with water), as per this direction of the Ācārya, keep the Bhasma on the left palm sanctify it with the Mantra – "अग्निरिति भस्म वायुरिति भस्म"[476], mix it with water with the Mantra "मा नस्तोके तनये मा न ....."[477], and utter the Mūlamantra for sanctification, apply the

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472. Si. Śi. 7.29
473. Bṛ. Jā. U., 6.7-9
474. Si. Śi., 7.30
475. Si. Śi., 7.31
476. Atharvaśiras, 5
477. Tai. Saṁ., 4.5.10

Tripuṇḍra uttering the respective Mantras mainly in the fifteen places, viz., the head with 'ॐ शिवाय नमः', the forehead with 'ॐ महेश्वराय नमः', the ears with 'ॐ रुद्राय नमः', the neck-region with 'ॐ श्रीकण्ठाय नमः', the shoulders with 'ॐ शम्भवे नमः', the chest-region with 'ॐ ईश्वराय नमः', the navel-region with 'ॐ महादेवाय नमः', the back with 'ॐ पशुपतये नमः', the pair of arms with 'ॐ शङ्कराय नमः', the hump with 'ॐ वृषभाय नमः' and the pair of fore-arms with 'ॐ परमात्मने नमः'. This is taught by His Holiness Śrī Reṇukācārya.[478]

There in the Bṛhajjābālopaniṣad,[479] Candrajñānāgama,[480] and Śivamahāpurāṇa[481] the different sets of places for Tripuṇḍradhāraṇa are told as thirty-two, sixteen, eight and five. In accordance with them, the thirty-two places are : 1. head, 2. forehead, 3-4. two ears, 5-6. two eyes, 7-8. cavities of nose, 9. face, 10. neck, 11-12. two shoulders, 13-14. two elbows, 15-16. two wrists, 17. chest, 18-19. two sides, 20. navel, 21-22. two private parts, 23-24. two thighs,

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478. त्रिपुण्ड्रं धारयेन्नित्यं भस्मना सलिलेन च ।
स्थानेषु पञ्चदशसु शरीरे साधकोत्तमः ॥
उत्तमाङ्गे ललाटे च श्रवणद्वितये तथा ।
गले भुजद्वये चैव हृदि नाभौ च पृष्ठके ॥
बाहुयुग्मे ककुद्देशे मणिबन्धद्वये तथा ।
त्रिपुण्ड्रं भस्मना धार्यं मूलमन्त्रेण साधकैः ॥ (Si. Śi. 7.31-33)

479. Bṛ. Jā. U., 4.12-36

480. Ca. Jñā., Kri. 6.44-46

481. Śi. Pu. विद्ये., 24.98-104

25-26. two buttocks, 27-28. two knees, 29-30. two shanks and 31-32. two feet. The sixteen places are : 1. head, 2. fore-head, 3. neck, 4-5. two shoulders, 6-7. two arms, 8-9. two elbows, 10-11. two wrists, 12. chest, 13. navel, 14-15. two sides, 16. back. The eight places are : 1. head, 2. fore-head, 3-4. two ears, 5-6. two shoulders, 7. chest and 8. navel. The five places are : 1. fore-head, 2-3. two arms, 4. chest and 5. navel.

Through the application of Tripuṇḍra in the respective places mentioned above, the sins committed by the respective limbs get reverted. With this idea, it is profitable to apply Tripuṇḍra in more and more places by choice. Even if the application of Tripuṇḍra is not done in more places, it should be applied necessarily on the fore-head. Otherwise, as per this statement of the Vāyavīyasaṁhitā, that very birth would be totally despised :

"येषां वपुर्मनुष्याणां त्रिपुण्ड्रेण विना स्थितम् ।
स्मशानसदृशं तस्मान्न प्रेक्ष्यं पुण्यकृज्जनैः ॥
धिग् भस्मरहितं भालं धिग् ग्राममशिवालयम् ।"[482]

[The body of those persons which remains without Tripuṇḍra is equal to cemetary. Hence, it should not be looked at by the persons of merit. Fie on the fore-head which is without Tripuṇḍra ! Fie on the village which is without a Śiva temple !]

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482. Kri. Sā., Bhā. 2, p.84

The importance of horizontal Tripuṇḍra

"यस्य कस्यचिच्छरीरे त्रिपुण्ड्रस्य लक्ष्म वर्तते । प्रथमा प्रजापतिर्द्वितीया विष्णुस्तृतीया सदाशिव इति"[483], (The mark of Tripuṇḍra may be on anybody's body. The first (line) is Prajāpati, the second (line) is Viṣṇu and the third (line) is Sadāśiva), "त्रिपुण्ड्रं कारयेद्धीमान् ब्रह्मविष्णुशिवात्मकम्"[484] (wise person should apply Tripuṇḍra which is of the nature of Brahman, Viṣṇu and Śiva), in these and other statements of Vedas and Āgamas, those three lines which belong to Tripuṇḍra, are in due order taught to be of the nature of Brahman, Viṣṇu and Śiva. Those devotees who are separately attached to this triad of deities, should all apply Tripuṇḍra, because it is in the form of the harmony of all deities. That is why Śrī Nīlakaṇṭha Śivacārya quotes the following statement the Śivarahasya : "समस्ततत्त्वैकरसा विभूतिस्तथैव पुण्ड्रोऽयं त्रिपुण्ड्रः"[485] [since the Vibhuti is the quintessence of all sacred principles, this 'पुण्ड्र' (mark) is called 'Tripuṇḍra'].

In this context, it is to be observed that in the world, Vaiṣṇavas have been applying 'Ūrdhvapuṇḍra' (vertical three lines) and the Śaivas have been applying 'Tiryakpuṇḍra' (horrizontal three lines). Both of them (Vaiṣṇavas and Śaivas) put forward their arguments for proving their own opinion. In the

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483. Bṛ. Jā. U., 7.7
484. Ca. Jñā., Kri. 6.43
485. Kri. Sā., Bhā. 2, p.87

enquiry as to what is the supporting factor for the application of horrizontal Tripuṇḍra, Śrī Nīlakaṇṭha Śivacārya quotes the following authoritative statement from the Kūrmapurāṇa :

"स्रष्टा सृष्टिच्छलेनाह त्रिपुण्ड्रस्य प्रशस्तताम् ।
ससर्ज तं ललाटं हि तिर्यग् नोर्ध्वं न वर्तुलम् ॥
तिर्यग्रेखाः प्रकाशन्ते ललाटे सर्वदेहिनाम् ।
तथापि मानवा मूर्खा न कुर्वन्ति त्रिपुण्ड्रकम् ॥
न तद्ध्यानं न तद्दानं न तज्ज्ञानं न तत्तपः ।
विना तिर्यक्त्रिपुण्ड्राङ्कं विप्रेण यदनुष्ठितम् ॥"[486]

Having quoted the above statement, Śrī Nīlakaṇṭha Śivacārya has explained it thus : Since the forehead is neither upwards nor circular, but by its nature is of horrizontal shape, and since the lines (of Tripuṇḍra) are also of horrizontal shape, the horrizontal Tripuṇḍra of the Bhasma should be marked. Having revealed this deciding factor, he has taught that without it, Dhyāna (meditation), Dāna (generosity), Jñāna (knowledge) and Tapas (penance) become fruitless. Hence, on the strength of the Śāstra and on the natural rule of form, horrizontal Tripuṇḍra should be marked. There is two-fold method of marking it. The same is here discussed.

Methods of Marking Tripuṇḍra and their fruits

The first type is the marking of Tripuṇḍra with the middle three fingers to the extent of six inches, to

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486. Kri. Sā., Bhā. 2, p.80

the measure of the forehead, to the extent of ears, or to the extent of the forehead between the pair of eyes. The second type is that which involves natural order (anuloma – from left to right) and opposite order (viloma – from right to the left). Therein after marking two lines with the middle and ring fingers (madhyamā and anāmikā) from the left to the right of one's forehead in the natural order, mark one line between those two lines with the thumb in the reverse order from the right to left. So it is said in the Śivamahāpurāṇa :

"मध्यमानामिकाङ्गुल्या मध्ये तु प्रतिलोमतः ।
अङ्गुष्ठेन कृता रेखा त्रिपुण्ड्राख्याऽभिधीयते ।।"[487]

[In between the (lines marked by) the Madhyamā and Anāmikā fingers, the line marked in the opposite order (from the right to the left) by the thumb is designated by the name 'Tripuṇḍra'].

He who marks himself with Tripuṇḍra with Bhasma in a strait, white, unbroken and thick manner, to the extent of the ears, is one who is so connected with the Rudra's Dharma, i.e., one who is associated with Śivācāra. With this he obtains the fruit of the Svādhyāya (daily study) of three Vedas (Ṛgveda, Yajurveda and Sāmaveda) according to the authority of the Śruti : "य इदं त्रिपुण्ड्रं धरते स वेदत्रयधारी भवति" (he who applies Tripuṇḍra, gets the fruit of the study of Vedatraya). Hence, as per the direction of the

487. Śi. Pu., Vidye. 24.86-87

Ācārya as "प्रातःकाले च मध्याह्ने सायाह्ने च त्रिपुण्ड्रकम्"[488] (one should apply Tripuṇḍra in the morning, midday and evening), the devotee should apply Tripuṇḍra one time, two times or three times a day and thereby become freed from all defects. Then he is Śiva himself.

Thus this application of Tripuṇḍra, which brings 'Śivasāyujya' (merging with Śiva), is taught in all the Śāstras starting from Veda.[489] It is applied devoutly by all the gods, demons and great sages.[490]

The period of Bhasmadhāraṇa

The 'Bhasmadhāraṇa' which is well known in Veda, Āgama, Upaniṣad and Purāṇa, comes as a part of Iṣṭaliṅga-worship of the Vīraśaivas. This is regarded as an independent vow by other Śaivas. This is known as Pāśupatavṛata by name by them. The duration of this Vṛata is told in the Vāyavīyasaṁhitā as ranging from twelve days to throughout life thus :

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488. Si. Śi. 7.39

489. शैवागमेषु वेदेषु पुराणेष्वखिलेषु च ।
स्मृतीतिहास कल्पेषु विहितं भस्मपुण्ड्रकम् ॥ (Si. Śi. 7.43)
['Bhasmatripuṇḍra' is prescribed in the Śaivāgamas, Vedas, all the Purāṇas, Smṛtis, Itihāsas and kalp. It is prescribed to be applied; it is for all and especially for the Śaivas].

490. ब्रह्मा विष्णुश्च रुद्रश्च देवा शक्रपुरोगमाः ।
त्रिपुण्ड्रं धारयन्त्येव भस्मना परिकल्पितम् ॥
वसिष्ठाद्या महाभागा मुनयः श्रुतिकोविदाः ।
धारयन्ति सदाकालं त्रिपुण्ड्रं भस्मना कृतम् ॥ (Si. Śi. 7.41-42) →

"यावच्छरीरपातं वा द्वादशाब्दमथापि वा ।
तदर्धं वा तदर्धं वा मासमेकं तथापि वा ।
दिनद्वादशकं वाऽथ व्रतसंकल्पनावधि ।।"491

[The duration of Vṛata-resolve is that it is until the body falls off or for twelve years, or for half of it (six years) or still for half of it (three years) or for one month or for twelve days]. Hence one should resolve according to one's ability and practise the vow of Bhasmadhāraṇa. Since it is prescribed as a part of one's Iṣṭaliṅga-pūjā, it deserves to be a matter of practice for one's whole life in the case of the Vīraśaivas.

Denotation of Bhasma as an Āvaraṇa

This Bhasma, which is counted as the sixth Āvaraṇa, provides all round protection to the Bhasmadhāraka by granting eight affluences such as Aṇimā, by revealing the Śivatattva, by threatening away sins committed by mind, speach and body, by making the distresses arising from three types of torments vanish and by guarding from all the ghosts, graha, yakṣa, etc., and deserves to be called Āvaraṇa in the form of a protecting armour, as it creates in him an ability

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→ [Brahman, Viṣṇu, Rudra, gods headed by Indra apply 'Tripuṇḍra' with Bhasma. The great souls, Vasiṣṭha, etc., and the sages who are well-versed in Vedic lore always apply 'Tripuṇḍra' with Bhasma].

491. Kri. Sā., Bhā. 2, p.25

of preserving the 'Nirupādhikabhasma' (Bhasma without the additional requirements of cowdung, etc.,) in the form of revelation of Paraśiva. Hence, after having prepared the Bhasma themselves through the procedure of Kalpa, etc., all the devotees with deep devotion should daily perform throughout their life-time Snāna, Uddhūlana and Tripuṇḍradharana according to the method of the śāstra already told.

7. Rudrākṣa

The seventh Āvaraṇa obtained in the order of the eight Āvaraṇas, is itself Rudrākṣa. Here it is presented according to the śāstra as to what is the meaning of the word Rudrākṣa, of how many kinds it is, how was it born, what is the method of wearing of it and how it is an Āvaraṇa.

The meaning of the word Rudrākṣa

"रुद्रस्य अक्षः रुद्राक्षः" (the eye of Rudra is Rudrākṣa), as per this derivation the word Rudrākṣa has 'the sight of Rudra' as its meaning. "सर्वो ह्येष रुद्रः"[492] (all this is Rudra), "एको हि रुद्रो न द्वितीयाय तस्थुः"[493] (Rudra is one without a second), according to such Śruti statements 'Rudradṛṣṭi' (sight of Rudra) means 'looking at the world consisting of the movable and immovable as Rudra'. Here (in the following stanza) the nature of such a 'Rudradṛṣṭi' is described by Lord Kṛṣṇa :

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492. Mahānā. 10.11
493. Śve. U., 3.2

"विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥"[494]

[Paṇḍitas (wise persons) have equal attitude towards a Brāhmaṇa who is endowed with scholarship and discipline, a cow, an elephant, dog and a 'śvapāka' (cāṇḍāla – who cooks dog's flesh)]. This equal attitude is the root cause of peace in society. For this only the efforts of the philosophers have been in vogue from beginningless times. The equal attitude is the ultimate aim of human life. The accomplishment of such a feeling on hearing the advice of the Guru and Śāstras and through one's own efforts, constitute the Rudrākṣadhāraṇa. It is due to the absence of such a feeling of equality that the human beings behave like beasts and are found to destroy humanity by quarrelling mutually. That is why a subhāṣita-writer has said : "मनुष्यरूपेण मृगश्चरन्ति" (Beasts are moving about in the form of human beings). Human being is not a human being by mere appearance, but he is so with the possesson humanism. All 'manuṣyas' should first become 'muniṣyas' as the children of Manu. "मनसा सीव्यतीति मनुष्यः" [He is manuṣya as he sews (sīv – to sew) with Manas], as per this derivation, the Jīva who is called as 'Pasu' (dull animal) since he is bound by narrow mental relation, becomes liberated through removal of that very relation.[495]

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494. Bha. Gī. 5.18

495. "ममेति बद्ध्यते जन्तुर्न ममेति विमुच्यते" (A being is bound by the notion 'it is mine', liberated by the notion 'it is not mine)

"शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते ।
शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम् ॥"[496]

[All this is of the nature of Śiva. There is nothing other than Śiva. I am Śiva. The conviction of this nature is the best knowledge]. In accordance with this statement of the Ācārya, it is only on the attainment of Śivajñāna that the aforesaid association is reverted. Thus the Śivajñāna, which removes the narrow association, the cause of bondage, is itself the 'Rudra-dṛṣṭi'. This way the 'Rudradṛṣṭi', consisting in looking upon everything in the form of Rudra, is the philosophical significance of the word 'Rudrākṣa'. Hence, as per the statement, "यत्र यत्र मनो याति तत्र तत्र ब्रह्मदर्शनम्" [wherever the mind goes there and there the revelation of Brahman occurs], in accordance with this statement, the reminiscence of Rudra in the incessantly flowing (progressing) mental operation is said to be the internal garland of rosaries (rudrākṣa-mālā).

Even the seed of a kind of tree born from the Rudra's eyes (i.e., drops of tears that fell on the ground), is designated by the word 'Rudrākṣa'. This is the usual meaning of the word Rudrākṣa. It is by virtue of the purification of the internal senses through the wearing of Rudrākṣa with faith according to the aforesaid prescription that the aforesaid 'Rudradṛṣṭi' is attained. Thus since it happens to be cause of

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496. Si. Śi. 16.31

'Rudradṛṣṭi', this seed of this particular tree is designated as 'Rudrākṣa'. The origin of Rudrākṣa is told in the Veda ana Āgama. As per that something is told here.

Origin of Rudrākṣa

In the ancient-most time, there was a demon called Tārakāsura. He had three sons called Tārakākṣa, Vidyunmāli and Kamalākṣa. They secured three impenetrable cities by pleasing Brahman through the power of their hard penance. From then onwards they became famous by the name 'Tripurāsuras'. As the time went by, they who were strengthened by penance, became overpowered by arrogance and turned disastrous to the world through the actions prohibited by Śāstras. Then having been requested by all gods, the three-eyed great Lord Rudra burnt the three cities by approaching 'Tripura-yoga' (congregation of three cities) with his three eyes wide open for killing the Tripurāsuras. Since Rudras eyes remained wide open as long as thousand divine years for that purpose (of burning the three cities), profuse drops of tears fell on the ground. From those drops of tears Rudrākṣas were born. Since they were born from (the tears of) Rudras eyes (akṣas), their name became prevalent as 'Rudrākṣa'.[497] So it is said in an Upaniṣad as : "त्रिपुरवधार्थमहमनिमीलिताक्षोऽभवम् ।

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497. (Ka) त्रिपुराणां वधार्थाय विभुना शम्भुना पुरा ।
उन्मीलितानि चक्षूंषि दिव्यं वर्षसहस्रकम् ॥ →

तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः"[498] (I remained opened-eyed for the destruction of Tripura. The tears that fell from them on the ground became 'Rudrākṣas'). Since they (Rudrākṣas) were born from (the tears of) Rudra's eyes they are as sacred as Rudra's eyes;[499] hence it is that more and more power of granting fruits is accomplished through wearing them. So it is said there itself (in Upaniṣad) : "तेषां नामोच्चारणमात्रेण दशगोप्रदानफलं दर्शनस्पर्शनाभ्यां द्विगुणं फलमत ऊर्ध्वं वक्तुं न शक्नोमि"[500] [By mere utterance of their (Rudrākṣas') name, there accrues the fruit of gifting away ten cows and by their sight and touch there accrues double that fruit and I cannot say beyond that].

The speciality of Aśru (tears)

Aśru (tears) are threefold in the world as Duḥkhāśru, Ānandāśru and Yogāśru. The tears that emerge from the eyes of the beings due to the distress caused by some worldly torment are the Duḥkhāśru.

→ उभाभ्यां चारुपक्ष्मभ्यां पतिता जलबिन्दवः ।
न एव बिन्दवो जाता महारुद्राक्षवृक्षकाः ॥
स्थावरत्वमनुप्रापुर्भक्तानुग्रहकारणम् । (Ca. Jñā., Kri. 7.4-5)

(Kha) पुरा त्रिपुरसंहारे त्रिणेत्रो जगतां पतिः ।
उदपश्यत् पुरां योगमुन्मीलितविलोचनः ॥
निपेतस्तस्य नेत्रेभ्यो बहवो जलबिन्दवः ।
तेभ्यो जाता हि रुद्राक्षा रुद्राक्षा इति कीर्तिताः ॥ (Si.Śi. 7.47-48)

498. Ru. Jā. U., 1

499. "रुद्रनेत्रसमुत्पन्ना रुद्राक्षा लोकपावनाः ।" (Si. Śi. 7.49)

500. Ru. Jā. U., 1

The tears that flow due to the excess of joy on obtaining what is desired are the Ānandāśru. The tears that fall during the practise of difficult (trāṭaka) yogic postures are the Yogāśru. The respective auspicious and inauspicious fruits are to be necessarily experienced by all those which happen to be the causes for the respective issue of tears. If a person who is prominent by virtue of his position, strength and wealth torments some weak person (by health or wealth) who being incapable of revenging with torment in return weeps due to torment, then he, although a tormenter would sometimes necessarily undergo sorrow by the power of those tears of sorrow. This is the experience in the world. In the same way he who is instrumental to tears of joy, would certainly be endowed with joy.

Thus if there is such a power in the tears of even ordinary person, then who to say of the 'yogāśru' of Rudra, the protector of the world. Since the origin of Rudrākṣas is from the 'yogāśru' of Rudra, there are the powers of eradicating bad feelings and protecting good feelings. That is why the Vīraśaiva Ācāryas have accepted Rudrākṣas as the protecting guard.

Kinds of Rudrākṣa

"रुद्रनेत्रसमुत्पन्ना रुद्राक्षा लोकपावनाः ।
अष्टत्रिंशत्प्रभेदेन भवन्त्युत्पत्तिभेदः ॥"[501]

501. Si. Śi. 7.49

[The Rudrākṣas which arose from the eyes of Rudra, are of thirty-eight varieties in accordance with the difference in their origin], according to this statement of Śrī Jagadguru Reṇukācārya, the Rudrākṣas are of thirty-eight kinds. Sūrys, Candra and Agni are the eyes of Śiva. That is why he is called 'Triṇetra'. At the time of destroying the three cities (Tripura), the three eyes of Śiva were wide open. Then twelve tawny varieties of Rudrākṣa arose from tear-drops fallen from the eye in the form Sūrya, sixteen white varieties of Rudrākṣa were born from the tear-drops fallen from the eye in the form of Candra, and in the same way ten black varieties of Rudrākṣa arose from the tear-drops fallen from the eye in the form of Agni. Thus summing them up together the Rudrākṣas are of thirty-eight varieties.[502]

Therein, as per the derivation "सरति आकाशे सुवति कर्मणि लोकं प्रेरयति वा" [moves (sarati) about in the sky or excites (suvati) in action, i.e., impels the world], Sūrya is the impeller of all the beings. Since Sūrya has twelve Kalās (digits), Tāpinī, etc., he is called 'Dvādaśātma'.[503]

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502. नेत्रात्सूर्यात्मनः शम्भोः कपिला द्वादशोदिताः ।
श्वेताः शोडश सञ्जाताः सोमरूपाद् विलोचनात् ॥
कृष्णा दशविधा जाता वह्निरूपाद् विलोचनात् । (Si. Śi. 7.50-51)

503. तपिनी तापिनी धूम्रा मरीचिर्ज्वलिनी रुचिः ।
सुषुम्ना भोगदा विश्वा बोधिनी धारिणी क्षमा ॥
कभाद्या वसुदाः सौर्याष्ठिडन्ता द्वादशेरिताः । (Śā. Ti., 2.14-15)

As per the derivation "सूतेऽमृतमिति सोमः" [he emits (sūte) ambosia so he is Soma]. Since he showers ambrosia through his rays, his name is Soma. As he is of the nature of sixteen Kalās (digits) such as 'Amṛta', he is called 'Kalānidhi'.[504] Thus since some who happens to be eye of Rudra is of the nature of sixteen 'Kalās' (digits) the sixteen white varieties of Rudrākṣa were born.

"वहति हव्यमिति वह्निः" [As he carries oblation (to gods) he is 'Vahni'] – according to this derivation, Agni is called Vahni because he carries the respective oblation offered to the respective gods to those gods. The Vahni is also having ten Kalās such as Dhūmrārciṣ. That is why ten black varieties of Rudrākṣa are born.[505] Here with regard to the varieties of Rudrākṣa, it is understood that cause is the varieties of Kalās of Sūry, Soma and Vahni, which happen to be the eyes of Rudra.

Examination of Rudrākṣa

The examination of the Rudrākṣa to be borne is also necessary. That is why His Holiness Reṇukā-

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504. अमृता मानदा पूषा तुष्टिः पुष्टी रतिर्धृतिः ।
शशिनी चन्द्रिका कान्तिर्ज्योत्स्ना श्रीः प्रीतिरङ्गदा ।
पूर्णा पूर्णामृता कामदायिन्यः स्वरजाः कलाः ॥ (Śa. Ti. 2.12-13)

505. धूम्रार्चिरूष्मा ज्वलिनी ज्वालिनी विस्फुलिङ्गिनी ।
सुश्रीः सुरूपा कपिला हव्यकव्यवहे अपि ।
यादीनां दशवर्णानां कला धर्मप्रदा इमाः ॥ (Śa. Ti. 2.15-16)

cārya has spoken of the characteristics of Rudrākṣa fit to be borne as "अच्छिद्रं कनकप्रख्यमनन्यधृतमुत्तमम्"[506] [a good Rudrākṣa is free from holes, golden hued and not worn by others]. Accordingly the Rudrākṣa, which is not bitten by worms, which has the hue like that of gold,[507] which is not worn by others, i.e., which is brand new, is alone fit to be worn. That the power of deficient or excellent consecrations of a person are found in the objects that are used by him, is a scientific matter. Hence, although there is no defect in wearing the Rudrākṣas worn by Gurus who are superior to us, yet through the wearing those that are worn by the persons of defective consecrations, the power of those evil influences would affect us also. Hence the Rudrākṣas not worn by others alone are good (to be worn). In the Candrajñānāgama and Śivamahāpurāna, the chacteristics the Rudrākṣas that are acceptable and those that are to be rejected, are told :

(१) "ताम्राः स्निग्धा दृढाः स्थूलाः कण्टकैः संयुताः शुभाः"

(२) "क्रिमिदष्टं छिन्नभिन्नं कण्टकैर्हीनमेव च ।
व्रणयुक्तमयुक्तं च षड्रुद्राक्षान् विवर्जयेत् ॥"[508]

(1) Auspicious, indeed, are those (Rudrākṣas) which are of the colour of copper, which are glossy,

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506. Si. Śi. 7.52

507. निकषे हेमरेखेव यस्य रेखा प्रदश्यते ।
तदक्षमुत्तमं विद्यात् तद्धार्यं शिवपूजकैः ॥ (Ca. Jñā. Kri. 7.17)

508. (1) Ca. Jñā. Kri. 7.14; (2) Śi. Pu. Vidye. 23.21-22)

which are strong, which are big in size and which are endowed with (blunt) thorns.

(2) That which is bitten by worms, that is shattered, that which is broken, that which is without thorns, that which has a bruise and that which is not proper – these six types of Rudrākṣas should be rejected.

Here this must also be known : the Rudrākṣa which is of the size of of Āmalaka or Dhātriphala (fruit of Emblic Myrobalan, 'Nelli-kāyi' in Kannaḍa), that which is of the size of Badarīphala (Jujube fruit, 'Bore haṇṇu' in Kannaḍa) is of the middle type and that which is of the size of Caṇaka (chick-pea, Bengal gram, 'Kaḍale' in Kannaḍa) is inferior.[509] Hence those wear Rudrākṣas should wear them after examining.

Faces of Rudrākṣas and their fruits

Rudrākṣas have one to fourteen faces. The difference in the power of Rudrākṣas on the basis of the difference in the number of faces, is described in the Rudrākṣa-jābālopaniṣad,[510] the Śivamahāpurāṇa[511] and the Śivārcanacandrikā,[512] etc. Accordingly something is told here :

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509. धात्रीफलप्रमाणं तु श्रेष्ठमेतदुदाहृतम् ।
बदरीफलमात्रं तु मध्यमं चोच्यते बुधैः ।
अधमं चणमात्रं स्यादिति विद्धि बृहस्पते ॥
(Ca. Jñā. Kri. 7.9-10; Śi. Pu. विद्ये 25.14-15)

510. Ru. Jā. U. 2.1-16

511. Śi. Pu., Vidye. 25.64-80

512. Śi. Ca., p.16

The Rudrākṣa with one face is actually of the nature of Paraśiva. Even the sins such as 'Brahmahatya' are reverted by its very sight. By virtue of its worship all affictions are eradicated, riches are attained without hindrance and in the end the union with Śiva is secured.

The Rudrākṣa with two faces is of the form of Ardhanārīśvara. Through wearing it the favour of Ardhanārīśvara is obtained. The sin born of killing a cow is especially reverted.

The Rudrākṣa with three faces is of the nature of the three Agnis, viz., Gārhapatya, Dākṣiṇagni and Āhavanīya. Through its wearing the fire (hutabhuk) is pleased and all the lores (vidyāḥ) are born in his case.

The Rudrākṣa wiṭh four faces is of the form of four-faced Brahman. It drives away the sin of 'Narahatyā'. Through its sight and touch the fruits in the form of 'caturvarga' (four values), viz., Dharma, Artha, Kāma and Mokṣa, are obtained.

The Rudrākṣa with five faces is of the nature of the five-faced Sadāśiva. Through its application, the sins that arise due to cohabitation with an undeserving woman and eating what is prohibited, are destroyed, all aspirations are fulfilled and union with Śiva is obtained.

The Rudrākṣa with six faces is of the nature of 'Ṣaṇmukha' (Kārtikeya). By virtue of wearing it on the right arm, great health is attained, purity of mind and

intellect is secured and the sins such as Brahmahatyā are reverted.

The Rudrākṣa with seven faces is of the nature of seven Matṛkas (Mothers), viz., Brāhmī, Māheśvarī, etc. By virtue of wearing it, great health, great wealth and great wealth of knowledge are obtained.

The Rudrākṣas with eight faces is of the nature of eight Vasus and of the nature of Bhairava. Through wearing it long duration of life, union with Śiva and the favour of Gaṅgā are obtained.

The Rudrākṣa with nine faces is of the nature nine Durgās. By virtue of its wearing on one's left hand, lakhs and lakhs of great sins are destroyed and one who wears it, becomes the Lord of all.

The Rudrākṣa with ten faces is of the nature of Yamadeva (God of Death). Through its wearing, there will be the removal of sorrow caused by Graha, Yākṣa, Picāca, etc., i.e., the Ādhibhautika sorrow and there will be the fulfilment of all aspirations.

The Rudrākṣa with eleven faces is of the nature of eleven Rudras. By virtue of wearing this Rudrākṣa which brings success and good fortunes on the crown of the head (Śikhā), the fruits of a hundred Vājapeyas and ten thousand 'Godānas' are secured and in the end there will be union with Rudra.

The Rudrākṣa with twelve faces is of the nature of twelve Ādityas and of the nature of Viṣṇu. By virtue of wearing it around the neck, one becomes eligible to get the fruits of Gomedha and Aśvamedha with profuse

Daksiṇā (sacrificial fee). One who wears it will not have any fear of animals with tusks, animals with horns, thieves and fire and there will be eradication of all sins.

The Rudrākṣa with thirteen faces is of the nature of Kāmadeva (Manmatha) and of the nature of 'Viśve-devas'. By virtue of wearing this Rudrākṣa which procures all enjoyment (bhogas), the entire succession of auspiciousness follows and the sins due to the killing of mother, brother or women are eradicated.

The Rudrākṣa with fourteen faces is of the nature of Paraśiva. By virtue of wearing this Rudrākṣa which prevents all diseases and which brings great health, on the head, all kinds of sins go far away and all the the accomplishments (siddhis) are attained.

Thus, in this manner, on the consultation of ancient works, the differences in fruits on the basis of the differences in the number of faces of the 'Rudrākṣas' are known. Further there is the power of removing all sins (doṣas) and the power of procuring desired fruits certainly in all Rudrākṣas. "यादृशी भावना यस्य फलं तस्य तादृशम्" (whosoever has whatsoever feelings, the fruits are in consonance with them), as per this saying, the Jīvas who are excessively emotional (bhāvukāḥ) get accordingly more and more fruits.

Salutary for wearer of Rudrākṣa

Just as diet restrictions are followed by the sick persons taking medicines for quick recovery, so its is necessary for wearers of Rudrākṣa to maintain some

salutary practices. The fruit of wearing Rudrākṣa cannot be obtained if prohibited food is taken and if prohibited actions are undertaken. So it is told in an Upaniṣad :

"मद्यं मांसं लशुनं पलाण्डु शिग्रुमेव च ।
श्लेष्मातकं विड्वराहमभक्ष्यं वर्जयेन्नरः ॥"[513]

[Wine, flesh, garlic, onion, Sigru (nuggekāyi in Kannaḍa), śleṣmātaka (caḷḷekāyi or haṇṇu in Kannaḍa), viḍvarāha (handi – in Kannaḍa) – all this prohibited food should be given up by all persons].

Hence, all the wearers of Rudrākṣa should take food of virtuous (sāttvika) kind and should practise good etiquette.

Vīraśaiva method of wearing Rudrākṣa

In the Rudrākṣajābālopaniṣad, Kālāgnirudra has propounded in detail the procedure of wearing Rudrākṣa to Nidāgha, Jaḍabharata, Dattātreya, Katyāyana, Bharadvāja, Kapila, Vasiṣṭha, Pippalāda, Sanatkumāra, etc. In that context, the wearing of Rudrākṣas of different faces and of different numbers in the head, neck, chest, arms, wrists, etc., is taught as :

"सराणां सप्तकं वापि बिभृयात् कण्ठदेशतः ।
मुकुटे कुण्डले चैव कर्णिकाहारकेऽपि वा ॥
केयूरकटके सूत्रं कुक्षिबन्धे विशेषतः ।"[514]

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513. Ru. Jā. U. 2.17
514. Ru. Jā. U. 1.18-20

Thus Śrī Kālagnirudra has directed that ornaments such as bracelets and armlets made up of Rudrākṣas should be worn on the respective limbs.

In the Siddhānta-śikhāmaṇi His Holiness Śrī Jagadguru Reṇukācārya has told the Vīraśaiva procedure of wearing Rudrākṣas to Maharṣi Agastya. The same is told here.

The Vīraśaiva who is dedicated Śivapūjā should, at the time his Iṣṭaliṅgapūjā, wear the Rudrākṣas thus : One Rudrākṣa with one face on the crown of the head; three Rudraksas of two, three and twelve Rudrākṣas on the head; thirty-six Rudrākṣas of eleven faces on the fore-head; six Rudrākṣas, among which two of ten faces, two of five faces and two of seven faces, in the two ears; thirty two Rudrākṣas, among which sixteen of six faces and sixteen of eight faces, around the neck; fifty Rudrākṣas of four faces on the chest-region; sixteen each of thirteen faces in the fore-arms; twelve each of nine faces in the wrists; one hundred and eight Rudrākṣas of fourteen faces as the 'Yajñopavīta'.[515]

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515. शिखायामेकमेकास्यं रुद्राक्षं धारयेद् बुधः ।
द्वित्रिद्वादशवक्त्राणि शिरसि त्रीणि धारयेत् ॥
षट्त्रिंशद्धारयेन्मूर्ध्नि नित्यमेकादशाननम् ।
दशसप्तपञ्चवक्त्रान् षट् षट् कर्णद्वये वहेत् ॥
षडष्टवदनान् कण्ठे द्वात्रिंशद्धारयेत् सदा ।
पञ्चाशद् धारयेद् विद्वान् चतुर्वक्त्राणि वक्षसि ॥
त्रयोदशमुखम् बाह्वोर्धरित् षोडश षोडश ।
प्रत्येकं द्वादश वहेन्नवास्यान् मणिबन्धयोः ॥ →

At the time of wearing Rudrākṣas, the different Mantras are told according to the difference in places also.[516] It is thus : On the crown of head – ॐ सदाशिवाय नमः, on the head – ॐ वह्निसूर्यसोमाधिपाय नमः, on the fore-head – ॐ षट्त्रिंशत्तत्त्वात्मने नमः, in the right ear – ॐ षड्ब्रह्मणे नमः, in the left ear – ॐ अष्टमूर्त्यात्मने नमः, around the neck – ॐ त्र्यम्बककलात्मने नमः, on the chest-region – ॐ श्रीकण्ठादिमूर्त्यात्मने नमः, in the right arm – ॐ सुखासनादिषोडशमूर्त्यात्मकाय श्रीकण्ठाय नमः, in the left arm – ॐ सोमकलात्मकाय श्रीसोमनाथाय नमः, in the right wrist – ॐ द्वादशादित्यात्मने श्रीमहादेवाय नमः, in the left wrist – ॐ केशवादिमूर्त्यधिपाय श्रीमदुमापतये नमः, and Yajñopavīta of Rudrākṣas – ॐ शतरुद्रविद्येश्वरात्मने श्री विश्वेश्वराय नमः ।

This should be known here : The garlands of Rudrākṣas of the respective numbers have to be prepared for wearing them in the respective limbs on the occasion of wearing them as told above. At that time, "तन्मुखे मुखं तत्पुच्छे पुच्छम्"[517], as per this statement of the Akṣamālopaniṣad, the garlands of Rudrākṣas should be prepared in such a way as the face is joined face and the tail is joined with tail. Thus having worn the Rudrākṣas according to the procedure told in the Śāstras in the respective limbs with deep devotion, one will certainly obtain the fruit of wearing them on practising the aforesaid salutary measures.

→ चतुर्दशमुखं यज्ञसूत्रमष्टोत्तरं शतम् ।
धारयेत् सर्वकालं तु रुद्राक्षं शिवपूजकः ॥ (Si. Śi. 7.54-58)

516. Vai. Śi. Vi., p.14

517. Ta. Yā., p.33 (Double Time)

Purification of Ṣaḍadhva by Rudrākṣadhāraṇa

In the Śaiva and Vīraśaiva traditions, the purification of six Adhvans [Varṇādhvan, Padādhvan, Mantrādhvan (3 = śabdādhvans); Kalādhvan, Tattvādhvan, Bhuvanādhvan (3 = Arthādhvans) – Total six Adhvans] is propounded at the time of Śivadīkṣā. The establishment, emotionally, of the relation with six Adhvans, is itself called Ṣaḍadhvanyāsa and Ṣaḍadhvaśuddhi. In the Āgamaśāstra Varṇa, Pada, Mantra, Kalā, Tattva and Bhuvana are called six Adhvans. Among these the first three Adhvans are Sabda and the other three are Artha; the division is made.

Since the world is charged with Śiva, the six Adhvans which come within the range of the world, are also of the nature of Śiva. The procuration of the nature of Śiva in them (Adhvans) is the path of the manifestation of 'Śivatva'; hence, they are designated by the word Adhvan. Since the Rudrākṣas are born from the eyes (tear-drops) of Rudra, the purification of six Adhvans occurs through the wearing of them in the respective limbs. Thus Śrī Maritoṇṭadārya propounds. It is like what follows : "शुद्धमिश्रसङ्कीर्णभुवनाधीशशिवाष्टविद्येश्वरशतरुद्रसंख्यातयज्ञोपवीतधारणेन भुवनाध्वशुद्धिः, वर्णसंख्यातवक्षोमालया वर्णाध्वशुद्धिः, पदसंख्यातमणिबन्धबाहुकण्ठमालया पदाध्वशुद्धिः, षडङ्गपञ्चब्रह्मप्रणवमन्त्रसंख्यातकर्णाभरणेन मन्त्राध्वशुद्धिः, शिवशक्त्यात्मककर्णाभरणेन तत्त्वसंख्यातमस्तकमालया वा तत्त्वाध्वशुद्धिः, अष्टात्रिंशत्कलापूर्णसोमसूर्याग्निलक्षणशिरोरन्ध्रमालया कलाध्वशुद्धिः, एवंरूपषडध्वकारणीभूतपरशिवब्रह्ममयशिखागतैकरुद्राक्षधारणेन परशिवस्वरूप एव, 'यो रुद्राक्षं धत्ते स सत्यं परमः शिवः स सत्यं परमः शिवः'

इति श्रुतेः"[517a] [Through the wearing of Yajñopavīta with Rudrākṣas of the pure, mixed and intermingled sets of numbers of Bhuvanādhīśa Śiva, eight Vidyeśvaras, hundred Rudras, there would be purification of Bhuvanādhvan; through the garland of Rudrākṣas of the number of varṇas (56 letters in the Alphabet) on the chest, there would be purification of Varṇadhvan; through the garlands of the number of words (four categories of word Nāma, Ākhyāta, Upasarga and Nipāta) worn on the fore-arm, arms and neck, there would be purification of Padādhvan; through the garlands of Rudrākṣas of the numbers of six Angas (Vedāṅgas), five Brahmans (Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna) and Praṇava (Oṁ-kāra) worn as ornaments of ears, there would be purification of Mantrādhvan; through the ornaments of Rudrākṣas for ears made up of numbers of Śiva and Śaktis or through the garlands of numbers of principles (Tattvas, either twenty-five or thirty-six), there would be the purification of Tattvādhvan; through the garland of Rudrākṣas which is made up of numbers equal to thirty-eight digits (Kalās) of the three eyes of Rudra in the form of Soma, Sūrya and Agni and which is worn on the 'Śirorandhra' (Brahmarandhra), there would be the purification of Kalādhvan; through the wearing of one Rudrākṣa on the 'Śikhā' (crown of the head) which is the station of Paraśivabrahman, who is the cause of the six

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517a. Si. Śi., Tattvapradipika, on 7.54-58 (Double Time)

Adhvans of the aforesaid nature, one becomes Śiva in form according to the Śruti statements, "यो रुद्राक्षं धत्ते स सत्यं परमः शिवः" [he who wears the Rudrākṣa is, indeed, the Supreme Śiva].

This is the import : The eight Vidyeśvaras and a hundred Rudras, they are together of hundred and eight in number; they are Lords of the Bhuvanas, Śuddha, Miśra and Saṅkirṇa. Through the wearing of the garland of hundred and eight Rudrākṣas like the Yajñopavita on the body, there would be purification of Bhuvadhvan. There are fifty letters from 'Akāra' to 'Kṣakāra'. Through the wearing of the Rudrākṣas of that number (56) as the garland on the chest, there would be purification of Varṇādhvan. There are eighty-eight 'Padas' such as Vyomavyāpi, Vyomarūpa, etc.[517b] Therein through the wearing of eighty-eight Rudrākṣas, those in the neck, arms and wrists together, there would be the purification of Padādhvan. Since the Mantras, Ṣaḍakṣara, Pañcabrahman and Praṇava together,[518] are twelve, the wearing of twelve Rudrākṣas in the ears would be purification of Mantrādhvan. Since the Tattvas from Śiva to Bhūmi are thirty-six in number, through the wearing of the garland of thirty-six Rudrākṣas, there would be the purification of Tattvādhvan. There are twelve Kalās (digits) in the Sun, sixteen Kalās in the Candra

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517b. सिद्धान्तशैवदर्शने पदानां संख्या एकाशीतिमिता निरूपिता ।
(Ra. Tra., Ślo. 93)

518. सिद्धान्तशैवदर्शने मन्त्राणां संख्या एकादश प्रतिपादिता । Ta. Yā., p.25

(Soma) and ten Kalās in fire (in the Agni) and putting them together they are thirty-eight in number. Through the wearing of the three Rudrākṣas with two, three and twelve faces as of the forms of Sūrya, Candra and Agni, on the head, there would be purification of Kalādhvan. One Rudrākṣa with one face worn on the crown of the head, is of the form of Paraśiva who happens to be cause of all the Adhvans. Through the wearing of that (Rudrākṣa) one actually becomes Parasiva in form in accordance with the śruti statement as "यो रुद्राक्षं धत्ते स सत्यं परमः शिवः स सत्यं परमः शिवः" [He who wears Rudrākṣa is truly Paraśiva, is truly Paraśiva]. Thus in this manner, through the wearing of Rudrākṣa according to method told in the Śāstra, there would be purification of six Adhvans and attainment of the form of Paraśiva.

Removal of Great sins through Rudrākṣa-dhārana

It is through the wearing of the Rudrākṣas which arose from (the tears of) the eyes of Rudra and which are for that reason most sacred, in accordance with the aforesaid method of the Śāstra, that all types of great sin are totally removed.[519] As per the derivation as "पातयत्यधो गमयति दुष्क्रियकारिणमिति पातकम्" (it is Pātaka because it fells, i.e., causes downfall in the case of him who practises bad deeds), the evil deeds done by us are

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519. रुद्राक्षधारणादेव मुच्यते सर्वपातकैः । (Si. Śi., 7.60)

the causes for our own downfall. Those are nine : Atipātaka, Mahāpātaka, Anupātaka, Upapātaka, Saṅkarīkaraṇa, Apātrīkaraṇa, Jātibhraṁśakaraṇa, Malāvaha and Prakīrṇaka.

Among them, Atipātaka is that which is an extreme pātaka. It should be understood as that which is of the nature of copulation with mother, sister, daughter-in-law in the case of men and that which is of the nature of copulation with son, father, father-in-law in the case of women. That which is great and pātaka at the same time is Mahāpātaka. It is of five types as Brahmahatya (killing a Brāhmaṇa or Brahmajñānin), surāpāna (drinking wine), steya (theft), Gurupatnīgamanam (copulation with Guru's wife) and contact with them.[520]

The Pātakas which are equal to the aforesaid Mahāpātakas, are Anupātakas. Among them speaking falsely about the excellence of one's own caste, for instance, a non-Brāhmaṇa telling that he is a Brāhmaṇa; slandering; communicating the untruth of his Guru, these are equal to Brahmahatyā. Brahmojjhatā, i.e., forgetting the studied Veda due to the absence of 'abhyāsa' (repeated reading), blaming Veda, speaking untruth as a witness, killing of a friend, eating prohibited things such as garlic, these are equal to surāpāna. Snatching away the deposits of men, horses, coins, lands, diamond-gems, these are equal to the stealing of gold. The discharging of semen

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520. Ma. Smṛ. 11.55

(i.e., copulating) with sisters, unmarried girls, women of caṇḍāla caste, friends, wife of one's son (a daughter-in-law), this is equal to Gurupatnīgamana.[521] These are Anupātakas.

Therein, the killing of a cow; officiating in the sacrifices performed by those who are defiled by caste and actions; copulating with others wife; selling oneself; non-performance of service of the mother, father and Guru; rejection of Brahmayajña (Adhyāpana) at all times; non-performance of sacraments, nourishment, etc., in the case of a son; the defilement of a virgin; selling of a pond, garden, wife and children; not maintaining good relation with relatives; teaching on receiving a prescribed fee; studying with the offering of a prescribed fee; selling of the objects that are not to be sold such as sesamum seeds, etc., making a living by making women such as one's wife prostitutes; killing a person who is not guilty of performing falcon-sacrifice; establishing control over others through incantations, medicine, etc., cutting of a tree for the known purpose of cooking; the performance of cooking, etc., for a healthy person without the occasion of offering to Gods, manes, etc.; eating the prohibited food sometimes unwillingly; indulgence in corruption when there is position; teaching śāstras that are apposed to Smṛtis; stealing of grain, copper, metals, etc., and (domeṣsicated) animals; copulation

521. Ma. Smṛ. 11.56-59 (Kullūkabhaṭṭavyākhyā)

with a woman who has drunk wine, etc., these are the Upapātakas.[522]

Tormenting a Brāhmaṇa with a staff or hand, smelling of garlic, wine, etc., the smelling of which is prohibited, crookedness, copulation by putting the male genital organ in the mouth, etc., each one of these are separately responsible for defiling a caste.[523]

The killing of each one of donkey, horse, camel, deer, elephant, goat, ram, fish, serpent and bison, should be known as Saṅkarīkaraṇa.[524] "असंकरः संकरः क्रियतेऽनेनेति संकरीकरणम्" – in the sense of this 'vigraha', there is च्वि-particle (कृभ्वस्तियोगे सम्पद्यकर्तरि च्विः[525] अभूत-तद्भाव इति वक्तव्यम्-वातिकम्[526] and अस्य च्वौ[527]). Its name is 'Saṅkarīkaraṇa' because by virtue of the compound it means that 'jātisaṅkara' is effected even in the case of those that are not without 'jātisaṅkara'.

Accepting money from those whose money is not to be accepted, business, service of a Sūdra and speaking untruth, each one these is 'Apatrīkaraṇa'.[528]

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522. Ma. Smṛ. 11.60-67 (Kullūkabhaṭṭavyākhyā)
523. Ma. Smṛ. 11.68 (Kullūkabhaṭṭavyākhyā)
524. Ma. Smṛ. 11.69 (Kullūkabhaṭṭavyākhyā)
525. Pā. A., 5.4.50
526. वा no. 3340
527. Pā. A., 7.4.32
528. Ma. Smṛ. 11.70 (Kullūkabhaṭṭavyākhyā)

(i.e., copulating) with sisters, unmarried girls, women of caṇḍāla caste, friends, wife of one's son (a daughter-in-law), this is equal to Gurupatnīgamana.[521] These are Anupātakas.

Therein, the killing of a cow; officiating in the sacrifices performed by those who are defiled by caste and actions; copulating with others wife; selling oneself; non-performance of service of the mother, father and Guru; rejection of Brahmayajña (Adhyāpana) at all times; non-performance of sacraments, nourishment, etc., in the case of a son; the defilement of a virgin; selling of a pond, garden, wife and children; not maintaining good relation with relatives; teaching on receiving a prescribed fee; studying with the offering of a prescribed fee; selling of the objects that are not to be sold such as sesamum seeds, etc., making a living by making women such as one's wife prostitutes; killing a person who is not guilty of performing falcon-sacrifice; establishing control over others through incantations, medicine, etc., cutting of a tree for the known purpose of cooking; the performance of cooking, etc., for a healthy person without the occasion of offering to Gods, manes, etc.; eating the prohibited food sometimes unwillingly; indulgence in corruption when there is position; teaching śāstras that are apposed to Smṛtis; stealing of grain, copper, metals, etc., and (domeṣsicated) animals; copulation

521. Ma. Smṛ. 11.56-59 (Kullūkabhaṭṭavyākhyā)

with a woman who has drunk wine, etc., these are the Upapātakas.[522]

Tormenting a Brāhmaṇa with a staff or hand, smelling of garlic, wine, etc., the smelling of which is prohibited, crookedness, copulation by putting the male genital organ in the mouth, etc., each one of these are separately responsible for defiling a caste.[523]

The killing of each one of donkey, horse, camel, deer, elephant, goat, ram, fish, serpent and bison, should be known as Saṅkarīkaraṇa.[524] "असंकरः संकरः क्रियतेऽनेनेति संकरीकरणम्" – in the sense of this 'vigraha', there is च्वि-particle (कृभ्वस्तियोगे सम्पद्यकर्तरि च्विः[525] अभूत-तद्भाव इति वक्तव्यम्-वातिकम्[526] and अस्य च्वौ[527]). Its name is 'Saṅkarīkaraṇa' because by virtue of the compound it means that 'jātisaṅkara' is effected even in the case of those that are not without 'jātisaṅkara'.

Accepting money from those whose money is not to be accepted, business, service of a Sūdra and speaking untruth, each one these is 'Apatrīkaraṇa'.[528]

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522. Ma. Smṛ. 11.60-67 (Kullūkabhaṭṭavyākhyā)
523. Ma. Smṛ. 11.68 (Kullūkabhaṭṭavyākhyā)
524. Ma. Smṛ. 11.69 (Kullūkabhaṭṭavyākhyā)
525. Pā. A., 5.4.50
526. वा no. 3340
527. Pā. A., 7.4.32
528. Ma. Smṛ. 11.70 (Kullūkabhaṭṭavyākhyā)

Killing worms, insects and birds, eating vegetables brought with wine, stealing of fruits, sticks and flowers and the extremity of dejection at the loss of a little – each of all these is called 'Malinīkaraṇa'.[529]

In the same way the last pātaka is Prakīrṇaka. That judgement which is given by a judge or a king without the authority of Śāstra, is itself 'Prakīrṇaka'.

As a result of the above-mentioned Pātakas, a person takes lowly birth.[530] That is why it is said in Śātātapīya-karmavipāka :

"महापातकजं चिह्नं सप्तजन्मसु जायते ।
बाधते व्याधिरूपेण तस्य कृच्छ्रादिभिः शमः ॥"

[The mark which arises from great Pātakas, appears in seven births. It torments in the form of physical ailment (vyādhi). This is pacified through Kṛcchra, etc]. Thus having propounded that as a result of these pātakas the Jīva suffers for seven lives, the atonements such as Kṛcchra, etc., are prescribed for for their removal. The atonements for the respective pātakas are prescribed in the eleventh chapter of Manusmṛti. But here in the Siddhānta, His Holiness Śrī Raṇukācārya has spoken about the removal of all pātakas told above through the wearing of Rudrākṣas :

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529. Ma. Smṛ. 11.71 (Kullūkabhaṭṭavyākhyā)

530. "नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि" इति पौष्करागमे । (Lupta. Sam. Bhā. 2, Upodghāta, p.148)

"ब्रह्महा मद्यपायी च स्वर्णहृद् गुरुतल्पगः ।
मातृहा पितृहा चैव भ्रूणहा कृतघातकः ॥
रुद्राक्षधारणादेव मुच्यते सर्वपातकैः ॥"[531]

[He who has killed a Brāhmaṇa, who is a drunkard, who has stolen gold, who has seduced Guru's wife, who has killed his mother, who has killed his father, who has killed the baby in the womb or who has killed his benefactor, is relieved of all his great sins by the mere wearing of Rudrākṣas].

In the Rudrākṣajābālopaniṣad again, speaks of the fruit of Rudrākṣadhāraṇa thus : "तद्रुद्राक्षे वाग्विषये कृते दशगोप्रदानेन यत्फलमवाप्नोति तत्फलमश्नुते । तद्रुद्राक्षं करेण स्पृष्ट्वा धारणमात्रेण एकादशसहस्रगोप्रदानफलं भवति । तद्रुद्राक्षे शिरसि धायमाणे कोटिगोप्रदानफलं भवति । एतेषां स्थानानां कर्णयोः फलं वक्तुं न शक्यमिति होवाच" इति रुद्राक्षधारणफलमुक्त्वाऽन्ते – "य इमामुपनिषदं ब्राह्मणः सायमधीयानो दिवसकृतं पापं नाशयति । सायंप्रातः प्रयुञ्जानोऽनेककजन्मकृतं पापं नाशयति । षट्सहस्रलक्षगायत्रीजपफलमवाप्नोति । ब्रह्महत्यासुरापानस्वणस्तेयगुरुदारगमनतत्संसर्गाख्यपातकेभ्यः पूतो भवति"[532] इति [When that Rudrākṣa is made the subject of speech, whatever fruit is obtained through the donation of ten cows, all that fruit is obtained. If that Rudrākṣa is touched and worn, there would be the fruit of donating eleven thousand cows. When that Rudrākṣa is worn on the head, there would be the

531. Si. Śi. 7.60
532. Ru. Jā. U., after stanza 19, p.569

fruit of donating a crore cows. It is not possible to tell the fruit of wearing Rudrākṣa in these places and the ears. He said as above. Having told the fruits of wearing Rudrākṣas, it is said in the end as : Whoever Brāhmaṇa studies this Upaniṣad at the evening time, he will get the sin committed during the day-time destroyed. Wearing it during the evening and morning, he will get the sins committed during many lives destroyed. He will be purified from (relieved of) the (five) Pātakas, viz., those pertaining to Brahma-hatyā, Surāpāna, Svarna-steya, Gurudāragamana and that of association with them (tatsamparka)]. Here it is taught that one gets relieved of Pātakas forever by the study of that Upaniṣad.

In that context, in the Śivamahāpurāṇa, His Holiness Vyāsa, too, has spoken of the greatness of Rudrākṣa a little differenly saying that those who are not having Bhasma and Rudrākṣa and those who do not have the repetition of Pañcākṣara-mantra, go to Yama's abode :

"यस्याङ्गे नास्ति रुद्राक्षस्त्रिपुण्ड्रं भालपट्टके ।
मुखे पञ्चाक्षरं नास्ति तमानय यमालयम् ॥"[533]

[Bring him to the abode of Yama, – him who does not wear Rudrākṣa on his body, who does not have Bhasma-tripuṇḍra on the slab of his forehead and who does not utter Pañcākṣara-mantra].

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533. Śi. Pu. Vidye., 24.51

On having thought about this it occurs that through the wearing of Rudrākṣas only, there would be relief from the great sins (pātakas), there would be attainment of merit (puṇya) and there would be attainment of Rudraloka.[534]

Hence Śrī Maritoṇṭadārya has said : "रुद्राक्षाणां धरणस्य साक्षात् परमेश्वरनयनजलबिन्दुसन्दोहभवत्वेन, ब्रह्मविष्णुरुद्रादि-सर्वदेवताधिष्ठातृत्वेन, तत्तत्संख्याविशिष्टतया तत्तत्स्थानधारणस्य शिवाभेद-प्रापकत्वेन, नित्यनैमित्तिकादिधर्मानुष्ठानसमये धारणनैयत्यात् फलसाकल्य-सम्पादकत्वेन, तद्व्यतिरेकेणानुष्ठितानां धर्माणां नैष्कल्यापादकत्वेन समस्तमहापातकोपपातकनिवर्तनद्वारा परिशुद्धिसम्पादकत्वेन, सर्वकर्म-समृद्धिसम्पादनद्वारा ब्रह्मविद्याङ्गत्वेन, पशुपाशविमोचकत्वेन च निःश्रेय-स्साधनत्वस्य प्रतिपादनाद् रुद्रादिसर्वदेवऋषिसेवितत्वन, अनधिकारि-तान्त्रिकजनाविश्वसनीयत्वेन च रुद्राक्षधारणं मुमुक्षुभिरवश्यं कर्तव्यम्, तदकरणे प्रत्यवायश्रवणात्, करणे चाभ्युदयश्रवणान्नित्यत्वम् ॥"[535]

[Since the Rudrākṣa are born from the multitude of drops of tears of Parameśvara, since they are the

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534. मृतिकाले च रुद्राक्षं सह निपीड्यवारिणा ।
यः पिबेच्चिन्तयन् रुद्रं रुद्रलोकं च गच्छति ॥
भस्मोद्धूलितसर्वाङ्गा धृतरुद्राक्षमालिकाः ।
ये भवन्ति महात्मानो रुद्रास्ते नात्र संशयः ॥ (Si. Śi. 7.64-65)

[He, who, at the time of death, squashes the Rudrākṣa and drinks it with water, meditating on Rudra, would go to the world of Rudra. Those great souls who have smeared themselves with Bhasma and who have worn the garlands of Rudrākṣas, are the Rudras. There is no doubt about this].

535. Vī. Ā. Ca., p.164

abodes of Brahma, Viṣṇu, Rudra and all the deities, since the wearing of those in respective numbers at the respective places (limbs) is bound to make the devotee identical with Śiva, since their wearing during the performance of Nitya (daily), Naimittika (occasional) and other religious rites are the means of attaining the entire fruits, since the religious performances are undertaken without wearing them would go without fruits, since they bring purification though the removal of all great sins and subsidiary sins, since the wearing of them is a part of Brahmavidyā through the bringing of the abundance of fruits of all performances, since they are worn by all gods such as Rudra and all sages as they are propounded to be the means of attaining the highest good (Mokṣa) through the relieving of the tethers (pāśas) of Paśus (Jīvas), all the aspirants of Mokṣa should necessarily wear the Rudrākṣas; if they are not worn Śrutis speak of sin (pratyavāya); hence, the wearing of them is ordained to be 'Nitya' as the Śrutis speak of the highest elevation]. Thus having described the greatness of Rudrākṣas, the Ācāryas have established that their wearing is a 'Nityakama' (daily duty). Hence all the Vīraśaivas and other devotees of Śiva should necessarily wear the Rudrākṣas as a part of their performance of daily duties as per the aforesaid procedure.

Vaijñānika (Scientific) Benefits by Rudrākṣa-dhāraṇa

Śrī Gurudeva-śivācārya, a great scholar in Āyurveda, has told that many kinds of diseases are said

to be cured through treatment with Rudrākṣas in the Āyurveda science. Accordingly through the washing of the face of ailing persons with water mixed with squeezed Rudrākṣa and Saindhava salt, the face becomes clear. When suffering from phlegm fever, the increase of phlegm can be arrested through the eating of a paste of rubbed Rudrākṣa mixed with honey. Through the licking of the mixture of Rudrākṣa and Hemagarbha-pill with 'ārdraka-juice' (ārdraka = Hasi Śuṇṭhi in Kannaḍa) further mixed with honey, the speech arrested in the state nearing death, becomes revived.[536]

It is found through the modern scientific tests that the intensity of low and high blood-pressures, weakness of heart and such other ailments, is pacified by the wearing of Rudrākṣas. Natural, indeed, is the capacity to cure the diseases in the herbal plants. Since the Rudrākṣa is the best herbal plant, that, too, has unsurpassable power. It is the duty of the physicians, scientists and botonists to discover greater power in them (Rudrākṣas) through the study of ancient Āyurveda texts and through scientific research. Hence Rudrākṣa is not only a religious symbol, but also an excellent herb. That is why all should wear the Rudrākṣa irrespective of caste and order of life (Varṇāśramabheda).

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536. Si. Ta. Da., p.85

Refutation of Varṇāśrama difference in wearing Rudrākṣas

"ब्राह्मणो वान्त्यजो वापि मूर्खो वा पण्डितोऽपि वा ।
रुद्राक्षधारणादेव मुच्यते सर्वपातकैः ॥"[537]

[The devotee, whether he is a Brahmana, a Śūdra, fool or a learned person, is relieved of all great sins by the mere wearing of Rudrākṣas] – in accordance with this statement of the Ācārya, it is indicated that all human beings have the authority to wear Rudrākṣas. No one becomes great through taking birth in Brāhmaṇa and other castes, but through excellent actions. Hence it should be known that a person who has good practices with symbols of Śiva (Bhasma, Rudrākṣa, etc.,) is great.

Rudrākṣa's designation as an Āvaraṇa

This Rudrākṣa which is propounded as the seventh among the Aṣṭavaraṇas, is as sacred as Rudra since it is born from the (tears of) Rudra's eyes. Through the wearing of them there would be well-being of both kinds as the removal of physical and mental disorders. 'Rudradṛṣṭi' (Rudra-vision) is obtained through the wearing of Rudrākṣas regularly with devotion towards Rudra. This is what is known as the inner Rudrākṣa. Through this man gets equal outlook (samatādṛṣṭi towards everything), and further through that there would be establishment of

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537. Si. Śi. 7.62

peace in society. Thus since this Rudrākṣa of the 'Antaraṅga' and 'Bahiraṅga' type safeguards the well-being of both types in the case of the society, it is designated by the word 'Āvaraṇa'. So it is established.

8. Mantra

Mantra is the eighth 'Āvaraṇa' in the order of the Aṣṭāvaranas. This is the last 'Āvaraṇa'. Hence, what is the meaning of the word 'Mantra' ? Of how many kinds it is ? What is the nature (svarūpa) of Pañcākṣaramantra ? How is the procedure of muttering it ? How is it regarded as an Āvaraṇa ? All this is detailed here as per the Śāstra.

Meaning of the word 'Mantra'

"मन्त्र्यते गुप्तं परिभाष्यते" or "मन्त्रयते गुप्तं भाषते इति मन्त्रः" ['that which is deliberated (mantryate) in the sense of secret interpretation (guptam paribhāṣyate)' or 'that which communicates in the sense of secret teaching'] – as per this derivation, the very name (with a hint of salutation) of one's favourite deity taught in secret by the Śrīguru at the time of 'Dīkṣā' is the significance of the word Mantra. Since there is one's 'trāṇa' (parirakṣaṇa – all round protection) through the cherishing of the name of one's favourite deity again and again, as per the statement "मननात् त्रायते यस्मात् तस्मान्मन्त्रः प्रकीर्तितः" [as it protects due to its cherishing in the mind, so it is glorified as 'Mantra'], the very name of the great God is spoken as Mantra. So it is told in an Upaniṣad :

"मननात् त्राणनाच्चैव मद्रूपस्यावबोधनात् ।
मन्त्रमित्युच्यते ब्रह्मन् मदधिष्ठानतोऽपि वा ॥"[538]

[O Brahman, it is called Mantra because of its cherishing in mind, or its providing protection, or its revelation of my form or my presence in it].

Hence, through the muttering of the Mantra, one's protection and realisation of the God who is the presiding deity are achieved. That is why Medinīkāra has said : "मन्त्रो देवादीनां साधनम्" (Mantra is means of realising Gods etc.,). In the Hindu society the superiority of the Mantra is due to superiority of Gods. Hence, seven crores of Mantras are told here. One among them is the Pañcākṣarī-mantra. The teaching of this Mantra has been accepted by the Vīraśaivas and Śaivas, that Mantra is itself muttered. Hence, its form and its greatness are presented here.

The form of Pañcākṣara-mantra

This Mantra in five syllables as "नमः शिवाय", is said to be Pañcākṣara. There in the Paramarahasya the form of the Mantra is symbolically described as :

"दान्तं बान्तं च यान्तं तु तृतीयस्वरभूषितम् ।
लान्तयान्तसमायुक्तो मन्त्रः पञ्चाक्षरो भवेत् ॥"[539]

Accordingly through 'dānta' the last letter of the 'Tavarga', i.e., 'Na', through 'bānta' the last letter of

538. Yo. Śi. U. 2.7-8
539. Pa. Ra. 6.15, p.63

the 'Pavarga', i.e., 'Ma', through 'yānta', the fifth letter in the yakāra-series, i.e., 'Sa', and that is adorned with the third vowel, i.e., 'i', through 'lānta', the fourth letter from aforesaid 'ya', i.e., 'Va', in the same way through 'yānta', the letter 'ya' in the end. Thus with the explanation given by this, the aforesaid Pañcākṣara-mantra becomes clear. The form of this Mantra is told clearly in the Candrajñānāgama and Siddhānta-śikhāmaṇi as "आदौ नमः प्रयोक्तव्यं शिवायेति ततः परम्"[540] ('Namah' should be employed first and then the word 'Śivāya'); "नमः शब्दं वदेत् पूर्वं शिवायेति ततः परम्"[541] ('namah' – This word should be told first and after that the word 'Śivāya'). Hence the Mantra which contains pentad of letters is the Pañcākṣara.

Superiority of this over other Mantras

"शिवतत्त्वात् परं नास्ति यथा तत्त्वान्तरं महत् ।
तथा पञ्चाक्षरीमन्त्रान्नास्ति मन्त्रान्तरं महत् ॥
सप्तकोटिषु मन्त्रेषु मन्त्रः पञ्चाक्षरो महान् ।
ब्रह्मविष्ण्वादिदेवेषु यथा शम्भुर्महत्तरः ॥"[542]

[Just as there is no greater principle than the Principle of Śiva, so is no greater Mantra than the Pañcākṣaramantra. Among the seven crore great Mantras, the Pañcākṣarī Mantra is the best, just as Sambhu is the greatest among the gods, Brahman,

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540. Ca. Jñā. Kri. 8.5
541. Si. Śi. 8.7
542. Si. Śi. 8.2, 4

Viṣṇu, etc.] – here His Holiness Śrī Reṇukācārya has taught the greatness of this Śivamantra like that of Śiva. This is the import : The two syllables as 'Śi-va' is the quintessence of all Śrutis. It is due to that speciality that this Mantra is best of all. So is it said by the Paurāṇikas :

"विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥"[543]

[Among the vidyās, Śruti is the best, in the Śruti the eleven sections (Anuvākas) glorifying Rudra are the best, in that Pañcākṣarī-mantra is the best and in that (Mantra) the pair of letters 'Śi-va' are the best].

Among the eighteen disciplines of learning, Śruti is the best. Even there since, as per the statement of the authors of Dharmaśāstras (Smṛtis), as "रुद्रैकादशिनीं जप्त्वा तत्क्षणादेव शुद्ध्यति"[544] (instantaneous with the muttering of Rudraikādaśinī one becomes purified), Rudraikādaśinī has been ordained as the atonement for the removal of Mahāpātakas, Rudraikādaśinī is the best among the Śrutis. Even there (Rudraikādaśinī) the pair of syllables as 'śi'-'va', which stands in the Mantra called Pañcākṣarī declared in "नमः शिवाय च शिवतराय च" found in the eighth 'Anuvāka', should be known as the best.

As per the statement of the Mahābhārata as "शिवमिच्छन् मनुष्याणां तस्माद्देवः शिवः स्मृतः"[545] aspiring for

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543. Bra. Sū. Śrikaṇṭha, Śi. Ma. Dī., p.4; Kā. Ā. Kri., 8.4
544. Vī. A. Ca., p.170
545. Ma. Bhā. 7.173.90

auspiciousness in the case of human beings, the God Mahādeva is known as 'Śiva'. There itself, the Great Lord Śiva has said thus :

"समा भवन्ति मे सर्वे दानवाश्चामराश्च ये ।
शिवोऽस्मि सर्वभूतानां शिवत्वं तेन मे सुराः ॥"[546]

[All those who are demons and gods are equal to me. I am auspicious to all the beings, through that I am Śiva, O Gods].

Hence, in accordance with the statement of the Amarakośa, as "श्वःश्रेयसं शिवं भद्रं कल्याणं मङ्गलं शूभम्"[547] [words that mean 'Subha' (auspiciousness)], the word Śiva gives the meanings of auspiciousness. Hence "शिवं कल्याणमस्यास्तीति शिवः" (he is Śiva because has Śiva, i.e., kalyāna), as per this derivation, his association with auspicious qualities and his granting of auspicious to all beings, are established. The Śruti statement as "शिव एको ध्येयः शिवङ्करः"[548] [Śiva alone should be meditated upon because he grants auspiciousness] is also an authority here.

Further his designation through the word 'Śiva' is due to his being associated with excellent qualities such as 'sarvajñatva', etc. His being associated with twelve qualities is also well known in the Purāṇa. It is said thus :

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546. Ma. Bhā. 8.2.3.4
547. A. Ko. 1.4.25
548. A. Śikho., 3

"सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः ।
अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ॥"[549]

[Sarvajñatā, Tṛpti, Anādibodha, Svatantratā, Aluptaśakti and Anantaśakti – These are the six Aṅgas (limbs) of Lord Maheśvara; these are told by the knowers of Śāstra].

Although as per the statement of the Vālulaśuddhāgama (an Upāgama) as "शिवतत्त्वं महासेन निष्कलं चेति कीर्तितम्"[550] his (Śiva's) 'niṣkalatva' in sense of 'nirguṇatva', is propounded, yet taking into consideration the gunas created by Parāśakti taking him (Śiva) as her resort to serve the purpose of creation and of the worship of the Yogins, such a designation as 'saguṇa' has been given.

Or as per the derivation as "शोभनत्वात् शिवः" (Śiva, because he possesses auspiciousness), there is the establishment of the word Śiva. Here 'Śobhanatva' means 'Suddhatva' (purification), i.e., absence of three impurities (Malas). So it is said : "शोभनत्वं च सर्वजीववर्त्याणवकार्ममायीयाख्यानादिमलत्रयाभावरूपनैर्मल्यलक्षणम् शुद्धत्वम्"[551] ['Śobhanatva' is of the nature of purity (nairmalya) in the form of the absence of three malas called Āṇavamala, Kārma-(Kārmika)-mala and Māyīyamala residing in all the Jīvas]. There Vāyavīyasaṃhitā says :

549. Śi. Pu. 12.31, Pā. Ā., 6.33
550. Vā. Śu. Ta. 1.15
551. Vī. Ā. Ca., p.173

"अथवाऽशेषकल्याणगुणैकघन ईश्वरः ।
शिव इत्युच्यते सद्भिः शिवतत्त्वार्थवेदिभिः ॥
अनादिमलसंश्लेषयोगाभावात् स्वभावतः ।
अत्यन्तपरिशुद्धात्मेत्यतोऽयं शिव उच्यते ॥"[552]

[Or Īśvara (the Lord) who alone is dense with the entire assemblage of auspicious qualities, is called Śiva by the meritorious persons who are conversant with the significance of the Śivatattva. This Śiva is called as an intensively pure Ātman, because of his inborn absence of association with Malas (impurities-Āṇava, etc.,) belonging to beginningless times]. Thus the possesson of auspicious qualities and the absence of association with the three Malas on the part of Śiva have been told.

Further "वष्टीति शिवः" (Śiva, as he desires) – as per this derivation also Śivaśabda is formed. The meaning is that 'he has desire as his refuge'. Its derivation by the illustrious Appayyadīkṣita is from the root "वश् कान्तौ" (vas – to shine – Root no. 1081 in Adādigaṇa). The word Śiva is formed through reversal of syllables (वस् = स् व) and it belongs to Pṛṣodarādigana. So it is said – "हिंसि-धातोः सिंहशब्दो वश कान्तौ शिवः स्मृतः । वर्णव्यत्ययतः सिद्धो पश्यकः कश्यपो यथा" [Siṁha-śabda from the root 'हिंस्' (to kill) and Śiva-śabda from the root 'vaś kāntau' (vas – to desire), are formed by virtue of the reversal of the syllables, as in the case of Kaśyapa from Paśyaka].

552. Vī. Ā. Ca., p.173

This is the derivation that is shown. When the meaning of 'icchāvān' (one who possesses desire) is secured in the case of the word Śiva, and when the curiosity arises with regard to the matter as to 'in which' (desire), the meaning that 'with regard to Śiva the desire of gods, demons, human beings, etc., arises', is obtained, on the authority of the ancient statement (of Ṛṣis) as "शिवमिच्छन् मनुष्याणाम्" (of the human beings who desire for Śiva).[553] Here Śiva is established as the one with the 'desire for doing the world auspicious' as his refuge.

That desire of Śiva is not different from his Parāśakti who is of the nature of 'cit' (intelligence), as the śruti says "पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च"[554] [His Parāśakti which is inherent is heard to be manifold as Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti]. In the Vātulaśuddhatantra also, Śiva's being the resort of Śaktis, their birth from him is propounded : Thus it is said :

"योगिनामुपकाराय स्वेच्छया चिन्त्यते शिवः ।
तच्छिवे तु पराशक्तिः सहस्रांशेन जायते ॥
तच्छक्तेस्तु सहस्रांशादादिशक्तिसमुद्भवः ।
आदिशक्तिसहस्रांशाद् इच्छाशक्तिसमुद्भवः ॥
इच्छाशक्तिसहस्रांशाद् ज्ञानशक्तिसमुद्भवः ।
ज्ञानशक्तिसहस्रांशात् क्रियाशक्तिसमुद्भवः ॥"[555]

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553. Bra. Sū. Śrikaṇṭha., Śi. Ma. Dī., p.3

554. Śve. U. 6.8

555. Vā. Śu. Ta., 1.24-26

[Śiva thought of doing favour to the Yogin on his own accord. Parāśakti was born in him as his one-thousandth portion. Ādiśakti arose from one-thousandth portion of that Śakti (Parāśakti). Icchāśakti was born from one-thousandth portion of Ādiśakti. Jñānaśakti arose from one-thousandth portion of Icchāśakti. Kriyāśakti was born from one-thousandth portion of Jñānaśakti].

Thus in this manner, the state of being the refuge of desire to do good to the world on the part of Śiva who is the receptacal of infinite śakti is very much proved. Further, the nature of clear brilliance, i.e., self-illumination on the part him as his name Śiva is derived from "वष्टीति शिवः" or the root "वश् कान्तौ", is also proved.

Again the word Śiva can be formed as per the derivation "शेतेऽस्मिन् सर्वमिति शिवः" [everything rest in him (śete – śīṅ svapne – adādigaṇa), hence Śiva]. Since the 'Cicchakti' who happens to be the cause of the entire world has Paraśiva as her substratum, the culmination is that Paraśiva himself is the substratum of the word. In the same way the derivation of the word Śiva is possible on the basis of "शाम्यति इति शिवः" [he is Śiva because he pacifies (Śamu upaśame – Divādi)]. Through this Śiva's non-susceptibity to modification (nirvikāritva) is propounded, as the Śruti says "निष्क्रियं निष्कलं शान्तम्" [he is free from actions, without parts and peaceful].

It is thus through the reflection on the derivation of the word Śiva that it is decided that he (Śiva)

extends auspiciousness to all the beings, is endowed with excellent merits, is free from the three Malas from beginningless times, is the receptacle of Icchā-śakti and infinite śaktis, is the substratum of the world, is free from modifications, is endowed with self-illumination and that he is none other than the supreme spirit in the form of Parabrahman.[556]

This Śivanāma (Śiva's name) which is endowed with such a greatness as to be the sylvan conflagration of the mountain in the form of great sin, the boat of the ocean in the form of transmigration, the axe for the tree in the form of transmigration, the stream of nectar for those who are parched by the sylvan fire in the form of sin. Thus Maharṣi Vyāsa has praised the greatness of the 'Śivanāma'.[557] Hence, this Pañcākṣara-mantra reigns supreme with distinction from the other Mantras.

It may be objected that since there are many synonyms of Paraśiva as per the statement of Amarasiṁha as "शम्भुः, ईशः, पशुपतिः, शिवः, शूली, महेश्वरः",[558] how is it that is said that Śivaśabda alone is denotative of Parabrahma ? If it is so objected, the

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556. शेतेऽस्मिन् जगदीहते दिशति च श्रेयः प्रजानामसौ
शन्तिं याति समस्तमङ्गलगुणग्रामस्य सीमायते ।
इच्छाशक्तिमुपैति निर्मत्सरश्चास्ते प्रकृत्येति च
व्याचष्टे शिवनाम यस्य चरितं तस्मै परस्मै नमः ॥ (Vī. Ā. Ca., p.175)

557. Śi. Pu. Vidye. 23.23-45

558. Amara. 1.1.30

answer is that it is not tenable, because that is established on the basis of primary and secondary functions of words (mukhya-gaunavṛtti). Thus it is – "अयं मे विश्वभेषजोऽयं मे शिवाभिमर्शनः"[559] [he (my hasta = hand) is all medicine for all, he (my hasta) is of auspicious touch]; "नमः शिवाय च शिवतराय च"[560] [salutations to Śiva, the auspicious one and to Śiratara, more auspicious Śiva]; "अपि वा यश्चाण्डालः शिव इति वाचं वदेत् तेन सह संवदेत् तेन सह संवसेत् तेन सह भुञ्जीत"[561] [If he, who is a Cāṇḍāla, utters the word Siva, one should converse with him, stay with him and dine with him]; "शिव एको ध्येयः शिवङ्करः सर्वमन्यत् परित्यज्य"[562] [Śiva alone should be meditated upon, leaving everything else, as he is the one who grants auspiciousness]; "शिवं प्रशान्तममृतं ब्रह्मयोनिम्"[563] [Śiva is peaceful, immortal source of Brahman]; "शिवतत्त्वं महासेन निष्कलं चेति कीर्तितम्"[564] [The Śivatattva, O Mahāsena, is praised as without parts]; "महापातकविच्छित्त्यै शिव इत्यक्षरद्वयम् । अलं नमस्क्रियायुक्तो मुक्तये कल्पितो मनुः"[565] [महापातकविच्छित्त्यै – पाठान्तरम् – अशेषपाश – विच्छित्त्यै] – [the syllabic pair 'Śiva' coupled with the saying 'salutation to you' is the

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559. Ṛv. 10.60.12
560. Śrīrudra, Namaka, Anuvāka 8
561. Bra. Sū. Śrikaṇṭha, Śi. Ma. Dī., p.3
562. Atha. Śikho., 3
563. Kai. U., 6
564. Vā. Śu. Ta., 1.15
565. Si. Śi. 8.12.13, Ta. Pra; Tā. Dī., p.86

Mantra (Namaḥ Śivāya) meant for the eradication of great sins (of all fetters) and for the attainment of liberation]; "सत्यज्ञानपरानन्दस्वरूपस्य शिवस्य तु । असंपृक्त्या शिवस्यायं शिवशब्दस्तु वाचकः ॥ सर्वसम्बन्धवत्त्वेन संपूर्णः शिवसंज्ञितः । जीवेशत्वादिरहितः स्वप्रभः केवलः शिवः ॥"[566] [in the case of Śiva who is of the nature of truth (reality), knowledge and supreme Bliss, the word Śiva is the expression in absence of association (with anything); he has Śiva as his designation when he is complete with all associations; without 'jīvatva' or 'īśatva' he is merely Śiva with self-illumination]; "शिवनाम मुखे यस्य सदा शिव शिवेति च । पापानि न स्पृशन्त्येव खदिराङ्गारकं यथा ॥ श्रीशिवाय नमस्तुभ्यं मुखं व्याहरते यदा । तन्मुखं पावनं तीर्थं सर्वपापविनाशकम् ॥"[567] [him, in whose face there is the muttering always of the name of Śiva as 'Śiva-Śiva', sins do not touch at all, like the charcoal of Khadira wood (Khadira = Kaggalīmara in Kannaḍa). That face which utters 'Śrī Śivāya namaḥ tubhyam' (salutations to you, who are Śiva), is the face which is sacred and holy, destroying all sins] – on the authority of this multitude of statements of Śruti, Āgama, Smṛti, Purāṇa, etc., it should be known that the word Śiva is expressive of Parabrahman by its primary function and the words other than that such as Bhava, etc., reveal the meaning of Parabrahman by secondary function as in the case of 'Siṁho Māṇavakaḥ', etc. This is told by the best of the Ācāryas (Śrī Reṇukācārya) :

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566. Si. Śi. 8.10, Tā. Dī., p.86
567. Śi. Pu. Vidye. 23.6-7

"शिव इत्यक्षरद्वन्दं परब्रह्मप्रकाशकम् ।
मुख्यवृत्त्या तदन्येषां शब्दानां गौणवृत्तयः ॥
तस्मन्मुख्यतरं नाम शिव इत्यक्षरद्वयम् ।
सच्चिदानन्दरूपस्य शम्भोरमिततेजसः ॥"[568]

[The syllabic pair as Śiva reveals the meaning of Parabrahman by primary function (Abhidhā) while words other than that convey that meaning through secondary function (Lakṣaṇā); hence, the syllabic pair Śiva is the principle name of Śambhu who is of the nature of existence, intelligence and bliss and who is of infinite lustre]

Hence the syllabic pair Śiva is the extremely principal name of Parabrahman who is of the nature of infinite lustre and who is compact with existence, intelligence and bliss. Since the Pañcākṣara-mantra is constituted by this name (Śiva), it is said to be his proper name.[569] Just as in the world, for calling attention and meet a person, his proper name is helpful, so this Pañcākṣaramantra, which is the primary designation of Śiva, is the means of calling attention of Śiva, because the Mantras reveal the adorable deities. Thus the Mantra being constituted

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568. Si. Śi., 8.10-11

569. तस्याभिधानमन्त्रोऽयमभिधेयश्च स स्मृतः ।
अभिधानाभिधेयत्वात् सिद्धः परः शिवः ॥ (Si. Śi. 8.6)
[This Mantra (Pañcākṣari) is one that denotes him (Śiva) and he is known to be denoted by it. Due to the relation of the denoted and the denotation, Paraśiva is evident from the Mantra].

with the name of Śiva, it releases us from transmigration like Śiva. Hence the Pañcākṣaramantra should be muttered by all aspirants of liberation.[570]

This Mantra which designates Śiva teaches the union between Śiva and Jīva like the Mahāvākya 'Tattvamasi' (Tat Tvam Asi). So it is told by Śrī Maritoṇṭadārya : "शिवजीवैक्यप्रकाशनार्थं नमः शब्दपूर्वकत्वेन चित्तत्त्वेन च पञ्चाक्षररूपेण सर्वश्रुतिशिरोगतः सन् मन्तोऽयं प्रतिभाति । अत्र नमस्कारेण जीवत्वं शिवशब्देन परब्रह्मत्वम् आयेत्यैक्यम्, अय गतौ इति धातोरिति भावः ॥"[571] [In order to reveal the idea of union between Śiva and Jīva, this Mantra with the precedence of the word 'namah' and with the principle of 'cit' occurs at the head of all Śrutis in its five-lettered form. Here the word 'namaḥ' means the principle of Jīva, the word 'Śiva' means the principle of Paraśivabrahman and 'āya' means union between them, as arising from the root 'aya' – to move]. Here this should be known :

570. एतन्नामावलम्बेन मन्त्रः पञ्चाक्षरः स्मृतः ।
यस्मादतः सदा जप्यो मोक्षकाङ्क्षिभिरादरात् ॥
यथानादिर्महादेवः सिद्धः संसारमोचकः ।
तथा पञ्चाक्षरो मन्त्रः संसारक्षयकारकः ॥ (Si. Śi. 8.12-13)
[Depending upon this name (Śiva), the Pañcākṣaramantra is regarded as great. That is why it has to be cherished with reverence by all those who are desirous of emancipation. Just as Mahādeva who is beginning-less, is decided to be the liberator from transmigration, so is the Pañcākṣaramantra destroyer of transmigration].

571. Si. Śi. 8.7., Tā. Dī., 123

In this Mantra – 'Namaḥ Śivāya', the word 'namaḥ' is the one that denotes 'Jīva', the word 'Śiva' denotes Parabrahman, the word 'aya' (āya) in it teaches the union between the two (Śiva and Jīva). Thus the Pañcākṣaramantra teaches the union between Śiva and Jīva like the Mahāvākya (Tat Tvam Asi). The same meaning is brought out by Mayideva :

"नमः पदं तत् खलु जीववाचि शिवः पदं तत्परमात्मवाचि ।
अयेति तादात्म्यपदं तदेतन्नमः शिवायेति जगाद मन्त्रः ॥"

"अङ्गं नमःपदमसौ शिव एव लिङ्गं
सम्बन्ध एष यदयेति पदं तदुक्तम् ।
लिङ्गाङ्गसङ्गमपदत्रयबोधनार्थं
मन्त्रोऽयमेवमभिधास्यति मन्त्रराजः ॥"[572]

[That word 'namaḥ' is the denotation of Jīva, that word 'Śivaḥ' is the denotation of Paramatman and 'aya' (āya) is the word meaning unity (tādātmya); the Mantra has said 'Namaḥ Śivāya'. The word 'namaḥ' stands for 'Aṅga' (Jīva), 'Śiva' is himself the 'Liṅga', the relation itself is that which is conveyed by 'aya'. This king of Mantras, this Pañcākṣaramantra, tells thus in its three words the union between the Liṅga and the Aṅga].

Hence through its cherishing in the mind, there is release from the bondage of transmigration and attainment of the highest good in the form of union between the Liṅga and the Aṅga. Since it is endowed

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572. Anu. Sū. 6.45-46

with this much of greatness, it is distinguished from other Mantras.

Five names of Pañcākṣara

Of this Mantra which is endowed such a greatness, five names are told in the Śāstras, Āgama, etc., as Mūla, Vidyā, Śiva, Śaivasūtra and Pañcākṣara.[573] Since Paraśiva is the original source of all the principles, Pañcākṣara, too, which is his denotation is the cause of the entire universe and of the complete collection of varṇas (syllables). Hence, its name is 'Mūla'. Hence, from the five letters in the form of 'Namaḥ Śivāya' arose in due order from the forms of Pañcabrahmans called Sadyojāta, Vāmdeva, Aghora, Tatpuruṣa and Īśāna; Pañcatanmātras called Gandha, Rasa, Rūpa, Sparśa and Śabda; Pañcamahābhūtas called Pṛthivī, Ap, Tejas, Vāyu and Ākāśa; Pañcajñānendriyas, which are of the form of Jñānaśaktis, called Ghrāṇa, Jihvā, Cakṣuṣ, Tvak and Śrotra; and Pañcakarmendriyas, which are of the form of kriyāśakti, called Upasthā, Payu, Pāda, Pāṇi and Vāk. In the same way, whatever is well known as of five kinds in the world, all those are charged with Pañcākṣaras according to to the maxim of Svarṇakuṇḍala – (svarṇa and kuṇḍala – gold and earornament – have 'tadātmya'-relation; similarly Pañcātmakāni and Pañcākṣaramantra have 'tādātmya'-

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573. मूलं विद्या शिवः शैवसूत्रं पञ्चाक्षरस्तथा ।
एतानि पञ्चनामानि पञ्चाक्षरमहामनोः ॥ (Si. Śi. 8.23)

relation). It means that they are revealed by it (pañcākṣaramantra).[574] Similarly, it (pañcākṣaramantra) is the centre for the rising and subsiding of the Mantras seven crores in number. So it is said in an Āgama :

"सप्तकोटिमहामन्त्रा रूपवक्त्रैरनेकधा ।
पञ्चाक्षरे प्रलीयन्ते पुनस्तस्माद्विनिर्गताः ॥"[575]

[The seven crore great Mantras which are manifold in form and appearance, get submerged in the Pañcākṣara and emerge again from it].

Thus since it is the cause of the world and of the alphabetic collection, this Mantra (Pañcākṣara) is called Mūla or Mūlamantra.[576] In the Candrajñānāgama,[577] it is told in detail how Pañcākṣara-mantra is the cause of all.

In the manner spoken above, through the mental cherishing of this Mantra (Pañcākṣara), there arises 'Śuddhavidya' (pure knowledge). On account of this kind of cause for Vidyā in the case of it, its designation as 'Vidyā' should be grasped in same way as "āyurvai ghṛtam", (ghṛtam – ghee – the cause and āyuṣ – long life – the effect; by śuddhā sāropā – based on kārya-kāraṇa relation, 'ghṛta' is spoken in terms of 'āyuṣ';

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574. Si. Śi. 8.14-16
575. Ca. Jñā., Kri. 8.45
576. मूलत्वात् सर्वमन्त्राणां मूलाधारसमुद्भवात् ।
 मूलस्वरूपलिङ्गत्वान्मूलमन्त्र इति स्मृतः ॥ (Yo. Śi. U., 2.8-9)
577. Ca. Jñā., Kri. 8.14-41

here there is invariable relation between Pañcākṣara and Vidyā as cause and effect); hence, Pañcākṣara is spoken in terms of Vidyā. In the same manner, since through its mental cherishing a series of auspicious qualities are obtained, it is spoken as Śiva. Since everything connected with Śiva is hidden in the form of essence and indicative of it is Śaiva-sūtra.[578] Since it is constituted by the aforesaid five letters, it is called Pañcākṣara. Thus the five names have arisen due to five causes (as shown above).

Ṣaḍakṣaramantra

"ॐकारपूर्वो मन्त्रोऽयं पञ्चाक्षरमयः परः ।
शैवागमेषु वेदेषु षडक्षर इति स्मृतः ॥"[579]

[This supreme Mantra consisting of five syllables, is regarded in Śaivāgamas and Vedas as Ṣaḍakṣara with the precedence of 'Oṁkāra' (Om-syllable)] – in accordance with this statement of the Ācārya, when the Pañcākṣaramantra gets associated with 'Praṇava', that itself is called Sadaksaramantra. Oṁkāra (Praṇava) is also expressive of Śiva. Hence, Maharṣi Patañjali also has said "तस्य वाचकः प्रणवः"[580] (Praṇava is expressive of him, Śiva). This Praṇava which is derived from the root 'ṇū stavane' (Tudādigaṇa – sixth

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578. सन्निधानात् समस्तेषु जन्तुष्वपि च सन्ततम् ।
सूचकत्वाच्च रूपस्य सूत्रमित्यभिधीयते ॥ (Yo. Śi. U. 2.10-11)

579. Si. Śi. 8.17

580. Yo. Sū. 1.27

conjugation) with the preposition 'Pra', is the first syllable used for the special praise of Śiva. Hence, "प्रकर्षेण नूयते स्तूयतेऽनेनेति, नौति स्तौतीति वा प्रणव ॐकारः" (it is praised excellently through it, or it praises, thus it is Praṇava, i.e., Oṁ-kāra) – as per this derivation told by Bhojadeva, it is known that through 'Oṁkāra' only that the special praise of Śiva occurs. Maharṣi Vyāsa has said :

"प्रो हि प्रकृतिजातस्य संसारस्य महोदधेः ।
नवं नावान्तरमिति प्रणवं वै विदुर्बुधाः ॥
प्रः प्रपञ्चो न नास्ति वो युष्माकं प्रणवं विदुः ।
प्रकर्षेण नयेद् यस्मान्मोक्षं वा प्रणवं विदुः ॥"[581]

Thus in the Śivamahāpurāṇa, having propounded the syllabic meaning that he who mutters Praṇava will not have (the bondage of) this world, it is also established that it (Praṇava) is the boat to cross over the ocean of transmigration. It is from this 'Oṁ-kāra' that this Pañcākṣara is also born. Hence, this (Praṇava) happens to be the seed of the Kalpa tree (desire-yielding tree) in the form of Pañcākṣara.[582]

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581. Śi. Pu. Vidye. 17.4-5

582. प्रथमं तारकाख्यं द्वितीयं दण्ड उच्यते ।
तृतीयं कुण्डलाकारं चतुर्थं चार्धचन्द्रकम् ॥
पञ्चमं दर्पणाकारं षष्ठं ज्योतिःस्वरूपकम् ।
नकारस्तरकरूपं मकारो दण्ड उच्यते ॥
शिकारः कुण्डलाकारो वकारश्चार्धचन्द्रकः ।
यकारो दर्पणाकार ॐकारः पञ्चवर्णराट् ॥ (Si. Śi. 8.17, Tattva) →

Since akāra, ukāra and makāra (letters 'a', 'u' and 'ma') which happen to be parts of Praṇava are expressive of 'Sat' (existence), 'Cit' (intelligence) and Ānanda (bliss), it is through a single syllable of Praṇava alone that Parabrahman (Śiva), who is characterised by existence, intelligence and bliss, who is without a second and who is free from the world, is revealed.[583]

Here this must be understood : When the breathing is naturally in the habit of producing the sound "haṁsaḥ-haṁsaḥ" changes into "so' ham" in form, due to the teaching of the Sadguru, then it becomes the Mantra of the Paramātman. Everyday its muttering happens to be twenty-one thousand and six hundred times. Therein (in "So'ham") through the abandonment of 'sakāra' which is the seed of Candra (moon) in the form of what is known and of 'hakāra' which is the seed of Arka (sun) in the form of what reveals, what

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→ [The first syllable is the form of star, the second of the form of staff, the third of the form of ear-ring, the fourth of the form of crescent moon, the fifth of the form of mirror and the sixth of the form of lustre; 'Na' is of the form of star, 'Ma' of staff, 'Śi' of ear-ring, 'Vā' of crescent moon 'Ya' of mirror and 'Om' is the king of the five syllables].

583. प्रणवेनैकवर्णेन परब्रह्म प्रकाश्यते ।
अद्वितीयं परानन्दं शिवाख्यं निष्प्रपञ्चकम् ॥ (Si. Śi. 8.19)
[Through the single syllable called Praṇava Parabrahman, who is without a second, who is supreme Bliss, who is called Śiva and who is free from all worldly differences, is revealed].

remains is 'Om' only, which is of the nature of the revealer of 'vedana' (knowledge) without any vṛtti (vartana – action). Thus in this manner, it is decided that 'Praṇava' speaks of Parabrahman who is free from the entanglements of the world.[584]

In the Atharvaśira Upaniṣad it is taught that 'Praṇava' is itself the Parabrahman who is of the nature of existence, intelligence and bliss. It begins saying : "यो वै रुद्रः स भगवान्" (He who is Rudra is the Bhagavan-Paraśivabrahman) and continues saying : "य ओंकारः स प्रणवः, यः प्रणवः स सर्वव्यापी, यः सर्वव्यापी सोऽनन्तः, योऽनन्तस्तत्तारम्, यत्तारं तत्सूक्ष्मम्, यत्सूक्ष्मं तच्छुक्लम्, यच्छुक्लं तद् वैद्युतम्, यद्वैद्युतं तत् परं ब्रह्म, यत्परं ब्रह्म स एकः, य एकः स रुद्रः, यो रुद्रः स ईशानः, य ईशानः स भगवान् महेश्वरः ।"[585] [that which is Oṁkāra is Praṇava (Oṁkāra because it rises above as it were as soon it is mentioned), that which is Praṇava is sarvavyāpin (Praṇava because it makes one to bow as soon as it is mentioned), that which is sarvavyāpin is Ananta (sarvavyāpin because it envelops all the worlds as soon as it is mentioned), that which is Ananta is Tāra (Ananta because its beginning and end, etc., cannot be attained as soon

584. परमात्ममनुर्ज्ञेयः सोहंरूपः सनातनः ।
जायते हंसयोर्लोपादोमित्येकाक्षरो मनुः ॥ (Si. Śi., 8.20)
[The mantra of Paramātman (Paraśiva) which is of the form of "So'ham", is known to be ancient. It becomes the mono-syllable mantra as "Om" with the elision of 'ha' and 'Sa'].

585. Atha. Sira. 2.3

as it is mentioned), that which is Tāra is Sūkṣma (Tāra because it makes one to pass over the fear of birth, old age, death, transmigration as soon it is mentioned), that which is Sūkṣma is Śukla (Sūkṣma because it becomes subtle and resides in other bodies as soon as it is mentioned), that which is Śukla is Vaidyuta (Śukla because it shines in its own form as soon as it is mentioned), that which is Vaidyuta is Parabrahman (Vaidyuta because it makes the entire body shine as soon as it is mentioned), he who is Parabrahman is Eka (Parabrahman because he expands and makes everything expand as soon as he is mentioned), he who is Eka is Rudra (Eka because he extends favour on all worlds, etc., as soon as he is mentioned), he who is Rudra is Īśāna (Rudra because he is alone without a second and rules over these worlds), he who is Īśāna is Bhagavān, Maheśvara, Mahādeva [Īśāna because he rules over the worlds with Īśānīs-Śaktis; Bhagavān because he observed all bhāvas (objects), makes one to realise Ātmajñana and leads to Yoga; Maheśvara because he creates, annihilates the world].

Paraśiva's form without parts (Niṣkala) is suggested by 'Oṁkāra' in the Ṣaḍakṣaramantra and the form of Pañcabrahman with parts (Sakala) is suggested by the Pañcākṣara in it. Thus the Ṣaḍakṣaramantra should known as propounding both the 'Sakala' and 'Niṣkala' forms of Paraśiva. It is told by the 'Ācarya' :

"प्रणवेनैव मन्त्रेण बोध्यते निष्कलः शिवः ।
पञ्चाक्षरेण मन्त्रेण पञ्चब्रह्मतनुस्तथा ॥

निष्कलः संविदाकारः सकलो विश्वमूर्तितः ।
उभयात्मा शिवो मन्त्रे पञ्चाक्षरमये स्थितः ।।"[586]

[The Niṣkala Śiva is realised through the Mantra 'Om'. The form of Pañcabrahmans (Sakala Śiva) is revealed through the Pañcākṣaramantra. Niṣkala is of the nature of consciousness (Saṁvit) and Sakala is of the nature of Śiva in the form of the universe. Śiva who is of the nature of both Niṣkala and Sakala resides in the Mantra made up of six syllables]. Hence, this Mantra (Ṣaḍakṣara) is the that which confers favour of Śiva (upon the aspirants) and which grants identification with Śiva to them.[587]

Śrī Māyideva has told that these six syllables (ṣaḍakṣaras) are the symbolic syllables (bījākṣaras) of the six Lingas called Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga successively residing in the six cakras called Mulādhāra (anus), Svādhiṣṭhāna (genitals), Manipūraka (navel), Anāhata (chest), Viśuddha (throat) and Ājñā (between eye-brows).[588]

This Pañcākṣaramantra along with Praṇava and the different symbolic syllables (bījākṣaras), is designated as Prasādapañcākṣara, Māyāpañcākṣara, Sūkṣmapañcākṣara, Sthūlapañcākṣara and Mūla-

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586. Si. Śi. 8.21-22

587. ॐकारः सर्वमन्त्राणां मन्त्रराट् परिकीर्तितः ।
पञ्चाक्षरयुतो देवि साक्षात् सायुज्यकारणम् ॥ (Vī. Ā. Ca., p. 167)

588. A. Sū. 6.47-52

pañcākṣara. They are in due order constituted by eleven, ten, nine, eight and seven syllables.[589]

Eligibility for Mantrajapa

"दीक्षापूर्वं गुरोर्लब्ध्वा मन्त्रमाज्ञां समाहितः ।
सङ्कल्प्य च जपेन्नित्यं पुरश्चरणपूर्वकम् ॥"[590]

[One should receive the Dīkṣa from the Guru with concentration of mind and should get permission from him for using the Mantra. Then one should take the resolve and do its 'japa' after practising 'Puraścaraṇa'] – as per this statement of the Candrajñānāgama, no body is eligible to do the 'japa' of the Mantra without Mantradīkṣā. Hence, in this Siddhānta, at the time of Mantradīkṣā, the Guru mentioned above secretly teaches the great Pañcākṣaramantra with the respective 'bījākṣaras' in accordance with eligibility to the women and men belonging to their respective Gotras and acquaints them with the deity, metre, nyāsa, etc., of the Mantra. Otherwise :

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589. ॐ ह्रां ह्रीं ह्रूं ह्रैं ह्रौं नमः शिवाय । (प्रसादपं., वीरगोत्रशालिनाम्)
ॐ ह्रां ह्रीं ह्रूं ह्रैं नमः शिवाय । (मायापं., नन्दिगोत्रशालिनाम्)
ॐ ह्रां ह्रीं ह्रूं नमः शिवाय । (सूक्ष्मपं., भृङ्गिगोत्रशालिनाम्)
ॐ ह्रां ह्रीं नमः शिवाय । (स्थूलपं., वृषभगोत्रशालिनाम्)
ॐ ह्रां नमः शिवाय । (मूलपं., स्कन्दगोत्रशालिनाम्)
[Pithas in order are : Rambhāpurī, Ujjayinī, Kedāra, Śrīśaila and Kāśī]

590. Ca. Jñā., Kri. 8.48

"पुस्तके लिखितान् मान्त्रानालोक्य प्रजपन्ति ये ।
व्रह्महत्यासमं तेषां पातकं परिकीर्तितम् ॥"

[In the case of those who do 'japa' of Mantras on reading them as they are written in a book, the pātaka (great sin) is said to be that which is equal to 'Brahmahatyā'] – as per this statement one becomes stuck with a great blunder. Hence, all should receive Mantradīkṣā before doing the 'japa' of the Mantra.

Japa and Its kinds

"तज्जपस्तदर्थभावनम्"[591] (Japa of Mantra means cherishing of its meaning) – in accordance with this statement of Maharṣi Patañjali, Japa means the uttering of it (Mantra) again and again concentrating the mind on its meaning. That is why His Holiness Śrī Reṇukācārya has said : "जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा"[592] meaning thereby that Japa is 'abhyāsa' of the nature of repeating again. This 'abhyāsa' done continuously is itself called 'Japayajña'. This 'Japayajña' is one of five 'Yajñas'[593] among the Vīraśaivas. It is said by Lord Kṛṣṇa that "यज्ञानां जपयज्ञोऽस्मि"[594] (I am Japayajña among the Yajñas). This Japa is threfold as Vācika-

591. Yo. Sū., 1.28
592. Si. Śi., 9.23
593. पञ्चधा कथ्यतं सद्भिस्तदेव भजनं पुनः ।
तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वकम् ॥ (Si. Śi. 9.21)
594. Bha. Gī. 10.25

japa, Upāṁśujapa and Mānasajapa. Here while doing Japa in the respective methods, one should follow what is told in a Tantra :

"अतिह्रस्वो व्याधिहेतुरतिदीर्घो वसुक्षयः ।
अक्षराक्षरसंयुक्तं जपेन्मौक्तिकहारवत् ॥"[595]

[The utterance that is too short causes ailments, too long causes loss of wealth. The Mantra should be muttered with one syllable closely joined with another syllable like a neclace of pearls] – i.e., the utterance should be neither too short nor too long; it should be in that manner.

1. Vācika-japa

The repetition of the Mantra which has clear utterance of the syllables with the accents Udātta, Anudātta and Svarita and which is clearly heard by those who stand on the sides, is called Vācika-japa. Although this Japa is the last among the aforesaid three Japas, yet it happens to be the destroyer of the sins committed by mind, speech and body.[596] Through

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595. Hi. Vi. Ko., p.175

596. यदुच्चनीचस्वरितैः शब्दैः स्पष्टपदाक्षरैः ।
मन्त्रमुच्चारयेद् वाचा वाचिकोऽयं जपः स्मृतः ॥ (Ca. Jñā. Kri. 8. 57)
[उच्च-नीच-स्वरितै – उच्चैरुदात्तः, नीचैरनुदात्तः, समाहारः स्वरितः (Pā. A. 1.2.29-31) – these sūtras should be remembered]
श्रूयते यस्तु पार्श्वस्थैर्यथा वर्णसमन्वयः ।
वाचिकः स तु विज्ञेयः सर्वपापप्रभञ्जनः ॥ (Si. Śi. 8.27-28)

an incessant practice of this Japa, even the most fickle mind comes under control. Hence, in the initial stages this type of Japa should depended upon by those who are engaged in the practice of Japa.

2. Upāṁśu-japa

The repetition of Mantra which is faintly uttered in such a way as it is fit to be verbally grasped by oneself and as it cannot be heard by those standing on sides, is the Upāṁśu-japa.[597] This Japa which is better than the Vācika and which is inferior to Mānasa, is called Madhyama-japa (Middling Japa). Through this Japa mental steadiness is gradually born.

3. Mānasika-japa

The cherishing of the Mantra in mind with syllable after syllable and word after word and with the recollection of the meaning, is Mānasika-japa. This Japa is the best of all (three).[598] So it is said in an Āgama :

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597. जिह्वामात्रपरिस्पन्दादीषदुच्चारितोऽपि वा ।
अपरैरश्रुतः स्वेन श्रुतश्चोपांशुरुच्यते ॥ (Ca. Jñā. Kri. 8.58)
ईषत्स्पृष्टाऽधरपुटं यो मन्दमभिधीयते ।
पार्श्वस्थैरश्रुतः सोऽयमुपांशुः परिकीर्तितः ॥ (Si. Śi. 8.28)

598. धिया यदक्षरश्रेण्या वर्णाद्वर्णं पदात्पदम् ।
शब्दार्थचिन्तनं भूयः कथ्यते मानसो जपः ॥ (Ca. Jñā., Kri. 8.59)
अस्पृष्टाऽधरमस्पन्दि जिह्वाग्रं योऽन्तरात्मना ।
भाव्यते वर्णरूपेण स मानस इति स्मृतः ॥ (Si. Śi. 8.29)

"वाचिकस्त्वेक एव स्यादुपांशुः शतमुच्यते ।
सहस्रं मानसं प्रोक्तं सगर्भस्तच्छताधिकः ।।"[599]

[Compared to Vācika-japa, the fruit of Upāṁśu-japa is hundred-fold greater and that of Mānasa is thousand-fold greater; that of Sagarbhajapa (Japa which is coupled with Prāṇāyāma) is further hundred-fold greater].

Manu, too, has said :

"विधियज्ञाज्जपो यज्ञो विशिष्टो दशभिर्गुणैः ।
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः ।।"[600]

[Japayajña is distinguished from Vidhiyajña (ritualistic sacrifice) by tenfold qualities (merits); Upāṁśu has hundred-fold merits and Mānasa has thousand-fold merits].

Through this Mānasa-japa which is done incessantly, there would be mental purity and knowledge of unity between Śiva and Jīva; the aspirant gets liberated.

This threefold Japa is again threefold each as Agarbha, Sagarbha and Sadhyāna. Therein Agarbha is the one which is without Prāṇāyāma,[601] Sagarbha is that which is associated with Prāṇāyāma,[602]

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599. Ca. Jñā., Kri. 8.60
600. Ma. Smṛ. 2.85
601. प्राणायामेन रहितो ह्यगर्भो जप उच्यते । (Ca. Jñā., Kri. 8.61)
602. प्राणायाम समायुक्तः सगर्भो जप उच्यते । (Ca. Jñā., Kri. 8.61)

Sadhyāna is that which is coupled with Śivadhyāna. While doing Sagarbhajapa, the Japa can be done with the performance of Prāṇāyāma forty times, five times or three times according to one's desire.[603] Among these each latter one is more powerful than the former one. So it is said in the Candrajñānāgama :

"अगर्भं वा सगर्भं वा सगर्भस्तु प्रशस्यते ।
सगर्भादपि साहस्रं सध्यानो जप उच्यते ॥"[604]

[Be it Agarbha or Sagarbha, Sagarbha is praised. Compared to Sagarbha, Sadhyāna-japa is thousand-fold greater]. Hence, Sagarbha and Sadhyāna japas should be done.

Procedure of Japa

Through Japa done helter-skelter discarding the procedure, proper benefit does not arise. On this count, in the Śāstras, Āgamas, etc., the place, sitting position, direction, Prāṇāyāma, Nyāsa and Deity are clearly taught. In accordance with that, the gist is told here.

Of this great Mantra Pañcākṣara which removes the fear of the ocean of transmigration, it should be known that the Ṛṣi is Vāmadeva, the metre is Paṅkti, deity is Śrī Sadāśiva, Bīja is 'Oṁ', Śakti is Umā, Kīlaka is Śiva. So it is said in an Āgama :

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603. चत्वारिंशत्समावृत्तिं प्राणायामं तु संस्मरेत् ।
मन्त्रं मन्त्रार्थविधिमानशक्तः शक्तितो जपेत् ।
पञ्चकं त्रिकमेकं वा प्राणायामं समाचरेत् ॥ (Ca. Jñā., Kri. 8.62-63)

604. Ca. Jñā., Kri. 8.63-64

"वामदेव ऋषिश्चास्य पङ्क्तिश्छन्द उदाहृतम् ।
देवता स शिवः साक्षात् प्रणवो बीज उच्यते ॥
उमा शक्तिरिति प्रोक्ता न्यासश्चैव षडक्षरैः ।"[605]

During the Mantrajapa, the assumption of the aforesaid Ṛṣi, etc., in the different places of one's body is said to be Nyāsa. Its method is like this : Having tightened the fist, one should touch the head with the streched thumb and assume the Maharṣi, the seer of the Mantra; having loosened the fist one should assume the metre (Chandas) touching the face through the thumb and the fore-finger ('aṅguṣṭha' and 'tarjanī'), assume the deity (Devatā) touching the chest-region with the the thumb and the middle finger ('aṅguṣṭha' and 'madhyamā'), assume the Bīja touching the navel-region with the thumb and the ring-finger ('aṅguṣṭha' and 'anāmikā'), assume the Śakti touching the private part with the thumb and the little finger ('aṅguṣṭha' and 'kaniṣṭhikā'); and again having formed the fists of both hands leaving the forefinger free, one should circulate the two forefingers around the head and assume the 'Kīlaka' in the feet. Thus the Ṛṣis, etc., (of the Mantras) should be assumed in one's limbs. So it is said :

"ऋषिं मूर्ध्नि मुखे च्छन्दः देवतां हृदि विन्यसेत् ।
आधारे बीजशक्तिं च पादयोः कीलकं न्यसेत् ॥"[606]

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605. Ca. Jñā., Kri. 8.11

606. Li. Dhā. Ca., p.234

This Nyāsa is threefold as Karanyāsa, Dehanyāsa and Aṅganyāsa. Again on the basis of the difference in Āśrama (Gṛhastha, etc.,) it is again classified as Sṛṣṭinyāsa, Sthitinyāsa and Saṁhāranyāsa. Here Śrī Nīlakaṇṭhaśivācarya has taught that in the case of the Vīraśaivas, the Nyāsa can be performed according to one's will irrespective of the difference in Āśrama, by saying : "गृहस्थानां सृष्टिन्यासरूपम्, ब्रह्मचारिणां स्थितिन्यासरूपम्, यतिवनस्थानां संहाररूपम्, वीरशैवानां तु यथारुचि त्रयमपि"[607] [In the case of the householders (Gṛhasthas), it is in the form of Sṛṣṭinyāsa; in the case of the celebates (Brahmacārins), it is in the form of Sthitinyāsa; and in the case of Sannyāsins and Vānaprasthas, it is in the form of Saṁhāranyāsa; but in the case of the Vīraśaivas, it can be all the three according to one's taste (liking)]. Yet in this matter, it is better to follow the instruction of one's Guru at the time of Mantradīkṣā. Thus having properly known the procedure of Nyāsa, etc., one should do Japa according to the prescription.

Place of Japa

In the Candrajñānāgama various places are told for doing Japa. Accordingly, it may be in home, cowpen, holy forest, garden, delightful mountain, bank of a river, temple and that, too, the Japa done in the presence (sannidhi) of sun, fire, Guru, moon, lamp, water, Brāhmaṇa and cow, brings in order

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607. A. Vi., p.95

hundredfold, thousandfold, ten-thousandfold, lakh-fold, crorefold fruits.[608] There itself it is said again :

"यदिष्टलिङ्गं संपश्यन् वामहस्तस्थितं परम् ।
जपते तत्फलं वक्तुं न मया शक्यते गुरो ॥"[609]

[O Bṛhaspati, it is not possible for me to tell the fruit of that Japa which is done looking at the great Iṣṭaliṅga on the palm of the left hand]. As it is told thus here, it is known that the Japa done with one's Iṣṭaliṅga stationed on the palm of one's left hand as the witness (sākṣin) and sitting in any one of the aforesaid places, brings endless fruits. Hence, the Japa is always done by the Vīraśaivas in the presence (sannidhi) of their Iṣṭaliṅga.

Sitting postures and Directions proper for Japa

Having spread one of the Āsanas (mats) among Kṛṣṇājina (black antelope's skin), Vyāghracarma (tiger's skin), Kuśāsana (mat made up of Darbha grass), Kambalāsana (wollen blanket)[610] in one of the aforesaid places and having seated on it in a sūkhāsana or siddhāsana facing east or north,[611] the

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608. Ca. Jñā., Kri. 8.72,73,75

609. Ca. Jñā., Kri. 8.74

610. कृष्णाजिने भवेन्मुक्तिर्मोक्षश्रीर्व्याघ्रचर्मणि ।
कुशासने ज्ञानसिद्धिः सर्वसिद्धिस्तु कम्बले ॥

611. प्राङ्मुखोदङ्मुखो वापि मौनी चैकाग्रमानसः ।
तत्पूर्वाभिमुखं वश्यं दक्षिणं चाभिचारिकम् ।
पश्चिमं धनदं विद्यादुत्तरं शान्तिदं भवेत् ॥ (Ca.Jñā., Kri.8.53,76) →

repetition of Japa should be done. This happens to be the prescription of the Śāstra.

Mālās (Rosaries) useful for Japa

In the repetition of Pañcākṣarajapa lines on the fingers and the rosaries of putrajivin, śaṅkhamaṇi, pravāla, sphaṭika, padmākṣa, sauvarṇa, kuśagranthi, Rudrākṣa are auspicious. Even here each successive rosary should be known as more auspicious than each preceding rosary. The rosary of the Rudrākṣas is the most auspicious because it brings infinite fruits.

Even here (in the case of Japa with Rudrākṣa-rosary), the rosary consisting of thirty Rudrākṣas procures wealth, that consisting of twenty-seven Rudrākṣas procures nourishment, that consisting of twenty-five Rudrākṣas procures Mukti and that consisting of fifteen Rudrākṣas procures magical powers.

Thus during the repetition of Japa with one or the other of the aforesaid rosaries, through the Japa with the thumb Mokṣa is attained, through that with the fore-finger enemies are destroyed, through that with the middle finger wealth is attained, through that

→ [One should do Japa facing east or north, silently with concentration; Japa facing the east brings power to take others under control; Japa in the direction of south brings magical accomplishments; Japa in the direction of west brings wealth; and Japa facing north brings peace].

with the ring-finger peace is attained and through that with the short-finger there is attraction.[612] Hence, having known the respective fruit, those who aspire for the highest good should do Japa with the proper respective rosary using the proper respective finger.

Rules to be followed at the time of Japa

An aspirant who undertakes the 'Japābhyāsa' should never be wearing a turban, be dressing himself with a garment, be naked, be with dishevelled hair, be having the neck covered with cloth, be having his hand unclean, be impure and lament while doing Japa. In the same way, he should avoid, in his doing Japa, anger, arrogance (intoxication), hunger, laziness, vomiting, yawning, sight of dog, etc. If the aforesaid wrongs occur due to inadvertence, he should do 'ācamana' sipping water or remember Śiva or see the luminaries or do 'Prāṇāyāma'.

Further, one should never do Japa while eating, reclining on the bed, walking, standing up, on the road, and in an inauspicious place. Similarly one should not do Japa with one's feet stretched forward, mounting a vehicle on the way, or in a state of disturbamce due to worry.[613] At the time of Japa, the repetition of Pañcākṣara should be done in such a way

612. Ca. Jñā., Kri. 8.65-70
613. Ca. Jñā., Kri. 8.77-81

as there would be no slipping of a letter and in that way it should be done with clear pronunciation.

Defects in connection with Mantra

The rules connected with the time of Japa told above should all be attentively followed. Otherwise the defects called Mūka, Supta, Mṛta, Nagna, Vīrya-hīna, Vṛthāphala, Bhujaṅga, Kīlita and Śūnya occur. Therein, the Japa without Nyāsa is Mūka; that which is done without a seat (āsana) is Supta; that which is done with the 'pallavas' as namaḥ, svāhā, vaṣat, vauṣat, huṁ, phaṭ, etc., is Nagna; Praṇava is indeed, the head of a Mantra and that Japa which is without it (praṇava) or that which is given to a bad man is Mṛta; that which has more syllables (than required) is Vīryahīna; that which is muttered without being imparted by the Guru, is Vṛthāphala; that which is without telling the Ṛṣi, Devatā and Chandas is Bhujaṅga; that which is without Bījākṣaras in the middle is Kīlita; and that which falls into ears of others while it is muttered at the time of Japa, is Śūnya. Thus the defects occur.[614] Hence, since the

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614. न्यासं विना भवेन्मूकः सुप्तः स्यादासनं विना ।
पल्लवेन विना मन्त्रो नग्नस्तु परिकीर्तितः ॥
शिरोहीनो मृतः प्रोक्तो वृथा मन्त्रो गुरुं विना ।
ऋषिदैवतच्छन्दोभिर्वर्जितस्तु भुजङ्गमः ॥
मृतो दुष्टाय दत्तो यो निर्वीर्यश्चाधिकाक्षरः ।
अन्तरं नैकबीजेन व्याप्तः कीलित उच्यते ॥
यस्य जप्यं श्रृणोत्यन्यः स मन्त्रः शून्य उच्चे । (Liṅ. Dhā. Ca., p.234-235)

muttering of Mantras that are defective would be fruitless; the aspirants should be attentive.

Further, the defects other than these called Abhakta, Akṣarabhrānta, Lupta, Chinna, Hrasva, Dīrgha, Kathana, Svapnakathana are also told. Therein, when there is no faith (Śraddhā) in the Mantra, it is Abhakta; when there is the perversion by the inadvertence of the disciple, it is Akṣarabhrānta; when there is the elision of a letter of a Mantra, it is Lupta; when there is the separation of any syllable in a Mantra of conjunct consonants, it is Chinna; when a long syllable is pronounced short, it is Hrasva; when a short syllable is pronounced long, it is Dīrgha; when the Mantra which is to be hidden is told another person, it is Kathana; when it is told in a dream, it Svapnakathana. Thus the defects occur.[615]

Among the defects told above in order to remove the defects from Akṣarabhrānta to Svapnakathana, one should get the 'Mantropadeśa' once again from the Guru. The first one, i.e., Abhaktadoṣa gets reverted by one's own excessive faith (Śraddhā). Hence, since there is no fruit born through the muttering of the defective Mantras due to the defects as told above, muttering of the Mantra by all the aspirants should be pure and full of faith (saśraddham).

Purascarana and Nityajapa

"पुरोऽग्रतश्चरणं पुरश्चरणम्" (puraḥ = infront, caraṇam = doing practice – the practise of some ceremony in

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615. Vī. A. Vi., p.64

advance is Puraścaraṇa), as per this derivation, in order to accomplish the fruit of the Mantra dedicated to one's favourite deity, the performance of a ceremony consisting of five rites (Pañcāṅgakarma) in the form of firstly, the mutting of that Mantra for a prescribed number of times after rendering worship to that deity, secondly, Homa (offering oblations), thirdly Tarpaṇa (offering of water in the name of that deity), fourthly, Abhiṣeka (doing abhiṣeka) and fifthly, Brāhmaṇa-bhojana (feeding the Brāhmaṇas), is itself what is known as Puraścaraṇa. Its method (procedure) is told in the Muṇḍamālā :

"यस्य यावान् जपः प्रोक्तस्तद्दशांशमनुक्रमात् ।
तत्तद्द्रव्यैर्जपस्यांन्ते होमं कुर्याद् दिने दिने ।।"[616]

This is the import of the above śloka : After doing Japa of the Mantra for as many times as are prescri-bed, one should do Homa to the extent of one-tenth part of the Japa, Tarpaṇa to the extent of one-tenth part of Homa, Abhiṣeka to the extent of one-tenth part of Tarpaṇa and Brāhmaṇabhojana to the extent of one-tenth part of Abhiṣeka (Daśāṁśa in each case refers to the 'dravya' used). In the Candrajñānāgama it is said :

"जपेदक्षरलक्षं वै चतुर्गुणितमादरात् ।
युक्ताशी संयमी यः स पौरश्चरणिकः स्मृतः ।।"[617]

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616. Hi. Vi. Ko., p.176

617. Ca. Jñā., Kri. 8.50

[He who maintains restraint in eating, who has control over his senses and who takes each syllable of a Mantra as fourfold and recites each of total syllables a lakh of times, is known Pauraścaraṇika (one who does Puraścaraṇa). Thus the number of Japa of Pañcākṣara-mantra to be done in its Puraścaraṇa is taught. Accordingly there are five syllables in the Pañcākṣaramantra. Through the recitation of the Mantra at the rate of one lakh for each syllable, there will be Japa for five lakh times. Again when that is multiplied by four, the Japa will be twenty-lakh times. Thus after Gurudīkṣā (receiving Dīkṣā from the Guru), one should maintain restraint over eating and senses and sit in the God's chamber of one's home or in any other sacred place prescribed in the Śāstra[618] and the Japa for twenty-lakh times should be completed duly as told above keeping one's Iṣṭaliṅga as the witness. After the Japa, Homa, Tarpaṇa, Abhiṣeka and Brāhmaṇabhojana in due order at the rate of each following one being one-tenth part of each preceding one].

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618. पुण्यक्षेत्रं नदीतीरं गुहापर्वतमस्तकम् ।
तीर्थप्रदेशाः सिन्धूनां सङ्गमः पावनं वनम् ॥
उद्यानानि विविक्तानि बिल्वमूलं तटं गिरेः ।
तुलसीकाननं गोष्ठं वृषशून्यं शिवालयम् ॥
अश्वत्थामलकीमूलं गोशाला जलमध्यतः ।
देवतायतनं कूलं समुद्रस्य निजं गृहम् ॥
साधनेषु प्रशस्तानि स्थानान्येतानि मन्त्रिणाम् ।
अथवा निवसेत्तत्र यत्र चित्तं प्रसीदति ॥ (Hi. Vi. Ko. p.174)

If one is not able to do Homa, etc., in the manner prescribed above, it is told thus : "यद्यदङ्गं विहीनं स्यात् तत्संख्याद्विगुणो जपः । कुर्वीत त्रिचतुःपञ्च यथासंख्यं द्विजातयः ॥"[619] In accordance with this statement of Kulārṇava-tantra, the Brāhmaṇa gets the fruit of Puraścaraṇa through two-fold Japa, the Kṣatriya gets it through threefold Japa, the Vaiṣya gets it through fourfold Japa and the Śūdra gets it through five-fold Japa. Hence, all those who have taken Dīkṣā should necessarily do Puraścaraṇa of the Mantra dedicated to their favourite deity once. Otherwise :

"जीवहीनो यथा देही सर्वकर्मसु न क्षमः ।
पुरश्चरणहीनोऽपि तथा मन्त्रः प्रकीर्तितः ॥"[620]

[Just as an embodied soul (person) without life is not capable in all actions, so is the Mantra without Puraścaraṇa (incapable)]. In accordance with this statement, the Mantra that is muttered without Puraścaraṇa is useless like the body without life. Hence :

"यः पुरश्चरणं कृत्वा नित्यजापी भवेत् पुनः ।
तस्य नास्ति समो लोके स सिद्धः सिद्धिदो भवेत् ॥"[621]

[He who does Japa every day after doing Puraścaraṇa, has none equal to him in the world; he is a 'Siddha' (an accomplished Yogin) and is also one who

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619. Hi. Vi. Ko., p.176
620. Hi. Vi. Ko., p.174
621. Ca. Jñā., Kri. 8.51

can grant 'Siddhi' to others]. As per this statement of the Candrajñānāgama, one should do Japa daily after rendering the Mantra 'Siddha' (accomplished in power) and after having performed Puraścaraṇa as told in the vidhi (following the procedure told in the śāstra). In that case –

> "ध्यात्वा संपूज्य मनसि बाह्ये वा परमेश्वरम् ।
> जपं कुर्यात् प्रयत्नेन ध्यायन् साम्बं त्रियम्बकम् ॥
> सहस्रं वा तदर्धं वा शतं वाऽथ जपेन्मनुम् ।
> एवं यः कुरुते नित्यं स शिवो हि न संशयः ॥
> यावज्जीवं जपेन्नित्यमष्टोत्तरसहस्रकम् ।
> अनश्नंस्तत्परो भूत्वा स याति परमां गतिम् ॥"[622]

[Having meditated upon and having rendered to the Paramesvara mental or external worship, one should do Japa with efforts cherishing the three-eyed Śiva with Ambā (Śakti) in mind. The Mantra should be muttered one-thousand times, or half of those, or a hundred times. He who does this daily is undoubtedly Śiva himself. The Japa should be done daily one thousand and eight times attentively throughout one's life, without taking food; he who does this would attain the supreme state]. In accordance with this statement of an Āgama, the rendering of the daily Japa for a hundred-times, five hundred times or for more than thousand times would make the mind pure and the union with Śiva would be attained.

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622. Ca. Jñā., Kri. 8.12-13, 49

Pañcākṣara is the enemy of none

Mantra is separately propounded in the Āgamas as of four kinds as Susiddha, Siddha, Sādhya and Ripu. But this Pañcākṣara-mantra is the enemy (ripu) of none. So it is said in an Āgama :

> "न कदाचन कस्यापि रिपुरेष महामनुः ।
> सिद्धो वाऽथ सुसिद्धो वा साध्यो वा भविष्यति ॥"[623]

[This great Mantra (Pañcākṣara) is not an enemy at anytime and to anyone. It will be Siddha, Susiddha or Sādhya]. Here the Mantra which has undergone Puraścara and which is taught by the Guru, is Susiddha; since the Mantra becomes 'Siddha' during the time of Puraścaraṇa, that which is imparted by the Guru prior to it (puraścaraṇa) is Siddha; the Mantra which is imparted by the Guru and used without Puraścaraṇa is Sādhya]. So it is said :

> "सिद्धेन गुरुणाऽऽदिष्टः सुसिद्ध इति कथ्यते ।
> असिद्धेनापि दत्तः सिद्धः साध्यस्तु केवलः"[624]

[The Mantra which is taught by the Siddha Guru is Susiddha, that which is imparted even an Asiddha Guru is Siddha and that which is practised by oneself (kevala) is Sādhya].

Thus the Mantra (Pañcākṣara) could be for all Susiddha, Siddha or Sādhya and it could never be an

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623. Ca. Jñā., Kri. 8.88
624. Ca. Jñā., Kṛi. 8.89

enemy of anyone. Hence that Mantra may be 'Sādhita' or 'Asādhita' by the Guru who teaches it, but it becomes Siddha necessarily when it is being muttered by a disciple who is full of faith (Śraddha). Hence, leaving out other Mantras, the pleasing Pañcākṣarī mantra itself should be resorted to.[625]

No Naiṣphalya even when there is Vidhilopa

Until now an analysis of the rules to be followed by the aspirant at the time of Japa, is done. Sometimes even if this Pañcākṣaramantra is muttered without following a rule, it does not go fruitless, but grants suitable fruit. So it is said in an Āgama :

"गच्छतस्तिष्ठतो वापि स्वेच्छया कर्म कुर्वतः ।
अशुचेर्वा शुचेर्वापि मन्त्रोऽयं न च निष्फलः ॥"[626]

[The Japa of this Mantra does not go fruitless even if it is done while walking or standing according to one's will or if it is done in a state of purity or impurity].

Hence, no Mantra other than Pañcākṣara exists in the Kali age to rescue one who is without 'Sadācāra', one who has fallen from the right path or one who is born in a lowly family.

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625. असाधितः साधितो वा सिद्ध्यत्येष न संशयः ।
श्रद्धातिशययुक्तस्य शिवे मन्त्रे तथा गुरौ ॥
तस्मान्मन्त्रान्तरांस्त्यक्त्वा सापायानधिकारतः ।
आश्रयेत् परमां विद्यां हृद्यां पञ्चाक्षरीं बुधः ॥ (Ca. Jñā., Kri. 8.90-91)

626. Ca. Jñā., Kri. 8.84

Hence, there is no Mantra other than Pañcākṣara for the rescue of one who is bereft of 'Sadācāra', who has fallen (from the righeous path) or who is born in a lowly family, in the Kali age. That is why it is said :

"मन्त्रे तीर्थे द्विजे देवे दैवज्ञे भैषजे गुरौ ।
यादृशी भावना यस्य सिद्धिर्भवति तादृशी ॥
गुरौ लिङ्गेऽक्षमालायां मन्त्रे भस्मनि पञ्चसु ।
एतासु शिवमुद्रासु शिववद् भक्तिमाचरेत् ॥"[627]

[As regards the Mantra, Tīrtha (holy place), Dvija (Brāhmaṇa), Deva (God), astrologer (Daivajña), medicine or Guru, whichever is the sort of faith one has, such will be accomplishment. One should have Bhakti towards these five symbols of Śiva, i.e., the Guru, Liṅga, Akṣamālā, Mantra and Bhasma, as towards Śiva]. In accordance with this statement, as regards Mantra, etc., which deserve to have deep devotion, whichever is the sort of faith one has such is the fruit. Hence, here, since it is deep devotion rather than Vidhi (ordination) that is taken into account, so it is, in the case of those who have deep devotion, the Japa (of Pañcākṣara-mantra) does not go fruitless even when the transgression of the Vidhi occurs. His Holiness Śrī Jagadguru Reṇukācārya has also said :

"अन्येऽपि बहवो मन्त्रा विद्यन्ते सकलागमे ।
भूयो भूयः समभ्यासात् पुरुषार्थप्रदायिनः ॥

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627. Va. Śu. Ta. 10.7-8

एष मन्त्रो महाशक्तिरीश्वरप्रतिपादकः ।
सकृदुच्चारणादेव सर्वसिद्धिप्रदायकः ॥"[628]

[There are many Mantras found in all the Āgamas, which are prone to fulfil the aims of human life, when they are repeated again and again. This Mantra which propounds the greatness of the Lord and which is of great power, fulfils all achievements even if it is muttered only one]. Thus having pointed out the uniqueness of the great Pañcākṣara-mantra, which procures all accomplishments even when it is uttered only once due to the excess of 'Puraścaraṇa' compared to the other Mantras that procure the values of life; it propounds the greatness of the Lord (Śiva), characterised by the pervasion of the world, surpassing of the world and coalescence, the supremacy of it is established.

Repeated Japa makes one Mantra-piṇḍa

Our gross body which is born from semen and blood of the mother and the father, is called 'Māṁsa-piṇḍa'. Just as the oil in the sesamum seed (tila) processed with the flowers, Jasmine, etc., becomes endowed with the fragrance of that flower, so do the elements such as blood, etc., in the gross body become charged with Mantra. Then this aspirant is designated as 'Mantra-piṇḍa'. So it is said by Māyideva :

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628. Si. Śi. 8. 40-41

"नकारो रुधिरे स्थाति मकारो मांससञ्चये ।
शिकारो मेदसि स्थाति वकारोऽस्थिषु तिष्ठति ॥
यकारः स्थाति मज्जायां शुक्ले स्थाति षडात्मकः ।
एवं षडक्षरमयं शिववन्मूर्ति सुस्थितम् ॥
देहं ममेति यो ध्यायेत् सोऽहमेव न संशयः ॥"[629]

['Na'-kāra resides in the blood, 'Ma'-kāra in the heap of flesh, 'Śi'-kāra stays in the marrow, 'va'-kāra stays in the bones, 'ya'-kāra resides in the bone-marrow, 'ṣaḍātmaka' (the sixth one) = Praṇava resides in the semen; thus the form (my body) is made up of 'Ṣaḍakṣara-mantra' like Śiva; he who meditates on it as his body, is undoubtedly 'myself' (Śiva-himself)].

Greatness of Pañcākṣara

"अपारो महिमा शैवपञ्चाक्षरमहामनोः"[630] (Great, indeed, is the power of the great Pañcākṣara-mantra dedicated to Śiva), thus since in the Candrajñānāgama, it is propounded by Śrī Rudra himself, it is not possible to describe the greatness of it. Further something is told here : Once in the past, Sānandaganeśa who was deeply stationed in 'Śivayoga', redeemed twenty-eight crore sinners from the terrible hell just through the muttering of Pañcākṣara only once. Maharṣi Śatānanda converted the hell itself into heaven through the attainment of 'Siddhi' of the Pañcākṣara-mantra. Upamanyu attained the status of an Ācārya

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629. A. Sū. 6. 53-55
630. Ca. Jñā., Kri. 4.93

of Śivaśāstra by virtue of the power of the Japa of Pañcākṣaramantra. The Maharṣis, Vasiṣṭha, Vāmadeva, etc., became capable of favouring and cursing by virtue of the power of its Japa. It should be known that the capacity of Brahman, Viṣṇu, Rudra and other Gods which they had in actions of creation, protection, anhilation, etc., of the world, was attained through the performance of the Japa of this very Mantra.[631] What to say more, it is through the Japa of the Pañcākṣaramantra along with 'Praṇava' (ॐ) and through the worship of one's Iṣṭaliṅga with it, all persons attain the wealth of Mokṣa, with the total release of the bondage of sins. So it is said by the Ācārya :

> "किमिह बहुभिरुक्तैर्मन्त्रमेवं महात्मा
> प्रणसहितमादौ यस्तु पञ्चाक्षाराख्यम् ।
> जपति परमभक्त्या पूजयन् देवदेवं
> स गतदुरितबन्धो मोक्षलक्ष्मीं प्रयाति ॥"[632]

[What is the use of saying much ? He, the noble person, who mutters with devotion this Mantra called Pañcākṣara with 'Oṁkāra' in the beginning, while worshipping the God of Gods, would be relieved of the bondage of sins and would attain to the wealth of Mokṣa].

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631. Si. Śi. 8. 44-48
632. Si. Śi. 8.49

Mantra's designation as Āvaraṇa

Thus in this manner the Pañcākṣara-mantra with Praṇava has been considered as the eighth Āvaraṇa. "जपतो नास्ति पातकम्" (No sin on the part one who does Japa), as per this statement, this Mantra rescues the aspirant from the mundane suffering through the removal of great sins and through the granting of the highest Mukti. Thus it should be known that this Mantra, too, gets the designation of Āvaraṇa, since it is in the form of a protecting guard.

Internal Aṣṭāvaraṇas

As regards these eight Āvaraṇas which are propounded until now, two-fold division into Sthūla (Gross) and Sūksma (Subtle) or into Bahiraṅga (external) and Antaraṅga (internal), is made. Śrī Guru who belongs one's own Gotra and who guards us from the prohibited path through Dīkṣā (initiation), Śikṣā (instruction) and Jñānopadeśa (giving knowledge), is taken into account in the Gross Aṣṭāvaraṇa. Since the moral knowledge taught by him rescues our inner awareness from the prohibited path, it is the Guru of our inner consciousness. Hence, since that moral awareness is the first of inner Aṣṭāvaraṇas, it should be known that it is itself the Sadguru.

Since among the three Liṅgas that are worshipped by the Vīraśaivas, viz., Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga, the Iṣṭaliṅga protects us by remaining on the gross body, that itself is regarded as the second among the gross Aṣṭāvaraṇas. The remaining two, Prānaliṅga and Bhāvaliṅga, are manifested in the

mind and intellect of the aspirant and rescue the mind and intellect from the prohibited path. Hence, those two (Prānaliṅga and Bhāvaliṅga) are regarded as constituting the second Āvaraṇa among the inner Aṣṭāvaraṇas.

Just as the great person who is endowed with Śivajñāna and who is designated by the word Jaṅgama, safeguards our gross body by diverting it from the objects of senses, so does the knowledge taught by him, too, safeguard our mind and intellect from the mundane objects of sense such as śabda. Hence the spiritual awareness given by him (Jaṅgama), is the third of the internal Āvaraṇas. It means that the spiritual awareness itself is the internal Jaṅgama.

The nectar of the feet of the Guru, Iṣṭaliṅga and Jaṅgama is called Pādodaka. Since it happens to be gross, it is the fourth among the external Āvaraṇas. Since there is the purification of the gross body through its partaking it is a gross Āvaraṇa. The internal Pādodaka is the knowledge (awareness) of supreme bliss. So it is said :

"परमानन्द एवोक्तः पादशब्देन निर्मलः ।
ज्ञानं चोदकशब्देन पादोदकमिति स्मृतम् ।।"[633]

[The supreme bliss itself, which is free from Malas, is told by the word 'Pāda' and knowledge is told

633. Si. Śi. 19.8 – the fourth pada has another reading as : 'तयोरैक्यं तु दीक्षया'

by the term 'Udaka'. That (Paramānandajñāna) is known as Pādodaka].

Here, that which is the pure (nirmala) bliss as the nature of one's own self or as that of the Paramātman, is the 'pāda' and that which the knowledge of it, is the 'Udaka'. Thus the awareness of nature of Ānanda of one's own self or of the Paramātman, is the 'Pādodaka'. Since through the partaking of the 'Pādodaka' of this nature, there would be the gratification of the internal Self and there would be rescue from the objects of senses, it should be known that the awareness of supreme Bliss is the fourth of the internal Āvaraṇas.

That food which is offered to one's Iṣṭaliṅga and that which is left over after being partaken by t[he] Guru and the Jaṅgama, is said to be 'Prasāda'. E[ven] this being of gross nature and being the mean[s of] purifying the gross body, is also the fifth among [the] external Āvaraṇas "नैर्मल्यं मनसो लिङ्गं प्रसाद इति कथ्य[ते]" (the mental sign in the form of purity is c[alled] 'Prasāda'), "प्रसादस्तु प्रसन्नता"[635] (Prasāda is tranquility [of] mind), in accordance with such statements, the purity of mind, and for that reason the tranquility of mind is designated as 'Prasāda'. This 'Prasāda' of mind is called the 'antaḥkaraṇa-kṛpā' (favour of conscience). This 'kṛpā' has the supreme-most greatness among

634. Si. Śi. 11.6
635. A. Ko. 1.3.16 (1. 101)

the four kinds of 'kṛpā'. Even in the presence of Īśakṛpā (Śiva's favour), Vedakṛpā (Veda's favour) and Gurukṛpā (Guru's favour), if the 'Antaḥkaraṇakṛpā' is absent, there will not be the rising of any knowledge. Hence, the tranquility of mind should be known as the fifth among the inner Āvaraṇas. Since this Prasāda happens to be the protector of the aspirant through the procurement of steadness of mind by setting aside its fickleness, it is designated by the name Āvaraṇa.

The vibhuti which is prepared out of cow-dung is called Bhasma. The application of it on its gross form is done to the gross body. Since through its application and its partaking its water as a drink of different measures, there will be curing of different kinds of diseases, the Bhasma made up of cow-dung is said to be the sixth among the external Avaranas.

"स एष भस्म ज्योतिः"[636] (This is the Bhasma the lustre) "भस्म ज्योतिः समाम्नातम्"[637] (Bhasma is described in the śāstras as lustre), "भस्मेदं शाम्भवं ज्योतिः"[638] (This Bhasma is the lustre of Śambhu), as per the authority of these statements of Veda and Āgama, the lustre of Paraśiva is the spiritual meaning of the word Bhasma. Paraśiva is, indeed, of self-luminous nature. The cherishment of that (Bhasma as Jyoti) is itself called inner Bhasmadhāraṇa or Nirupādhika-bhasma-

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636. Bṛ. Jā. U. 7.2
637. Ca. Jna., Kri. 6.64
638. Ca. Jñā., Kri. 6.66

dhāraṇa. Since this Bhasmadhāraṇa which is in the form of meditating on Śiva's lustre protects the inner senses of the aspirant through the removal of darkness of ignorance, this should be decided as the sixth among the inner Āvaraṇas.

The Rudrākṣa is a kind of seed born from the eyes of Rudra. This is an excellent herbal seed. Through its wearing on the body and through the drinking of the water of its washing, many diseases such as the low and high blood-pressures, weakness of the heart, etc., are cured. Hence this is called the seventh of the external Āvaraṇas. "रुद्रस्य अक्षो रुद्राक्षः" [Rudra's akṣa (eye) is Rudrākṣa], as per this derivation, 'Rudra's sight' is also the meaning of the word Rudrākṣa. "सर्वो ह्येष रुद्रः"[639] (All this is Rudra), "एकोहि रुद्रो न द्वितीयाय तस्थुः"[640] (Rudra is only one without a second), in according with these and other Śruti statements, 'Rudra's sight' (Rudradṛṣṭi) consists in looking at the world consisting of the movable and the immovable in the form of Rudra. Lord Kṛṣṇa has described such a 'Rudra-dṛṣṭi' in this stanza :

"विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥"[641]

[Wise persons have an equal attitude towards the Brāhmaṇa who is endowed with knowledge and

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639. Mahānā. 10.11
640. Śve, U. 3.2
641. Bha. Gī., 5.18

discipline, the cow, the elephant, the dog or the person of low caste]. The attainment of the 'Rudradṛṣṭi' in the form of such an assumption of equality, through the teaching of the Śāstra by the Guru and through one's own efforts for fulfilment, is the inner application of Rudrākṣas. Since the eradication of the notion of difference and the protection of the conception of Advaita (non-duality) occur through this (Rudradṛṣṭi) in the case of an aspirant, it should be known as the seventh among the internal Āvaraṇas.

"मन्त्र्यते गुप्तं परिभाष्यते" (Mantryate means telling secretly), as per this derivation, Śiva's name itself is this Mantra which was secretly taught by Sadguru at the time of Dīkṣā. Among the seven crores of Mantras, this Mantra in the form of five letters as "नमः शिवाय" (bowing to Śiva), is the favourite Mantra of the Vīraśaivas. Since through its Japa in the form repeating it many times, there is protection of aspirant from the evil power, this is said to be eighth among the external Āvaraṇas. Through the incessant Japa of this Mantra, as Māyideva has said :

"नमः पदं तत्खलु जीववाचि शिवःपदं तत्परमात्मवाचि ।
अयेति तादात्म्यपदं तदेतत् नमः शिवायेति जगाद मन्त्रः ॥"[642]

[The word 'namaḥ' is, indeed, expressive of Jīva and the word 'Śiva' is expressive of Paramātman (Śiva); the term 'aya' is the word for 'tādātmya' (unity in difference); the Mantra has told that 'I bow to Śiva'],

642. A. Sū. 6.46

as per this statement the awareness of union between Śiva and Jīva arises. The knowledge of such a union is the inner Mantra. Since through an incessant mental awareness of this, the idea of difference between Śiva and Jīva gets removed and the knowledge of non-duality between them is protected, this should be known as the eighth of the internal Āvaraṇas.

Thus in this manner, since the gross Aṣṭāvaraṇas are external means and the subtle Aṣṭāvaraṇas are the internal means for the protection of the aspirant and for assisting him on the path to Mokṣa, these eight Āvaraṇas are regarded as the assisting means for the spiritual knowledge to arise.

Just as the worldly activity does go on spendidly well without the limbs such as hands, feet, etc., in the same way the spiritual activity of the aspirant cannot be properly managed without the Aṣṭāvaraṇa. Hence, these Āvaraṇas are said to be the spiritual limbs of the aspirant.



FOURTH CHAPTER

Enquiry into Pañcācāras

In the case of an aspirant who is prone to the attainment of the highest good (Mokṣa) through the path of Vīraśaiva, otherwise known Śaktiviśiṣṭādvaita. The aforesaid Aṣṭāvaraṇas are the assisting means by warding off the drawbacks in him. In the same way the five kinds of Ācāras are also spoken as the assisting means through the purification 'trikaraṇa' (mind, speech and body). Now in this chapter, the nature of Ācāra is first discussed and then in due order its types are presented.

Meaning of the term Ācāra

Ācāra means what is practised or what is executed. That is a kind of religious practice itself. "सतां सज्जनानामाचारः सदाचारः" [Sadācāra is the 'ācāra' of the noble persons (satām)], "आचर्यत इत्याचार" (That which is being practised (ācaryate') is Ācāra), "सद्भिः क्रियमाण आचारः सदाचारः" [That which is done by the noble persons, is Sadācāra], "सते सद्रूपपरमेश्वर प्राप्तये क्रियमाण आचारः सदाचारः" [That ācāra which is done for attaining Parameśvara who is of the nature of 'Sat']. Since in keeping with propriety of the connotation of the word, 'Ācāra', in these instances, it is being practised by the noble persons, it is called Sadācāra. Although it (the Sadācāra) is endless by virtue of differences in regions, families and persons, all that

Ācāra which is not apposed to Śruti and Smṛti is Sadācāra itself. This is the basic tenet of religion. So it is said by Laugākṣi Bhāskara in his Nyāyasiddhānta-mañjarīprakāśa :

"विद्वेषरागरहिता अनुतिष्ठन्ति यं द्विजाः ।
विद्वांसस्तं सदाचारं धर्ममूलं विदुर्बुधाः ॥"[1]

[That Sadācāra which the learned Brāhmaṇas who are free from hatred and attachment, bring into practice, is the basic tenet of religion as the wise know].

That which is apposed to it is called 'Kadācāra' (depraved practice or 'durācāra', bad practice).

Greatness of Ācāra

'Ācāra' is indeed, an uncommon and excellent embellishment of human beings. The embellishment of 'Ācāra' is superior in comparison with the embellishment of dress, etc. Although a person is embellished by dress, etc., yet if he is bereft of Ācāra, he gets condemned in the world. Even when he is bereft of dress, etc., he gets worshipped in the world if he is endowed with Ācāra. When we compare between 'Jñāna' (knowledge) and 'Ācāra' (religious practice), it is 'Jñāna' that appears as excellent. Even then, if a person is bereft of 'Ācāra', there would be no attainment of Śiva's favour (grace). Hence, those wise

1. Vāca., p.631

persons, who aspire to get Śiva's grace, should remain virtuous with Ācāra until their body falls off. So it is said in the Candrajñānāgama :

> "आचार एव सर्वेषामलङ्काराय कल्पते ।
> आचारहीनः पुरुषो लोके भवति निन्दितः ॥
> ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः ।
> तस्मादाचारवान् ज्ञानी भवेदादेहपातनम् ॥
> आचारः परमो धर्म आचारः परमं धनम् ।
> ज्ञानमाचारहीनं चेन्न तद्भवति सिद्धये ॥"[2]

[The righteous practice alone is meant for the adornment of all persons. A person who is without such a practice would stand condemned in the world. Maheśvara is pleased with spiritual knowledge coupled with righteous practices. Hence, one should be an enlightened person engaged in religious practices till his body falls off. Righteous practice is the highest 'Dharma', righteous practice is the highest wealth. If spiritual knowledge is without righteous practices, it will not bring 'Siddhi'].

Hence, there is great need of 'Ācāra' in worldly life as well as spiritual life.

In the case of those who are worthy with Ācāra, their inner self remains calm, physical health increases and the person lives to his full age. He who

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2. Ca. Jñā., Kri., 9.16-18 (here the first two ślokas occur in Si.Śi., also, vide – 16.13-14).

is engaged in evil practices becomes condemned, gets overpowered by mental as well as physical ailments, lives for short time and suffers from acute sorrow. There is not even a single Vedic Mantra, no Śāstra, no Vedic ceremony, not even a Guru to save a person of evil practices.[3] Hence, all persons should be always engaged in righteous practices. 'Sadācāra' is our Kalpa tree (desire-yielding tree). It is through that (Ācāra) only that there would be the accomplishment of the fourfold values of life, i.e., Dharma, Artha, Kāma and Mokṣa.[4] That is why in the Vīraśaiva-siddhānta, the cause of Mukti is not only the spiritual knowledge but also that associated with Ācāra. Having accepted this, the doctrine of combination of knowledge and action is admitted. Here, in this Siddhānta, five kinds of Ācāra are propounded as required to be practised by all both before and after the dawn of knowledge. So it is said in the Candra-jñānāgama :

> "लिङ्गाचारः सदाचारः शिवाचारस्तथैव च ।
> भृत्याचारो गणाचारः पञ्चाचाराः प्रकीर्तिताः ॥"[5]

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3. आचारहीनं न पुनन्ति वेदा ह्याचारहीनं न पुनाति शास्त्रम् ।
आचारहीनं नहि श्रौतकर्म ह्याचारहीनं न गुरुः पुनाति ॥ (Bra.Sū. Śrī. 3.1.10, p.181)

4. धर्मोऽस्य मूलं धनमस्य शाखा पुष्पं च कामः फलमस्य मोक्षः ।
असौ सदाचारतरुः सुकेशिन् संसेवितो येन स पुण्यथोक्ता ॥ (Vāca., p.631)
[Dharma is its root, Artha its branch, Kāma its flower, Mokṣa its fruit. Sukesin, this is Sadācāra tree. He who resorts to it is the enjoyer of merit (puṇya)].

5. Ca.Jñā., Kri., 9.5.

These five Ācāras (Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and Gaṇācāra) are maintained as their very life by the Vīraśaivas. Now, in due order, their features, subvarieties and manners of practising are discussed.

1. Liṅgācāra

The 'Ācāra' which is taught for the 'Aṅga' (the embodied soul) to attain the nature of the Liṅga is the Liṅgācāra. The worship of the Śivaliṅga (Iṣṭaliṅga) through the body, its cherishment through mind and its constant retention through thought, is said to be Liṅgācāra. So it is said in the Āgama :

"गुरूणा दत्तलिङ्गाद्वै नास्ति दैवं महीतले ।
इति भावानुसन्धानं लिङ्गाचारः स उच्यते ।।"[6]

['There is no God other than the Liṅga (Iṣṭaliṅga-Prāṇaliṅga-Bhāvaliṅga-synthesis) granted by the Guru on the surface of this earth' – this conceptual ascertainment is said to be Liṅgācāra].

This is the purport here : In the Vīraśaiva-siddhānta, Śrī Guru grants the Iṣṭaliṅga through Kriyādīkṣā, teaches the nature of Prāṇaliṅga through Mantradīkṣā and inculcates the Bhāvaliṅga through Vedhādīkṣā. This is propounded in detail the context of Aṣṭāvaraṇas in the previous Pariccheda (chapter-3). Thus the deep attachment to 'arcane'

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6. Ca.Jñā., Kri. 9.4.

(worship), 'cintana' (thinking) and 'nididhyāsana' (retention in conscience) of the three Liṅgas called Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga obtained through three Dīkṣās, is itself the Liṅgācāra.

In the case of the Vīraśaivas who are endowed with Dīkṣā, the worship, etc., of the other gods different from their Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅgas, are prohibited. That is why Śrī Reṇukācārya has said thus :

"नार्चयेदन्यदेवांस्तु न स्मरेन्न न कीर्तयेत् ।
न तन्नैवेद्यमश्नीयाच्छिवभक्तो दृढव्रतः ॥
यद्गृहेष्वन्यदेवोऽस्ति तद्गृहाणि परित्यजेत् ।
नान्यदेवार्चकान् मर्त्यान् पूजाकाले निरीक्षयेत् ॥
सदा शिवैकनिष्ठानां वीरशैवाध्ववर्तिनाम् ।
न हि स्थावरलिङ्गानां निर्माल्याद्युपयुज्यते ॥"[7]

[He who is a devotee of Śiva and who is of firm resolve, should not worship other deities; nor should he cherish them in mind or praise them or eat what is offered to them. He should avoid those houses which have other deities. At the time of worshipping Śiva, he should not see those persons who worship other deities. The left-overs (objects that remain after being offered) of the Liṅgas installed in temples, are prohibited in the case of those who are devoted to Śiva only and who follow the path of Vīraśaivas]. Thus His Holiness Śrī Reṇukācārya has described the nature of

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7. Si.Śi., 9.31-32.

Liṅgācāra through the propounding of the deep devotion towards the Liṅga, after prohibiting the worship, etc., of the Sthāvara-Liṅgas (Liṅgas installed in temples) which are other than the Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga.

Here, the prohibition of the worship, etc., of the other deities told above is not intended to propound inferiority of them, but as per this maxim of Mīmāṁsā – "न हि निन्दा निन्दितुमीष्टे, अपि तु स्तुत्यमेव स्तौति" (The condemnation is not intended to condemn, but it praises only what is praiseworthy), it should be understood that it is intended to strengthen the faith in the Iṣṭaliṅga, etc., accepted in one's Siddhānta.

Further, this worship of the Liṅga is associated with the 'Satī-pati-bhāva' (the notion of spiritual spouse and husband). Here the aspirant deems his Iṣṭaliṅga as the 'Pati' and his self as the Satī. Just as in the world a devoted wife becomes charged with a defect due to love towards a person who is other than her husband, so the devotee, too, who takes to the worship of a deity other than his Iṣṭaliṅga becomes associated with a defect and for that reason the worship, etc., of the other deities stands prohibited. This should be known.

It is through the practice of this Liṅgācāra that the aspirant will get deep devotion towards the worship of one deity and steadiness of mind will grow. Through this steadiness of mind an aspirant will turn inwards and becomes capable of association with the Inner Liṅga.

2. Sadācāra

The second Ācāra among the Pañcācāras of the Vīraśaivas, is Sadācāra. This is called Sadācāra because it gives joy to Śiva and the devotees of Śiva.[8] The nature of this which makes noble persons joyous, is told here in the Candrajñānāgama :

"धर्मार्जितेन द्रव्येण यत्सन्तर्पणमन्वहम् ।
गुरुलिङ्गजङ्गमानां सदाचार इति स्मृतः ॥"[9]

[The gratification of the Guru, Liṅga and Jaṅgama everyday through the substance earned through righteous ways, is known as Sadācāra].

The purport of this is : In the Vīraśaiva Dharma (religion) and Darśana (philosophy), Guru, Liṅga and Jaṅgama are accepted as those to be worshipped. This is told in the Chapter dealing with Aṣṭāvaraṇas. In order to get their favour, the aspirant should earn wealth through righteous way and render service to them (Guru, Liṅga and Jaṅgama) according his capacity. This is a rule. This service should be rendered through the donation of food, cloth and money.

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8. सज्जनः शिवभक्तश्च येन मार्गेण सर्वदा ।
तोष्यते च महादेवि सदाचारः स वै स्मृतः ॥ (Sū.Ā, Kri.8.7)
[That way by which the noble person and the devotee of Śiva become pleased, O Mahādevi, is known as Sadācāra (path)].

9. Ca.Jñā., Kri.9.6.

It is through the enjoyment of the food, etc., which are there for a person's use without donating (them to Guru, etc.,) he becomes charged with sin, on the authority of a Smṛti which goes thus : "तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः"[10] [He who enjoys what are given by them (nature's powers) without offering them to those, is a thief]. Hence, there is a direction of the Dharmaśāstra to the effect that one of these six alms-mongers should be fed as a guest everyday : a traveller, one without livelihood, a student, one who looks after a Guru, a mendicant and a celebate. Hence after cooking, a little food should be thrown outside for the sake of dogs, outcastes, persons of low caste, sinners, ailing persons, crows and worms, a guest should be awaited until the time of milching the cows, and then the householder should enter the dining room; otherwise he will become a sinner.[11]

This donation of food, etc., should be done without the aim of any fruit but with an attitude of doing a duty. In the Vīraśaiva Siddhānta, threefold dāna as Sopādhidāna, Nirupādhidāna and Sahajadāna, is propounded. That which is made with an intended fruit is Sopādhidāna; that which is free from any intention for fruit and which is done with the intention of offering it to Īśvara (Lord Śiva) is Nirupādhi-

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10. Bha.Gī. 3.12
11. इत्थं भूतबलिं दत्त्वा कालं गोदोहमात्रकम् ।
प्रतीक्ष्यातिथिमायान्तं विशेद् भोज्यगृहं ततः ॥ (वाच., p.634)

kadāna; that which is done with the idea that the receiver, the giver and the given are Śiva and himself the non-doer, is to be known as Sahajadāna.[12]

"सहजं दानमुत्कृष्टं सर्वदानोत्तमोत्तमम्"[13] (Sahajadāna is excellent; it is the best among the best of all Dānas); the propitiation of the adorable Guru, Liṅga and Jaṅgama through the Sahajadāna which is the excellent among the three Dānas, as told by the above statement, is Sadācāra. This Sadācāra is rich with eight Śīlas (items of conduct). So it is said :

"सदाचारोऽष्टशीलाढ्यः सेवितः कल्पपादपः ।
सद्भक्तानां सुमनसां ददातीष्टफलं महत् ॥"[14]

[Sadācāra is rich with eight Śīlas. If it is practised, it turns out to be Kalpa tree (desire yielding tree). It grants the desired fruits to the Sad-bhaktas with pure mind].

Here the eight Śīlas are : 1. Aṅkuraśīla, 2. Utpannaśīla, 3. Dvidalaśīla, 4. Pravṛddhaśīla, 5. Saprakāṇḍaśīla, 6. Saśākhaśīla, 7. Supuṣpaśīla and 8. Saphalaśīla.

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12. फलाभिसन्धिसंयुक्तं दानं यद्विहितं भवेत् ।
तत्सोपाधिकमाख्यातं मुमुक्षुभिरनादृतम् ॥
फलाभिसन्धिनिर्मुक्तमीश्वरार्पितकाङ्क्षितम् ।
निरुपाधिकमाख्यातं दानं दानविशारदैः ॥
आदातृदातृदेयानां शिवभावं विचिन्त्य हि ।
आत्मनोऽकर्तृभावं च यद्दत्तं सहजं तु तत् ॥ (Si.Śi., 9.81-83)
13. Si.Śi., 9.24.
14. Ca.Jñā., Kri.9.22

Here the earnest desire to know the Śivatattva (the principle of unity of one's self with Śiva), the absorption in meditation on Śiva (Śivadhyānaikatānatā and deep faith (niṣṭhā) in the Śivajñāna, is said to constitute Śīla.[15]

1. After having rendered pure the three bodies called Kāraṇa, Sūkṣma and Sthūla; which have the synonyms as Yogāṅga, Bhogāṅga and Tyāgāṅga respectively, through the three Dīkṣās called Vedhā, Māntrī and Kriyā that are obtained by the grace of Guru and after having realised himself as an 'aprākṛta' (refined), the performance of the worship of the Iṣṭaliṅga, etc., is itself the **Aṅkuraśīla**.[16] Since this stage is starting one in the case of one who takes to Sadācāra, this called Aṅkuraśīla.

2. Just as a person becomes himself pure through Dīkṣā, so he should get his wife, sons and grand sons purified through Dīkṣā by the Guru of his Gotra. This purification and living in the company of the wife, etc., who have undergone Dīkṣā, constitute **Utpanna-śīla**.[17]

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15. जिज्ञासा शिवतत्त्वस्य शीलमित्युच्यते बुधैः ॥
भावस्य स्थिरतायोगः शीलमित्युच्यते बुधैः ॥
शीलं शिवैकविज्ञानं शिवध्यानैकतानता ॥ (Si.Śi., 13.30-32)

16. गुरुकारुण्यकलितषडध्वन्यासशोधिता ।
तनुः स्वीयाऽप्राकृतेति भावोऽङ्कुर इतीर्यते ॥ (Ca.Jñā., Kri.9.23)

17. दीक्षितैरेव दाराद्यै सहवासो य आत्मनः ।
शीलमुत्पन्नमित्युक्तं ग्राह्यमेतद्विचक्षणैः ॥ (Ca.Jñā., Kri.9.24)

3. The dhāraṇa of Iṣṭaliṅga, Bhasma and Rudrākṣa, which are the symbols of the Vīraśaiva that are prescribed to be borne on the body incessently with vigilence, is **Dvidalaśīla.**[18]

4. Listening to the greatness of Śiva everyday (śravaṇa), grasping of what is heard (manana) and cherishing it in the mind always (nididhyāsana), constitute **Pravṛddhaśīla.** This kind of 'manana', etc., is helpful in enhancing the Śivabhakti. Hence its name is Pravṛddhaśīla.[19]

5. Maintaining the injunction of the worship of one's Iṣṭaliṅga which happens to be a daily duty of Vīraśaivas and also not taking food, water, etc., in case it is missed sometimes, constitute **Saprakāṇḍaśīla.**[20]

6. Not taking eatables, objects of enjoyment, etc., without offering them to the Iṣṭaliṅga, is a Śīla called **Saśākhaśīla.** Hence Vīraśaivas should become those who enjoy the food which is offered to the Iṣṭaliṅga.[21]

7. Not discarding eatables, etc., which are offered to one's Iṣṭaliṅga and which are for that reason

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18. लाञ्छनानां हि शैवानां भस्मादीनामनारतम् ।
धारणं त्वप्रमादेन द्विदलं शीलमुच्यते ॥ (Ca.Jñā., Kri.9.25)

19. यन्नित्यं शिवधर्माणां माहात्म्यस्य विभावनम् ।
प्रवृद्धं शीलमित्युक्तं भक्तेर्वृद्धिकरं श्रुतम् ॥ (Ca.Jñā., Kri.9.26)

20. इष्टलिङ्गमनभ्यर्च्य स्थीयते यदभोजनम् ।
सप्रकाण्डमिदं शीलं विज्ञेयं भक्तिसाधनम् ॥ (Ca.Jñā., Kri.9.27)

21. इष्टलिङ्गानार्पितस्य द्रव्यस्याग्रहणं हितम् ।
शीलं साशाखमित्युक्तमवर्ज्यं भक्तितत्परैः ॥ (Ca.Jñā., Kri.9.28)

Prasāda, is **Sapuṣpaśīla.** The import here is that the devotees who are deeply devoted to the Śivaliṅga, should never show disregard towards the Śivaprasāda.[22]

8. Having given up the notion of difference among the Guru, Liṅga and Jaṅgama and having assumed all the three of them as of 'Śivasvarūpa', as per the authority of "एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः" (The three aspects of one divinity (Śiva) are Guru, Liṅga and Jaṅgama), the worship of them is **Saphalaśīla.**[23]

It is through the practice of this type of Sadācāra, which is rich with eight Śīlas that one gets the graceful favour of Śiva and accomplishes ones heart's desire. So it is said :

"यः सदाचारमष्टाङ्गं भक्तिनिष्ठो निषेवते ।
स सद्यः सिद्धिमाप्नोति परां शम्भोरनुग्रहात् ॥"[24]

[He who practises Sadācāra with eight parts with deep devotion, will attain the highest 'Siddhi' instantaneously through the favour of Śambhu].

Further, as per this statement of the Ācārya :

"सदाचारप्रियः शम्भुः सदाचारेण पूज्यते ।
सदाचारं विना तस्य प्रसादो नैव जायते ॥"[25]

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22. शिवार्पितप्रसादस्य यत्परित्यागवर्जनम् ।
सपुष्पं शीलमित्युक्तं विज्ञेयं चैतदुत्तमम् ॥ (Ca.Jñā., Kri.9.29)

23. गुरुजङ्गमलिङ्गानां यदेकत्वेन भावनम् ।
सफलं शीलमित्युक्तं सद्यः सिद्धिकरं परम् ॥ (Ca.Jñā., Kri.9.30)

24. Ca.Jñā., Kri.9.31

25. Si.Śi., 16.66.

[Śiva is fond of virtuous practices; he is adored through various practices; without pious practices His favour cannot be obtained]. Sadācāra brings Śiva's favour. It should be realised that the maintainance of this with deep devotion is the adoration of Śiva. Through this, the aspirant will receive a double reward, i.e., respect from the people and favour from Śiva. Hence it is that all should show respect towards it.

3. Śivācāra

"शिव एव परं ब्रह्म पञ्चकृत्यपरायणम् ।
न ततोऽन्या गतिरिति शिवाचारो हि कीर्तितः ॥"[26]

[Śiva is the Parabrahman, engaged in five cosmic deeds; there no other resort apart from him; this is said to be Śivācāra]. In accordance with this Āgama statement, the conviction that Śiva who is the doer of the five cosmic deeds called Sṛṣṭi (creation), Sthiti (protection), Saṁhāra (Laya – annihilation), Nigraha (Tirodhana – suppression) and Anugraha (favouring), is himself the only protector of me, constitutes Śivācāra. That is why Śrī Jagadguru Reṇukācārya has said :

"शिवभक्तो महातेजाः शिवभक्तिपराङ्मुखान् ।
न स्पृशेन्नैव वीक्षेत न तैः सह वसेत् क्वचित् ॥"[27]

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26. Ca.Jñā., Kri.9.7
27. Si.Śi., 9.27

[The devotee of Śiva who is of great power should not touch or look at those who are averse to devotion towards Śiva; nowhere should he reside with them]. Here the Ācārya has taught Śivācāra through the propounding of total surrender of Śiva's devotee to none other than Śiva]. By virtue of this total submission to Śiva which is done without any other idea, there will be strengthening of 'Śivabhāva' (awareness of Śiva) slowly and there will arise 'Śiva dṛṣṭi' (the notion of Śiva) everywhere. Again through this 'Śivadṛṣṭi, the narrow-minded-ness of the aspirant will get reverted and the broad outlook 'that all this world is charged with Śiva' arises. Then he (the aspirant) does not hate anybody and does not show aversion towards anyone. With this kind of Śivācāra there will be personal advancement (vyakti-vikāsa) as well as the advancement of the society.

Śivācāra does not arise without the purity of thought. Hence for the purification of thought, there is the necessity of the purity of the objects that are for our benefit. With this idea in mind, in the context of Śivācāra, the sixteen objects are : Dravya (substance), Kṣetra (field), Gṛha (house), Bhāṇḍa (vessel), Tṛṇa (grass), Kāṣṭha (fuel), Vīṭikā (Tāmbūla – betel, betel-leaf and lime), Pāka (cooking), Rasa (milk, curds, etc.), Bhāva (re-birth), Bhūta (being), Bhāva (Śivabhāva), Mārga (path), Kāla (time), Vāk (speech) and Jana (person). The purification process of these should be done in accordance with the procedure told in Śivaśāstra. This is propounded in the Āgamaśāstra. So it is said :

"द्रव्यक्षेत्रगृहादीनां षोडशानां विशोधनम् ।
शिवशास्त्रोक्तमार्गेण शिवाचार इति स्मृतः ॥"[28]

Here the process of purification of those is told in due order according to the Āgamaśāstra. Among those :

1. Accepting the fruits, roots, etc., brought by Śiva's devotee or even those brought by others after purifying them through sprinkling of Bhasma with a Mantra, happens to be **Dravya-śuddhi.**[29]

2. Installation of stone slabs marked by the carving of Nandin in the four corners of the field, constitutes **Kṣetraśuddhi.**[30]

3. Taking a house which is built by the devotees of Śiva or the one which has its main door marked with Śivaliṅga, is **Gṛhaśuddhi.**[31]

4. Making use of the multitude of vessels made by the devotees of Śiva or that of vessels marked with Śivaliṅga, is **Bhāṇḍaśuddhi.**[32]

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28. Ca.Jñā., Kri.9.32.
29. भक्तहस्तगतं वापि भस्मना वा विशोधितम् ।
फलमूलादिकं ग्राह्यं द्रव्यशुद्धिरियं मता ॥ (Ca.Jñā., Kri. 9.33)
30. नन्दिमुद्राङ्कितशिलादार्वादिपरिशोधनम् ।
क्षेत्रं भक्तिपरैर्ग्राह्यं क्षेत्रशुद्धिः प्रकीर्तिता ॥ (Ca.Jñā., Kri. 9.34)
31. भक्तैस्तु निर्मितं वापि शिवलिङ्गङ्कितं तु वा ।
वेश्म भक्तैः परिग्राह्यं गृहशुद्धिः समीरिता ॥ (Ca.Jñā., Kri. 9.35)
32. भक्तेन निर्मितं वापि शिवलिङ्गाङ्कितं तु वा ।
भाण्डजातं परिग्राह्यं भाण्डशुद्धिः प्रकीर्तिता ॥ (Ca.Jñā., Kri. 9.36)

5. Accepting the grass that happens to be the food of cows, which is brought by the devotees of Śiva or that which is brought by others after purifying it through the sprinkling of Bhasma, is **Tṛnaśuddhi**.[33]

6. Accepting the fuel (kāṣṭha) which is brought by the devotees of Śiva or that which is sanctified by Bhasma, is **Kāṣṭhaśuddhi**.[34]

7. Taking the 'Tāmbūla' which is prepared from the betel-leaves grown in the garden of a devotee or those sanctified by Bhasma brought by the devotees, along with betel-nut and lime, is **Vīṭikāśuddhi.**[35]

8. The partaking of the food which is cooked by those who are endowed with Śivadīkṣā and which is not seen by those who are not devotees, is **Pākaśuddhi**.[36]

9. Having discarded the ghee, curds, milk, butter-milk, etc., of the bison, sheep, the acceptance of those of the cow, is **Rasaśuddhi**.[37]

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33. भक्तलोकसमानीतं भस्मना संस्कृतं तु वा ।
तृणादिकं परिग्राह्यं तृणशुद्धिरितीरिता ॥ (Ca.Jñā., Kri.9.37)

34. भक्तियुक्तसमानीतं विभूत्या संस्कृतं तु वा ।
काष्ठं व्रतस्थैः संग्राह्यं काष्ठशुद्धिः समीरिता ॥ (Ca.Jñā., Kri.9.38)

35. भक्तारामे समुत्पन्नैर्भस्मना संस्कृतैस्तु वा ।
भक्तैस्तु साधितेनापि विभूत्या संस्कृतेन वा ॥
नागवल्लीदलैः पूगैश्चूर्णेन च समन्वितम् ।
ग्राह्यं भक्तैर्हि ताम्बूलं वीटिकाशुद्धिरीरिता ॥ (Ca.Jñā., Kri.9.39-40)

36. शिवदीक्षान्वितैः पक्वमभक्तानवलोकितम् ।
भोज्यं भक्तैः परिग्राह्यं पाकशुद्धिरियं मता ॥ (Ca.Jñā., Kri.9.41)

37. घृतं दधि पयस्तक्रं माहिषं चाविकं त्यजेत् ।
गव्यं तु सर्वदा ग्राह्यं रसशुद्धिरियं मता ॥ (Ca.Jñā., Kri.9.42)

10. The acquisition of the state of freedom from rebirth through the attainment of philosophical knowledge by rendering the inner senses pure by virtue of the disinterested actions, discarding the actions with desire, constitutes **Bhāvaśuddhi**.[38]

11. The absence of polluting of the bhūtas (elements or beings) and showing mercy towards all beings, is **Bhūtaśuddhi**.[39]

12. The cherishing of the 'Śivabhāva' (the idea that everything is Śiva) always by discarding all the desires, is **Bhāvaśuddhi.**[40]

13. The movement on the path with such a vigilence as there would be no torment caused by the feet to the ants, etc., is **Mārgaśuddhi**.[41]

14. The adoration of the Śivaliṅga during 'Sandhyā' time of the morning and the evening which is prescribed by the Śāstra which is peaceful and which is pleasing, is **Kālaśuddhi**.[42]

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38. पुनर्भवनिदानोक्तकाम्यकर्मविवर्जनात् ।
जन्मराहित्यसंपत्तिर्भवशुद्धिर्निगद्यते ॥ (Ca.Jñā., Kri.9.43)

39. सर्वभूत दर्गािलुत्वं पाञ्चभौतिकसंस्कृतिः ।
भूतदूषणराहित्यं भूतशुद्धिः समीरिता ॥ (Ca.Jñā., Kri.9.44)

40. सर्वकामान् परित्यत्य शिवभावानुभावनम् ।
चेतसा यत्सर्वकालं भावशुद्धिः समीरिता ॥ (Ca.Jñā., Kri.9.45)

41. पद्भ्यां पिपीलिकादीनां न यथा हिंसनं भवेत् ।
गमनं हि परिग्राह्यं मार्गशुद्धिरियं मता ॥ (Ca.Jñā., Kri.9.46)

42. शास्त्रसंचोदिते काले निःशब्दे च मनोरमे ।
शिवलिङ्गाराधनं यत् कालसिद्धिरिहोदिता ॥ (Ca.Jñā., Kri.9.47)

15. The discarding forever of the speeches that are false, harsh, disgusting and arrogant, is **Vāk-śuddhi**.[43]

16. The association with good devotees at all times everywhere, in the seat, bed, travel and assembly, is **Janaśuddhi**.[44]

Thus in our transactions, the observance of the Śivācāra which is in the form of the purification of the aforesaid sixteen objects, results in the accomplishment of the individual and social well-being and brings the attainment of union with Śiva. So it is said in an Āgama :

"विद्वन्नयं शिवाचारः सर्वशास्त्रेषु गोपितः ।
एतदाचरणान्मर्त्यः शिवसायुज्यमश्नुते ॥"[45]

[O Vidvan, Bṛhaspati, this 'Śivācāra' is kept hidden in the Śāstras; through the observance of this Ācāra, the mortal being attains union with Śiva].

4. Gaṇācāra

"अनुष्ठितो भक्तगणैर्गणाचार इतीरितः"[46] [that which is observed by the hosts (gaṇas) of devotees, is said to be

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43. अनृतं परुषं कुत्सं बीभत्सं दाम्भिकं च यत् ।
विसर्जनं तद्वचसो वाक्शुद्धिरिति कथ्यते ॥ (Ca.Jñā., Kri.9.48)

44. आसने शयने याने गोष्ठ्यां सर्वत्र सर्वदा ।
सद्भक्तजनसाङ्गत्यं जनशुद्धिः समीरिता ॥ (Ca.Jñā., Kri.9.49)

45. Ca.Jñā., Kri.9.50

46. Ca.Jñā., Kri.9.51

Gaṇācāra], as per this statement of a Śivāgama, the Ācāra that is practised by the hosts of Śiva's devotees, is Gaṇācāra. When during the time of transactions in deep faith with one's favourite deity, one's Guru and one's religious texts, sometimes some irreligious person might ridicule that (faith) through censure, etc. In that situation, the measure, either conciliatory or violent, undertaken by a pious person as a counter-action against the irreligious person, is itself the Gaṇācāra. This is observed with firmness by the hosts of Śiva, i.e., the devotees of Śiva. The main purpose is here the driving away of the bad qualities found in the society and the individual. Censure of the bad qualities is regarded as the worst. To what measure a slandering person is subjected to blemish to the same measure the person listening it is subjected to bremish. Hence, the 'Śivanindā' should not be anytime heard by a devotee of Śiva. Hence is this statement of a Śivāgama :

"शिवस्य शिवभक्तस्य शिवधर्मादिकस्य च ।
न शृणोति च यो निन्दां स गणाचार उच्यते ॥"[47]

[The absence of listening to the censure of Śiva, Śivabhakta and Śivadharma, is called Gaṇācāra], it is told that not hearing the censure of Śiva, Śivabhakta and Śivadharma is said to be Gaṇācāra. That is why Śrī Reṇukācārya has said :

"यत्र चाचारनिन्दाऽस्ति कदाचित्तत्र न व्रजेत् ।
यद् गृहे शिवनिन्दाऽस्ति तद्गृहं संपरित्यजेत् ॥

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47. Ca.Jñā., Kri.9.8

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत् ।
स्थानं वा तत्परित्यज्य गच्छेद् यद्यक्षमो भवेत् ॥"[48]

[Wherever there is condemnation of religious practices, the devotee should never go there; in whichever house there is condemnation of Śiva, such a house the devotee should avoid. On coming accross a person who blames Śiva, the devotee should kill or curse him, if he is capable of doing it; if he is incapable of doing so, he should leave that place and go away]. Here the Ācārya has taught that if one is capable, one should kill the person slandering Śiva and if one is not capable, one should go away from that place. In this Ācāra, not listening to the condemnation of Śiva is the main instruction. As to what is said about killing (ghātana), it should understood that it is not in favour of killing the person but it is in favour of killing (eradicating) evil mind. Man's intellect does not get purified by the killing of the body; it is only through the purification of the intellect that a person becomes pure. Hence, the primary meaning of the word killing (ghātana) is here the killing of the person's evil intellect through good teaching. Thus, in this way, an aspirant who is engaged in Gaṇācāra, is bent upon the efforts to discard his own evil qualities and to drive away the evil qualities of the people who are in his close association, through good teaching and sometimes through punishment.

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48. Si.Śi., 9.37,36.

In this Gaṇācāra, sixty four 'śīlas' putting together those pertaining to the body (Kāyika), the speech (Vācika) and the mind (Mānasika), are propounded. So it is said in an Āgama :

"सर्वोत्तमे गणाचारे सद्यः सिद्धिकरे परे ।
शीलानि तु चतुःषष्ठिर्वतन्ते तानि संशृणु ॥"[49]

[In this all-surpassing Gaṇācāra which brings instantaneous, excellent accomplishment, there are sixty-four śīlas; listen to them].

(1) Seven types of Vācika-śīla : 1. Speaking the truth, 2. Speaking the truth which is pleasing as well as beneficial, 3. Reciting the sacred Śāstras such as Veda, Āgama, etc., 4. Speaking good of Śiva, Śiva's devotees and Guru, 5. Avoiding the praise of deities other than one's 'Iṣṭadevatā' and of ordinary persons, 6. Not indulging in self-praise anytime, anywhere, 7. Avoiding the censure towards others. These are called the seven kinds of Vācika-śīlas.[50]

(2) Five kinds of Pāṇigata-śīla : 8. Salutation to the Guru, Liṅga and Jaṅgama, 9. Getting ready the material required for worship, 10. Doing 'Japa' everyday with the help of the garland of rosaries,

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49. Ca.Jñā., Kri.9.52

50. भक्तिनिष्ठेन यद्वाचा यथार्थस्यैव भाषणम् ।
तत्सत्यं सर्वशास्त्रेषु प्रथमं शीलमुच्यते ॥
न वाच्यमप्रियं सत्यं नासत्यं च प्रियं वदेत् ।
ब्रूयात् प्रियं च यत्सत्यं द्वितीयं शीलमुच्यते ॥ →

11. Rendering daily worship to the Guru, Liṅga and Jaṅgama, 12. Giving donations to the Guru, and Jaṅgamas and to Śivadharma according to one's capacity. These are the five kinds of Pāṇigata-śīla.[51]

(3) Four kinds of Pādagata-śīla : 13. Visiting the Guru and Māheśvara, 14. Circumambulation of the Guru and the Māheśvara, 15. Going for the collection of the articals required for worship,

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→ वेदागमपुराणानां धर्मज्ञानैकबोधिनाम् ।
पठनं प्रत्यहं यत्तत् तृतीयं शीलमीरितम् ॥
शिवस्य शिवभक्तानां गुरोरपि विशेषतः ।
प्रशंसनं यदश्रान्तं चतुर्थं शीलमुच्यते ॥
अन्येषां चैव देवानां मानुषाणां च जातुचित् ।
प्रशंसावर्जनं यत्तत् पञ्चमं शीलमुच्यते ॥
कदाचित् कुत्रचिद्वा यदात्मस्तुतिवर्जनम् ।
तत् षष्ठं शीलमित्युक्तं सर्वशास्त्रैकसंमतम् ॥
देवतानां मनुष्याणां निर्गुणानां च जातुचित् ।
गर्हाविवर्जनं यत्तत् सप्तमं शीलमुच्यते ॥ (Ca.Jñā., Kri.9.53-59)

51. गुरुजङ्गमलिङ्गानां क्रियते या नमस्कृतिः ।
शीलमष्टममित्युक्तमखिलागमबोधितम् ॥
पूजापरिकराणां यत् सम्पादनमहर्निशम् ।
शीलं नवममित्युक्तं शिवप्रीत्यैककारणम् ॥
रुद्राक्षमालया नित्यं मूलमन्त्रजपोऽन्वहम् ।
दशमं शीलमित्युक्तमखिलाघविशोधनम् ॥
गुरोर्महेश्वराणां च भवानीवल्लभस्य च ।
आराधनं प्रत्यहं तच्छीलमेकादशं स्मृतम् ॥
गुरवे जङ्गमेभ्यश्च शिवधर्माय भक्तितः ।
यथाशक्ति कृतं दानं द्वादशं शीलमुच्यते ॥ (Ca.Jñā., Kri.9.61-65)

16. Forming a steady āsana (sitting posture) for the worship of the Iṣṭaliṅga and for the worship of the feet of the Guru. These are four types of Pādagataśīla.[52]

(4) Two kinds of Śīlas pertaining to Tvak (skin) : 17. Touching of one's Iṣṭaliṅga at all times without separation from the body, 18. Getting adorned with horripulation arising from the touch of one's Iṣṭaliṅga. These are the two kinds of Śīlas connected with the skin.[53]

(5) Two kinds of Śīlas connected with eyes : 19. Fixing of one's eyes on the Iṣṭaliṅga without stop and with love, 20. Shedding of tears of joy arising from the sight of one's Iṣṭaliṅga. These are said to be two śīlas connected with eyes.[54]

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52. गुरोर्महेश्वरस्याभिगमनं क्रियते हि यत् ।
तत् त्रयोदशमित्युक्तं शम्भुना सर्ववेदिना ॥
गुरोर्महेश्वरस्यापि क्रियते यत्प्रदक्षिणम् ।
भक्तिभावयुतेनैव गदितं तच्चतुर्दशम् ॥
पूजापरिकराणां हि सम्पादनचिकीर्षया ।
भक्तेन गम्यते नित्यं तत् पञ्चदशकं मतम् ॥
गुरोर् पीष्टलिङ्गस्य पूजार्थं स्थिरमासनम् ।
तत् षोडशकमित्युक्तं देवदेवेन शूलिना ॥ (Ca.Jñā., Kri.9.67-70)

53. नित्यं यदिष्टलिङ्गस्य स्पर्शनं त्ववियोगतः ।
तत् सप्तदशकं प्रोक्तं वपुसार्थकतास्पदम् ॥
इष्टलिङ्गस्पर्शजन्यरोमाञ्चसमलंकृतिः ।
अष्टादशं शीलमिति कथितं भवनाशकम् ॥ (Ca.Jñā., Kri.9.72-73)

54. अश्रान्तं सानुरागं यदिष्टलिङ्गनिरीक्षणम् ।
एकोनविंशकं शीलमुक्तं भवभयापहम् ॥ →

(6) One śīla connected with Jihvā (tongue) : 21. Tasting of liquid prasāda offered to Śiva every day, is to be known as the only Śīla connected with the tongue.[55]

(7) One śīla connected with Ghrāṇa (nose) : 22. Smelling of the fragrance of the sandal paste, flowers, etc., that are removed after the worship of Śiva, is said to be the only Śīla connected with the nose.[56]

(8) Two Śīlas pertaining to Śrotra (ears) : 23. Listening to the prayer dedicated to the Guru, Śiva and Śivabhaktas, 24. Not listening to the blame of the Guru, Śiva and Śivabhaktas. These are the two types of Śīlas pertaining to ears.[57]

(9) Five kinds Kāyaśodhana-śīla (Śīlas pertaining to the purification of the body) : 25. Purification of the body with the 'prasāda' of one's Guru,

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→ इष्टलिङ्गेक्षणोद्भूतानन्दबाष्पसमुद्गमः ।
विंशं शीलं विनिर्दिष्टं स्पष्टं चन्द्रार्धमौलिना ॥ (Ca.Jñā., Kri. 9.75-76)

55. निवेदितप्रसादीयरसास्वादो यदन्वहम् ।
एकविंशकमित्युक्तमथ घ्राणगतं शृणु ॥ (Ca.Jñā., Kri.9.78)

56. निर्माल्यगन्धपुष्पादिसौरभघ्राणनं परम् ।
द्वाविंशकं समाख्यामतः श्रोत्रगतं शृणु ॥ (Ca.Jñā., Kri.9.79)

57. गुरोःशिवस्य भक्तानां स्तोत्राकर्णनमन्वहम् ।
तत्रयोविंशकं प्रोक्तं मोक्षसम्प्राप्तिकारणम् ॥
गुरोः शिवस्य भक्तानां निन्दाऽनाकर्णनं हि यत् ।
तच्चतुर्विंशकं प्रोक्तं कायिकं तु ततः शृणु ॥ (Ca.Jñā., Kri.9.81-81)

Iṣṭaliṅga and Jaṅgama, 26. Restraint over the senses against the prohibited objects, 27. Taking bath with water or Bhesma on touching the untouchable objects, 28. Avoiding the association with the persons without Dīkṣā (Bhavi) in the seat, bed, vehicle and asembly (here Bhavi is a Prākṛta who has not undergone Vīraśaivadīkṣā), 29. Putting on the vibhuti, Rudrākṣa and Iṣṭaliṅga on the body at all times. These are the five śīlas meant for the purification of the body.[58]

(10) Thirty five types of Śīlas pertaining to mind : 30. Brahmacarya, which of the nature of the absence of proposal in the case of prohibited experiences, 31. Kāma (desire) in the case of Bhakti-rati (Passion towards Bhakti) but not towards the objects (of senses), 32. Anger should be towards Adharma but not towards enemies, 33. Longing should be for the adoration of Śiva but not for money, 34. Infatunation should be in the case of devotees but not in the case of Kāntā (beloved spouse), etc., 35. Envy should be

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58. गुरोरपीष्टलिङ्गस्य चरस्यैव प्रसादतः ।
कायशोधनमेतद्धि शीलं स्यात्पञ्चविंशकम् ॥
निषिद्धविषयेभ्यश्च यदिन्द्रियविनिग्रहः ।
षड्विंशं शीलमित्युक्तं भवदोषनिवारकम् ॥
अस्पृश्यवस्तुसंस्पर्शे स्नानं नीरेण भस्माना ।
अष्टाविंशमिदं शीलं निदिष्टं शौचसाधनम् ॥
भूतिरुद्राक्षलिङ्गानां शरीरे धारणं सदा ।
एकोनत्रिंशकं शीलं मोक्षमार्गैकसाधनम् ॥
कायिकं पञ्चधा प्रोक्तं मुक्तिप्राप्त्यैकसाधनम् ॥
(Ca.Jñā., Kri.9.82-87).

towards the senses but not towards people, 36. Pride should be in winning over illusion (Māyā) but not in Dharma nor in wealth, 37. Not doing deliberation regarding the merits and demerits in the Guru and the Jaṅgama, 38. Non-violence should be regarding beings, 39. Compassion should be on seeing the sorrow of beings, 40. Sense of shame, i.e., modesty, should be in one's action and speech, 41. Absence of hatred should be towards an enemy as well as one's son, 42. Faith should be in what are taught by the Guru and in the statements of Veda and Āgama, 43. Firmness in the form of inclination towards Dharma even in occurance of a great disaster, 44. Forgiveness in the form of not blaming the enemies even when they intend to do harm, 45. The absence of attachment to enjoyment in the mind, 46. The state of intellect which is free from inadvertence should be in action as well as speech, 47. The restraint in the form of discarding the resolve not to get anything other than Śiva, 48. Non-stealing in the form of not taking other's objects, 49. Contentment in the form of the absence of worry about the objects that are not obtained, 50. Remembering always the name and form of Parameśvara, 51. Thinking incessently about the name, form, merits, etc., of Śambhu, 52. Assumption of the shampooing of Śambhu always, 53. Mental worship of Śambhu with welcome, etc., 54. Mental salutation incessantly to the lotus-feet of Śiva, 55. Slavery in the form of rendering mentally the servitude towards Śiva, 56. Friendship in the form of intimate relation in the case of Śiva who is of

auspicious form, 57. Self-surrender in the form of total dedication of the responsibility of one's bondage and deliverance to the īśvara, 58. The mental 'Japa' of the original Mantra at all times, 59. Meditation in the form of the cherishing of the divine form of Śambhu, 60. Sustaining the memory of the form of Śiva continuously like the taila-dhāra (line of descending oil), 61. Trance in the form of the steadiness of mind in meditation like a lamp in the absence of wind, 62. Performance of duties with meditation on the notion of 'So'ham' (I am he – Śiva), 63. The unbroken cherishing of Maheśvara's form, 64. Assumption of the infinite form of Śiva as one's own form. This is the mental Śīla of thirty-five kinds.[59] Thus sixty-four Śīlas

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59. अथ मानसिकं वक्ष्ये शीलमेकमनाः शृणु ॥
निषिद्धभोगविषये यत् सङ्कल्पविवर्जनम् ।
ब्रह्मचर्यं हि तच्छीलं त्रिंशमीश्वरचोदितम् ॥
कामं भक्तिरसौ कुर्याद् विषयेषु न जातुचित् ।
एकत्रिंशमिदं शीलं निष्कामत्वं प्रकीर्तितम् ॥
वहेत् क्रोधमधर्मे तु न वैरिषु कदाचन ।
द्वात्रिंशकमिदं शीलमक्रोधं मुक्तिसाधनम् ॥
न धनादौ वहिल्लोभं शिवस्याराधने वहेत् ।
अलोभाख्यमिदं शीलं त्रयत्रिंशं समीरितम् ॥
मोहं भक्तजने कुर्यान्न न कान्तायां सुतेषुवा ।
अमोहाख्यमिदं शीलं चतुस्त्रिंश प्रकीर्तितम् ॥
मात्सर्यं करणेष्वेव न जनेषु वहेत् क्वचित् ।
अमात्सर्यमिदं शीलं पञ्चत्रिंशं समीरितम् ॥
मदं मायाजये कुर्यान्न धर्मे नापि संपदि ।
अमदाख्यमिदं शीलं षट्त्रिंशमिति कीर्तितम् ॥ →

told with reference three 'karaṇas' (body, mind and senses). In this Gaṇācāra, which is rich with sixty-four Śīlas, the way of discarding six enemies of spirit, viz., Kāma, Krodha, Lobha, Moha, Mada and Mātsarya and the way of attaining (practising) nine

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→ गुणागुणविमर्शस्य त्यागो यस्तु गुरौ चरे ।
सप्तत्रिंशं समाख्यातं शीलं पुण्यफलप्रदम् ॥
प्राणिनो यस्य कस्यापि न बाधाकरणं हि यत् ।
अहिंसाख्यमिदं शीलमष्टात्रिंशं समीरितम् ॥
प्राणिदुःखस्य वीक्षायामक्षमत्वं दयाभिधम् ।
शीलं प्रसिद्धमेकोनचत्वारिंशं प्रकीर्तितम् ॥
क्रियायां वचने वापि यत्परस्मात् स्वतोऽपि वा ।
ह्रीर्या शीलमिदं प्रोक्तं चत्वारिंशं त्रिशूलिना ॥
रिपौ निजसुते वापि यद्वैषम्यविवर्जनम् ।
आर्जवाख्यं शीलमेकमेकचत्वारिंशमुदाहृतम् ॥
आगमे निगमे चैव विश्वासो यद्गुरूदिते ।
श्रद्धाख्यं शीलमेतद् द्विचत्वारिंशं समीरितम् ॥
आपद्यपि दुरन्तायां धर्मस्य यदवर्जनम् ।
धृत्याख्यं शीलमेतत् त्रिचत्वारिंशं प्रकीर्तितम् ॥
अदूषणं वैरिजनेष्वपकारपरेष्वपि ।
शीलं क्षमाभिदं चतुश्चत्वरिंशं समीरितम् ॥
भोगप्रयुक्तवाञ्छाया राहित्यं यद्धि मानसे ।
भोगासक्तिच्युतिः पञ्चचत्वारिंशं समीरितम् ॥
क्रियायां वचने वापि प्रमादरहितस्थितिः ।
धीर्या शीलं तदिह षट्चत्वारिंशं विनिश्चितम् ॥
शिवान्यवस्तुविषयसङ्कल्पपरिवर्जनम् ।
शीलं दमाभिधं सप्तचत्वारिंशं प्रकीर्तितम् ॥
अन्यूनधर्मानुष्ठानं परद्रव्यापरिग्रहः ।
अस्तेयाख्यं शीलमष्टाचत्वारिंशमुदाहृतम् ॥

kinds of Bhakti, viz., Śravaṇa, Kīrtana, Smaraṇa, Pādasevana, Arcana, Vandana, Dāsya and Ātma-nivedana; six types of accomplishments (Sampatti), viz., Śama, Dama, Śraddhā, Samādhāna, Uparati and Titikṣā; six Aṅgas of Yoga, viz., Yama, Niyama,

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→ अलब्धवस्तुविषयव्यसनाभावसुस्थितिः ।
सन्तुष्टिः शीलमेकोनपञ्चाशत्कं विनिश्चिनु ॥
परमेश्वरयोर्नित्यं स्मरणं नामरूपयोः ।
जीवन्मुक्तिप्रदं शीलं पञ्चाशत्कं समीरितम् ॥
शम्भुनामगुणादीनां चिन्तनं यदनारतम् ।
शीलं पाशहरं त्वेक पञ्चाशत्कं प्रकीर्तितम् ॥
भाव्यमानं सदा शम्भोः पादसंवाहनादिकम् ।
पादसेवनमेतद् द्विपञ्चाशत्कमुदाहृतम् ॥
अर्चनं मानसं यत् स्याच्छम्भोरावाहनादिना ।
शीलं त्विदं गीष्पते त्रिपञ्चाशत्कमुदाहृतम् ॥
शम्भुपादाब्जयोर्नित्यं प्रणामो मानसो हि यत् ।
शीलमेतत्किल चतुःपञ्चाशं सम्प्रकीर्तितम् ॥
कैंकर्यकरणं शम्भोर्मनसा सर्वदा हि यत् ।
दास्यं शीलमिदं पञ्चपञ्चाशमिति भाषितम् ॥
शम्भोः कल्यालरूपस्य सखिताभावनं हि यत् ।
सख्याख्यं शीलमेतत्षट्पञ्चाशमिति निश्चितम् ॥
बन्धमोचनभारस्य कृत्स्नस्येशे समर्पणम् ।
आत्मार्पणमिदं सप्तपञ्चाशं संप्रचोदितम् ॥
यज्ञपो मूलमन्त्रस्य मनसा क्रियते सदा ।
शीलमेतत् सेव्यमष्टपञ्चाशमवधारितम् ॥
शम्भोर्यद् दिव्यरुपानुसन्धानं क्रियते हृदि ।
व्यानाख्यं शीलमेकोनषष्टिकं परिकीर्तितम् ।
ध्रियते तैलधारवदविच्छिन्नं तदेव यत् ।
धारणाख्यं शीलमिदं षष्टिकं समुदाहृतम् ॥ →

Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi, are symbolised. So it is said :

"यश्चतुःषष्टिशीलाढ्यः शिव एव न चापरः ।
एतदभ्यासयोगेन शिवसायुज्यमश्नुते ।।"[60]

[He who is rich with sixty-four Śīlas, is none other than Śiva; through the practice of these, one attains union with Śiva].

5. Bhṛtyācāra

"शिवभक्तजनाः सर्वे वरिष्ठाः पृथिवीतले ।
तेषां भृत्योऽहमिति यद् भृत्याचार इति स्मृतः ।।"[61]

In accordance with the above statement of an Āgama, Bhṛtyācāra consists in the rendering of service of Śiva and Śivabhaktas by assuming himself as the servant of those. It is also told by Sri Jagadguru Reṇukācārya :

→ निवातदीपवद् ध्यानं चेतसो यदवस्थितिः ।
समाध्याख्यं शीलमेकषष्टिकं सम्प्रचोदितम् ॥
सोऽहंभावेन विश्वेशं ध्यायन् कृत्यानि सर्वतः ।
तदिन्द्रियमुखेनैव क्रियमाणानि भावयन् ॥
यदाचरति तच्छीलं द्विषष्टिकमुदाहृतम् ।
अपरिच्छिन्नरूपानुसन्धानं यन्महेशितुः ॥
शीलमुक्त सुराचार्य त्रिषष्टिकमुदाहृतम् ।
अनन्तरूपं देवस्य भावयन् निजरूपतः ॥
शिवानन्दवशाद् विश्वमात्मानं विस्मरन्नपि ।
यस्तिष्ठत्यचलः शीलं चतुःषष्टिकमीरितम् ॥ (Ca.Jñā., Kri.9.78-122)

60. Ca.Jñā., Kri.9.123
61. Ca.Jñā., Kri.9.9

"शिवयोगी शिवः साक्षादिति कैङ्कर्यभक्तितः ।
पूजयेदादरेणैव यथा लिङ्गं यथा गुरुः ॥"[62]

[With devotion in the form of total servitude, thinking that the Śivayogin is Śiva himself, the devotee should worship him (Śivayogin or Jaṅgama) as he worships the Liṅga and as he worships the Guru].

This 'Bhṛtyācāra' is twofold as Bhṛtyabhāva and Vīrabhṛtyabhāva. Therein the worship of the Guru, Liṅga and Jaṅgama with devotion in the form of total servitude, is called Bhṛtyabhāva. Again when one stands with the single desire for Mukti by surrendering one's body (in doing service) to the Guru, mind to one's Iṣṭaliṅga and one's entire earning to the Jaṅgama and with no attachment towards even the other-worldly (heavenly) pleasures, then one is called Vīrabhṛtya. It is through such a 'Bhṛtyabhāva', the devotee attains the grace of Śiva. So it is said :

"देशिकाय तनुं चित्तं शम्भवे च धनं तथा ।
जङ्गमाय समर्प्यैवं महोत्साहसमन्वितः ॥
मुक्तिमेव परां काङ्क्षमाणो यदवतिष्ठते ।
तन्मतं वीरभृत्यत्वं शिवानुग्रहसाधकम् ॥"[63]

This Bhṛtyācāra of the Vīraśaivas has the quality of humility as predominant. It is well known from the authority of Śāstras and worldly experience that

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62. Si.Śi., 9.66
63. Ca.Jñā., Kri.9.125-126

arrogance leads to downfall and humility leads to upliftment. On observing with deep faith the aforesaid Liṅgācāra, Sadācāra, Śivācāra and Gaṇācāra, there is sometimes a possibility of the rise of arrogance in the aspirant to the extent of thinking – "who is the 'ācāraśīla' like me". When such an arrogance arises, the downfall of the devotee is certain. Hence, with the intention that there should not be the downfall in the case of an excellent aspirant, Bhṛtyācāra has been taught in the end in the Śaivāgamas. Only in the presence of the 'Bhṛtyabhāva', the fruit of the aforesaid (four) Ācāras can be obtained. It is through this 'Bhṛtyabhāva' that the sense of equanimity and peace can be established in the society. Otherwise, the destruction is certain among all those who are filled with arrogance according to the maxim of Sunda and Upasunda (killing each other in the fight for supremacy due to haughtiness). Hence, it should be known that this 'Bhṛtyabhāva' is necessary in the case of not only the aspirants who belong to the lower grade but also the aspirants who belong to the higher grade. It is only in such a situation, there will be spread of all-round peace.

The aforesaid five kinds of Ācāras are called Pañcācāras. Perhaps all are in the habit of observing these Śīlas is the Vīraśaiva tradition. It is through the observation of such Ācāras that the usual life of all the people goes on well. A person who is bereft of Ācāra is subjected to blame in the world. Just as the observance of Ācāras is necessary in the case of ordinary (not so enlightened) persons, so it is in the

case of those who are conversant with Philosophy. Hence the Vīraśaivas preserve the aforesaid five Ācāras as if they are their life principles.

Thus the Vīraśaiva aspirant who regards Aṣṭāvaraṇas as his limbs and Pañcācāra as his life-principles, attains union with Śiva by following the path of six sthalas as Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya. In view of this, in the Śaktiviśiṣṭādvaita, which is the other name of Vīraśaiva, there is a great importance given to Aṣṭāvaraṇas and Pañcācāras which happen to be assisting causes of Mokṣa. That is why Śrī Nīlakaṇṭha-śivācārya has said in his Kriyāsāra :

"अष्टावरणविज्ञानी पञ्चाचारपरायणः ।
वैदिकं कर्म कुर्वीत ज्ञानैकफलसाधनम् ॥
न कुर्यात् पाशवं कर्म वीरशैवः कदाचन ।"

[He who is well-versed in Aṣṭāvaraṇas and who is devoted to Pañcācāras, should perform Vedic ceremonies which are the means of attaining knowledge alone as the fruit; Vīraśaiva should never perform Paśu-karma (uncultured ceremonies)]. Here Śrī Nīlakaṇṭha-śivācārya has propounded the necessity of the Aṣṭāvaraṇas and Pañcācāras for the Vīraśaivas. The Ācāras which are told in this manner are not only for the Vīraśaivas but also for the entire human society, as they are reforming factors. Hence, the observance of these Ācāras should be made by all according to capacity.



FIFTH CHAPTER

Flight of Steps of Six Sthalas

In the Vīraśiava-siddhānta, Mukti is said to be coelescence of the Jīvātman who is designated by the word 'Aṅgasthala' with Paramātman (Paraśiva) who is designated by the word 'Liṅgasthala'. This coelescence comes in the sequence of expansion of the six kinds of Bhaktis (Śraddhā, Niṣṭhā, Avadhāna, Anubhāva, Ānanda and Samarasa). That sequence is itself the flight of steps in the form of six Sthalas. In this sequence of path the aforesaid Aṣṭāvaraṇas and Pañcācāras are of assistance and on that count only they are accepted as the assisting causes (for progress). Thus in this manner, the aspirant designated by the word Aṅgasthala, who has Aṣṭāvaraṇas as his limbs and Pañcācāras as his life-principles, climbs in order the steps in the form of six Sthalas and finally in the Aikyasthala, enters into coelescence with Paraśiva who is designated by the word Liṅgasthala like water flowing into water. Thus the six conditions (states) of the aspirant are propounded. So it is said by the Ācārya :

"आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलम् ।
प्रसादिस्थलमन्यत्तु प्राणलिङ्गिस्थलं ततः ॥
शरणस्थलमाख्यातं षष्ठमैक्यस्थलं मतम् ॥"[1]

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1. Si. Śi. 5. 24

The Liṅgasthala and the Aṅgasthala that are told here, are the two aspects of one Paraśiva only who is of the nature of Sthala. That very Sthala (Paraśiva) assumes two forms as Liṅgasthala and Aṅgasthala at the time of creation through the vibration of his Śakti for the purpose of displaying the cosmic sport of the worshipper and the worshipped. Then between those two who are separated due to the vibration of Śakti, coelescence is accepted by virtue of the power of Bhakti. Now after presenting in brief as to what is the nature of Sthala, what is the nature Śakti who divides that and what is the nature Bhakti which brings coelescence between them, then the method of adoration in due order will be presented.

Sthala

"एकमेव परं ब्रह्म सच्चिदानन्दलक्षणम् ।
शिवतत्त्वं शिवाचार्याः स्थलमित्याहुरादरात् ॥"[2]

[One and only one Parabrahman, who is characterised by existence, intelligence and bliss, who is the principle of Śiva, is called Sthala out of deep respect by the Śivācāryas] – according to this statement of Mogge Māyideva, Paraśiva-brahman himself is designated by the word Sthala. The designation as Sthala looks significant in this case because he (Paraśivabrahman) is the substratum (source) for the manifestation of the principles such as Mahat (buddhi)

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2. Anu. Sū., 2. 2

for their absorption. The syllable 'Stha' in the word 'Sthala' is expressive of Sthāna (source or substratum), the syllable 'La' is expressive of absorption – thus through the explanation of syllabic meaning of Sthala, Śrī Māyideva has discussed in detail the nature of the principle of 'Sthala' by propounding that the principle of Sthala is itself the substratum of the movable and the immovable world; that it is the receptacle of all Śaktis, all kinds of luminaries and all Ātmans (selves); that it is the resting place of all beings, all worlds and all riches (resources); and that itself is the highest state for those who are deeply aspiring for the highest emancipation.[3]

This Paraśiva who is called Sthala is endowed with Vimarśaśakti. This Vimarśaśakti is also, like Paraśiva, of the nature of existence, intelligence and bliss.[4]

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3. स्थाकारः स्थानवाची स्याल्लकारो लयवाचकः ।
तयोः कारणभूतं यत् तदेव स्थलमुच्यते ॥
अधिष्ठानं समस्तस्य स्थावरस्य चरस्य च ।
जगतो यद्भवेत् तत्त्वं तद्धि वै स्थलमुच्यते ॥
आधारं सर्वशक्तीनां ज्योतिषामखिलात्मनाम् ।
यत्तत्त्वं भवति प्राज्ञैः स्थलं तत्परिगीयते ॥
आलयः सर्वभूतानां लोकानां सर्वसम्पदाम् ।
यद्भवेत्परमं ब्रह्म स्थलं तत्प्राहुरक्षरम् ॥
परनिर्वाणनिष्ठानां यद्भवेत् परमं पदम् ।
तदाहुः स्थलमद्वैतं शिवज्ञानैकतत्पराः ॥ (Anu. Sū., 2. 5-9)

4. तदीया परमा शक्तिः सच्चिदानन्दलक्षणा । (Si. Śi. 2.12)

The Division as the cosmic sport of Sthala and Sakti

That Sthala (Paraśiva) which is endowed with Vimarśaśakti, has divided itself into two as the Liṅgasthala and the Aṅgasthala according to its sweet will in order to display the 'Līlā' (sport) of the Upāsya (worshipped) and the Upāsaka (worshipper). This 'Līlā' should be known as meant for revealing the secret that the worship of Śiva cannot be possible in the case of a non-Śiva and that it is for the Śiva himself to do. Here Śiva is called Liṅga and Jīva is called Aṅga. "यथा स्थलं द्विधाभूतं तथा शक्तिर्द्विधा भवेत्"[5] (Just as Sthala became twofold so should Śakti become twofold), in accordance with this statement of Māyideva, the Cicchakti who is deeply attached to the Sthala (Śiva) and who is an unparallelled co-observer of Dharma (with Śiva), divided herself through her own power. There one (Śakti) resides in the Liṅgasthala and another in the Aṅgasthala. The Śakti residing in the Liṅgasthala is called Kalā and the Śakti residing in the Aṅgasthala is called Bhakti.[6]

Discussion about the Nature of Kalā and Bhakti

The Śakti in the form of Kalā residing in the Liṅgasthala, is of the nature of Pravṛtti (attachment

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5. Anu. Sū. 2. 19
6. लिङ्गस्थलाश्रया काचित् काचिदङ्गस्थलाश्रया ।
लिङ्गस्थलाश्रया शक्तिः कलारूपा प्रकीर्तिता ।
अङ्गस्थलाश्रया शक्तिर्भक्तिरूपा भवापहा ॥ (Anu. Sū. 2. 22-23)

to wordly life). That is why Paraśiva undertakes creation with her assistance. Paraśiva who is without form, becomes endowed with form by virtue of Śakti. Hence, desire for the advancement of the world, the state of downward look, possession of Aghoramukha, the state of being charged with Māyā and adorability are the inborn guṇas of Kalāśakti.

The Śakti in the form of Bhakti residing in the Aṅgasthala, is of the opposite nature. Hence, she is of the nature of Nivṛtti. By virtue of her greatness even one who is with a form attains the state of formlessness. That is why, desire for the dissolution of the world, the state of upward look, the absence of having Māyā, the adoring attitude are the inborn gunas of Bhaktiśakti.[6a] In this way, when we think about the two, Bhakti appears as greater from the point-of-view of the seekers of Mukti. In fact Bhakti is one only. Just as in the world, the mother becomes the

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6a. तस्मात् सवासना शक्तिर्निर्वासना मता ।
शक्तिः प्रवृत्तिराख्याता निवृत्तिर्भक्तिरीरिता ॥
शक्त्या प्रपञ्चसृष्टिः स्यद्भक्त्या तद्विलयो मतः ।
शक्तिवैचित्र्यतो रूपं निरूपमपि याति हि ॥
भक्तिवैचित्र्यतो रूपमपि नीरूपतामियात् ।
प्रपञ्चवृद्ध्यपेक्षा हि शक्तेः स्वाभाविको गुणः ॥
प्रपञ्चसंक्षयापेक्षा भक्तेः स्वाभाविको गुणः ।
अधोमुखी भवेच्छक्तिर्भक्तिरूर्ध्वमुखी भवेत् ॥
समाया शक्तिराख्याता निर्माया भक्तिरीरिता ।
उपास्यत्वं भवेच्छक्त्या भक्त्योपासकता भवेत् ॥
(Anu. Sū., 2. 25, 27-32)

cause of the birth of a son through association with her husband and assists her sons who are born in recognising their father, in the same way this Śakti becomes the cause for the birth of the world and assists the Ātman through her form of Bhakti to attain Mukti. Hence, in the adoration through Saṭ-sthala, it is accepted that there is the attainment of Liṅga form in the case of the Aṅga, with the assistance of six kinds of Bhakti (Śraddhā, Niṣṭhā, Avadhāna, Anubhāva, Ānanda and Samarasa). The principle of Bhakti is very much pervasive. It has been regarded with respect in all the traditions. That will be presented in brief.

Bhakti in Different Traditions

From the point of view of Grammer (Śabda-śāstra), Bhakti is 'Bhajana' (serving) and 'rasana' (tasting). "भज्यतेऽनया भक्तिः, भजन्त्यनयेति भक्तिर्वा" – thus the word Bhakti is derived from the root "भज् सेवायाम्" (Bhaj-to serve) with the addition of the termination 'Ktin'.[7] Although the word Bhakti is used in the sense of service, adoration, worship, single-minded attention, preventing of the function of mind, division, secondary function, metaphorical usage, parts, faith, constru-ction and many other senses, yet in the Bhaktiśāstra, the word Bhakti is used everywhere in the sense of

7. भजधातुस्तु सेवार्थः प्रेम क्तिन् प्रत्ययस्य च ।
स्नेहेन भगवत्सेवा भक्तिरित्युच्यते बुधैः ॥ (Bha. Ra. Vi, p. 29)

the functions conducise to love towards the Paramātman.[8]

Bhakti is a sweet mental attachment of the Bhakta's heart which is immerced in faith, trust and love. This Bhakti is a special kind of emotional relation between the worshipped and the worshipper. That can be established through worship only. That is why the word 'Upāsanā' which is derived from the root "ās upavesane" (ās – to sit), means 'sitting near'. From that it is suggested that 'Upāsanā' is attaining to the vicinity of the the Paramātman (of the Liṅga, etc). This attachment towards the Lord to be worshipped is free from all defilement unlike the worldly attachment, but developing every moment and remaining extremely pure. Without this kind of adoration with Love, Japa, Tapas and Jñāna become useless, just as the arrangement for marriage without the 'vara' (bridegroom). Varivasyā, Śuśrūṣā, Paricaryā, Āradhanā, Sevā and Bhakti, these are the other synonyms of the word Upāsanā.[9] The meaning of the word according to Bhaktiśāstra is the extreme love in the case of the worshipped, with the concentration of mind for a long time continuously in the form of unbroken flow of oil (tailadhārā). Thus it should be known that although there is difference in form, yet

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8. वाच., p. 4618; Śa. Ka., Bhāga 3, p. 463
9. पूजा नमस्याऽपचितिः सपर्याचार्हणाः समाः ।
वरिवस्या तु शुश्रूषा परिचर्याप्युपासना ॥ (Amara. 2. 439-440)

there is no difference in meaning in the case of the words Bhakti and Upāsanā.

Bhaktiśāstra is the original source of Bhaktirasa. Although the original seed of Bhaktirasa is found in the Vedic literature also, yet its clear picture is found in the Bhaktiśāstra only. It is due to the difference in the Ācāryas that the Bhaktiśāstra has been distributed in the different traditions. In all the traditions, although there is similarity in some aspect, yet differences in some aspects are found.

The Śāstra-based discussion about Bhakti is first found in the Śāṇḍilya-bhaktisūtra and Nārada-bhaktisūtra. In the first instance, according to Śāṇḍilya, Bhakti is the most excellent attachment to the Bhagavān (Paramātman) who is the Lord of entire creation (Brahmāṇḍa).[10] That itself happens to be the best means of attaining the Bhagavān and it is easy for all also. In doing so, there is common eligibity in the case of all from the child to aged person and women, Śūdras, etc.[11] Even by a little of that Bhakti the misdeeds committed in this and other births are destroyed.[12] According to the Nāradabhaktisūtra, in the opinion of Śāṇḍilya, the excessive attachment to the object to which one's love is dedicated, is called Bhakti.[13] Thus in the opinion of Śāṇḍilya, the

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10. सा परानुरक्तिरीश्वरे (Śā. Bha. Sū. 2)
11. अनिन्द्ययोन्यधिक्रियते पारम्पर्यात् सामान्यवत् । (Śā. Bha. Sū. 22)
12. लघ्वपि भक्ताधिकारे महत्क्षेमकमपरसर्वहानम् । (Śā. Bha. Sū. 78)
13. आत्मरत्यविरोधेनेति शाण्डिल्यः । (Nā. Bha. Sū. 18)

Bhakti which is in the form divine love, is found in the form of Rasa. In this way, Ācārya Śāṇḍilya says that such a 'cittavṛtti', which is totally unbroken like the flow of oil, which is charged with love towards the Parameśvara and which is free from desires, is termed as Bhakti.

Nārada, too, says that the supreme attachment towards Parameśvara is Bhakti.[14] Bhakti is of the nature of ambrosia. The opinion of Nārada is : the total-surrender of one's self to the Bhagavān and extreme agitation when separated from him, are Bhakti.[15] Further according to his view, the instrument of accomplishment in its case is the abandonment of association with the objects of senses, the continuous singing of devotional songs, the lending of ears to the praise of the merits of the Bhagavān, the singing of his glory and the winning over of the his grace, the most important of all.[16] Further, in his view, the Bhakti in relation to Guṇas (Gauṇī), is threefold in the case of Bhakta as Ārtabhakti, Jijñāsubhakti and Arthārthi-bhakti on the basis of the difference in the Guṇas, Sattva, Rajas and Tamas. 'Premā Bhakti' being one becomes elevenfold.[17] It is of the nature of supreme love and indescribable. Further it is beyond description

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14. सा त्वस्मिन् परमप्रेमरूपा । (Nā. Bha. Sū. 2)
15. तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलता । (Nā. Bha. Sū. 19)
16. Nā. Bha. Sū. 35-38
17. Nā. Bha. Sū. 56-82

like the taste in the case of a dumb person. That being the case, that 'Premā Bhakti' is obtained rarely by some aspirants only. It is superior to Karmayoga Jñānayoga, etc., and is in the form of the fruit.[18]

It is through the study of the Bhaktisūtras of Nārada, that even the opinions of Vyāsa and Gargācārya regarding Bhakti can be obtained. In accordance with Nārada's Bhaktisūtras, Vyāsa's view is that Bhakti consists in 'Sneha' (love) towards the Ācāryas and Gārya's view is that Bhakti consists in the keen interest in the stories of the Bhagavān.[19] Thus again in the opinions of Nārada and Śāṇḍilya, there is no special difference regarding the nature of Bhakti, because the quintessence of the opinions of both is that Bhakti is the supreme love towards the Bhagavān. Further, the object of 'Ātmarati' is Parameśvara only and he alone should be served by all.

In the Nārada-pāñcarātra, it is propounded that in the opinions of Bhīṣma, Prahlāda, etc., Bhakti consists in 'Mamatā' (affection) through love towards the Bhagavān on being averse to worldly matters.[20]

In the Bṛhannāradīya, it is propounded that even a Cāṇḍāla who is endowed with devotion to God, is superior to Brāhmaṇas, but the Brāhmaṇas who are

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18. Nā. Bha. Sū. 51-55
19. Nā. Bha. Sū. 16-17
20. अनन्यममता विष्णौ ममता प्रेमसंज्ञिता ।
भक्तिरित्युच्यते भीष्मप्रह्लादोद्धवनारदैः ॥ (Bha. Ra. Vi., p. 30)

bereft of Bhakti are equal to Cāṇḍāla.[21] According to that opinion, the Bhakti is superior to knowledge, etc., because Mukti is obtained by knowledge and enjoyment of heaven is obtained by sacrifice, etc., both are, however, easily obtained, but Bhakti is not easy to obtain by thousands of means without the favour (grace) of God.[22]

Apart from Bhaktiśāstra, the nature and kinds of Bhakti are told according to context in Vālmīki's Rāmayaṇa, Adhyātmarāmāyaṇa, Mahābhārata, Gītā and Śrīmadbhāgavata.

Perhaps in all the Indian systems of philosophy, Bhakti has been accepted as the means either with the media of something else (like Jñāna) or directly. In the Nyāyadarśana, it is propounded by Maharṣi Gautama that the Aṣṭāṅgayoga consisting of Yama, Niyama, etc., is necessary along with 'Śravaṇa' for attaining Mokṣa.[23] Bhāsarvajña, a Nyāya philosopher, propounds that when 'Anabhirati' (disintestedness) in the form of extreme detachment (parama-vairāgya) arises, then arises supreme Bhakti in the Maheśvara, through that arises the realisation of Śiva and then arises Mokṣa through the grace of Śiva. For that

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21. चाण्डालोऽपि मुनिश्रेष्ठो विष्णुभक्तो द्विजाधिकः ।
विष्णुभक्तिविहीनश्च द्विजोऽपि श्वपचाधिकः ॥ (Bṛ. Nā., p. 32, 39)

22. ज्ञानतः सुलभा मुक्तिः स्वर्गो यज्ञादिपुण्यतः ।
सेयं साधनसाहस्रैर्हरिभक्तिः सुदुर्लभा ॥ (Bha. Ra. Vi., p. 31)

23. Nyā. Sū. 4. 2. 38, 42, 46

purpose, he (Bhāsarvajña) presents the following Śruti statement as the authority.[24]

"यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥"[25]

[When human beings envelop themselves with the sky as with leather, then only there will be termination of sorrow (Mokṣa) without realising Śiva].

In the Vaiśeṣika philosophy, it is ordained by Maharṣi Kaṇāda that there should arise the philosophical knowledge of the objects as to the affinity and difference among them and Mokṣa should be attained through the grace of Śiva. This ordination comes in the sūtras :

(1) "यतोऽभुदयनिःश्रेयससिद्धिः स धर्मः ।"[26]
[That from which there is accompliment of prosperity and emancipation (highest good), is Dharma].

(2) "धर्मविशेषप्रसूताद् तत्त्वज्ञानान्निःश्रेयसम् ।"[27]
[Through the arising of the special features of Dharma and through the knowledge of philosophy, there is the highest good (Mokṣa)].

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24. Nyā. Sā., p. 30
25. Sve. U. 6. 20
26. Vai. Sū. 1. 1. 2
27. Vai. Sū. 1. 1. 4

But the author of the Bhāṣya Śrī Praśastapāda and the author of Nyāyakandalī Śrī Śrīdharabhaṭṭa have established that Tattvajñāna (philosophical knowledge) through the Dharma encountered by the starting of the action due to the special grace of Īśvara, the former saying – "तच्चेश्वरचोदनाभिव्यक्ताद्धर्मा-देव"[28] (through the Dharma manifested by the will or grace of Īśvara) and the latter saying – "धर्मोऽपि तावन्न निःश्रेयसं करोति यावदीश्वरेच्छया नाऽनुगृह्यते"[29] (that Dharma, too, does not get the highest good – Mokṣa – as long as there is no grace of Īśvara). Hence, even in the Vaiśeṣika philosophy, the grace of Īśvara is required for attaining Mokṣa. That favour (grace) is required – even when it is said that the grace (of God) is obtained through Bhakti.

In the Yoga philosophy, Maharṣi Patañjali has clearly told in his sūtra – "समाधिसिद्धिरीश्वरप्रणिधानात्"[30] (the accomplishment of trance is through meditation on Īśvara through single-minded concentration), that the attainment of Kaivalya (Mokṣa) is through the grace of Īśvara. Here the 'Praṇidhāna' can be taken in the sense of a special kind of Bhakti. Although in the Mīmāṁsā-darśana, Īśvara is rejected by the ancient Ācāryas, the two later Ācāryas, viz., Āpadeva and Laugākṣi Bhāskara have accepted Īśvara as the 'Yajñapati' Lord of sacrifice. They have told that

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28. Pra. Pā. Bhā., p. 18
29. Nyā. Ka., p. 19
30. Yo. Sū. 2. 45

though the performance of the sacrifices such as Darśapūrṇamāsa, which are the means for attaining heaven, with the intention of dedication to Īśvara, there is the attainment of the highest good (Niḥśreyas) by virtue of his (Īśvara's) grace.[31] Hence, here also (in the Vīraśaiva-siddhānta), the Bhakti in the form performing action with the intention of dedicating it to Īśvara, has been accepted as the cause of attaining the highest good.

In the same way in all the traditions of Vedānta, great admiration for Bhakti is found in great measure. Therein Śrī Śaṅkarācārya, the founder of the Advaita-vedānta, was purely a follower of 'Jñāna-marga' (path of knowledge). Bhakti is accepted by him also with profound admiration. In his opinion also, Bhakti is advocated as the foremost means among all the means for attaining Mokṣa.[32] He is of view that just as the dirty cloth does not become clean without the saltish water (with foam), in the same way even the impure inner senses do not become pure without Bhakti.[33] According this view Bhakti is a form of meditation on the lotus-feet of the Bhagavān[34] and the cherishing

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31. Mī. Pra., p. 277-278; Artha. San, p. 162
32. "मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।" (Vi. Cū. 32)
33. शुद्ध्यति हि नान्तरात्मा कृष्णपदाम्भोजभक्तिमृते ।
वसनमिव क्षारोदैर्भक्त्या प्रक्षाल्यते चेतः ॥ (Pra. Su. Ślo. 167)
34. अङ्कोलं निजबीजसन्ततिरयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुः सरिद्वल्लभम् । →

of the relation of one's self with him.[35] Thus even in the opinion of His Holiness (Śaṅkarācārya), who advocates pure Advaita, the greatness of Bhakti is recognised.

Among the Vaiṣṇava Vedānta systems (in the Viśiṣṭādvaita), it is propounded by Śrī Ramānujācārya that the cherishing of one's dear Paramātman with extreme love continuously like the unbroken flow of oil, is Bhakti, as stated in his own saying that – "स्नेहपूर्वमनुध्यानं भक्तिरित्युच्यते बुधैः"[36] (continuous meditation with love is said to be Bhakti by the learned). In this tradition, the process of thought which is full of extreme love is Bhakti and that is the means to Mokṣa. On attaining that (Bhakti), the aspirant becomes free from the pride of caste, creed, etc., (varṇa-karmādi) and gets relieved from the attachment to anything other than the Bhagavān. That itself is designated by the words Jñāna, Dhyāna, etc., in the Śāstras.

It is told by Śrī Rāmānandācārya that the continuous attachment which is unbroken like the flow of oil, is Bhakti. It (that Bhakti) has seven 'Bhumikās' (steps) such as Viveka, etc., and eight 'Aṅgas' (of yoga)

→ प्राप्नोतीह यथा पशुपतेः पादारविन्दद्वयं
चेतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥ (Śi. La.)

35. "स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ।" (Vi. Cū., 32)

36. Bhā. Gī. 7th Adhyaya, Avataraṇikābhāṣyam

such as Yama, etc. That itself is accepted as the bringer of Mukti.[37]

It is told by Śrī Vallabhācārya that Bhakti is deeper love for the Bhagavān preceded by the knowledge of his greatness – the deeper love compared to that towards the son, wife, etc. In his opinion, it is accepted that Mukti is attained by that (Bhakti) only, but not by anything else. "विना ज्ञानं कुतो भक्तिः कुतो भक्तिं विना तत्"[38] (where is Bhakti without Jñāna and where is Jñāna without Bhakti), as per this statement of Vallabhācārya, in his opinion, it is decided that Bhakti preceded by the knowledge of the greatness of the Bhagavān, is the means of realising the Bhagavān. This Bhaktimārga is called 'Puṣṭimārga' (path of growth).

Śrī Madhvācārya has accepted that the enjoyment of real joy is Mukti. Even there, an uncommon Bhakti towards Viṣṇu is ordained for the attainment of such Mokṣa. Śrī Nimbārkācārya accepts Bhakti in the form love coupled with qualities such as 'dainya' (submissiveneṣṣ), etc., as the means for Mokṣa. In his opinion Bhakti is twofold as Sādhyabhakti and Sādhanabhakti (Bhakti to be accomplished and Bhakti that serves as the means).[39]

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37. Vai. Bha., p. 65
38. Bha. Ra. Vi., p. 34
39. Bha. Ra. Vi., p. 33

In the same way, in the Śaivadarśanas which propound Dvaita, Dvaitādvaita and Advaita, there is a beautiful cordination of Yoga, Jñāna and Bhakti. Thus in all the traditions which are approved by Veda and Āgama, Bhakti is accepted.

Types of Bhakti

In the opinions of Maharṣi Śāṇḍilya[40] and Maharṣi Nārada,[41] Bhakti is generally twofold as Gauṇī and Mukhyā. Again Nārada has propounded Bhakti as of eleven kinds. According to him, the eleven kinds of Bhakti are[42] : 1. Guṇamāhātmyāsakti (Attachment to the greatness of Guṇas), 2. Rupāsakti (Attachment to form), 3. Pūjāsakti (Attachment to worship), 4. Smaraṇāsakti (Attachment to memory), 5. Dāsyāsakti (Attachment to Dāsabhāva), 6. Sakhyāsakti (Attachment to friendship), 7. Kāntāsakti (Attachment to the beloved), 8. Vātsalyāsakti (Attachment to affection), 9. Ātmanivedanāsakti (Attachment to self-submission), 10. Tanmayatāsakti (Attachment to get absorbed) and 11. Paramavirahāsakti (Attachment to extreme pangs of separation).

In the Bhāgavata-mahāpurāṇa,[43] the nine kinds of Bhakti from Śravaṇa to Ātmanivedana are

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40. Śā. Bha. Sū. 72
41. Nā. Bha. Sū. 54-69
42. Nā. Bha. Sū. 82-83
43. श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
 अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ (Bhāgava. 1. 5. 23)

explained in detail. There, in connection with nine kinds of Bhakti, nine Bhaktas are mentioned as – in the śravana of the deeds of Paramātman, Parīkṣita; in the glorification the multitude of Guṇas, Śukadeva; in memory (of the Lord), Prahlāda; in serving the feet, Lakṣmī, in worship, Pṛthu; in salutation, Akrūra; in service, Hanūman; in friendship, Arjuna; in self-submission, Bali. All these Bhaktas are equally dear to the Bhagavān. These nine kinds of Bhakti are told in the Adhyātma-Rāmāyana and the Rāmacarita-mānasa.

In accordance with the fore-going discussion, between the Bhaktis that are told in the Nārada-Bhaktisūtra and those that are told in the Śrimad-Bhāgavata, no difference can be found in principle, because the same principle is told with two names in both. Thus it is : Smaraṇāsakti, Dāsyāsakti and Sakhyāsakti of the Nārada-Bhaktisūtra are introduced in the Bhaktis, Smaraṇa, Dāsya and Sakhyā of the Bhāgavata; Pūjā-saktis are introduced into Bhaktis in the form of Pāda-sevana, Arcana and Vandana; and Tanmayāsakti, Kāntāsakti, Vātsalyā-sakti and Para-mavirahāsakti are introduced into the Bhakti in the form of Ātma-nivedana propounded in the Bhāgavata. Thus it arrives at the view that Bhakti in the form of Ātmanivedana alone is the best Bhakti among all Bhaktis, because in that only the notion of identity between the worshipped and the worshipper arises, which is like the very life of the Bhakti-rasa. Therein the worshipper gets absorbed in the worshipped.

In his Muktāphala, Bopadeva has named four kinds of Bhakti as Kāmajā, Dveṣajā, Bhayajā and Snehajā and has the four eligible persons in due order as Gopī-janas, Kaṁsa, etc., Caidya, etc., and the relatives of Kṛṣṇa.[44]

In Śrī Bhagavadgītā,[45] on propounding the fourfoldness of Bhaktas as Ārta (one who is afflicted), Jijñāsu (one who desires to know God), Arthārthi (one who desires for wealth) and Jñānin (one who is endowed with spiritual awareness), the fourfoldness of Bhakti is told. Here the greatness of the Jñānī Bhakta is the highest. Thus the Bhaktas of Lord get everything through their association with the Lord. In this way, the purport of the Bhakti-śāstra is that Bhaktiyoga is the excellent-most means of Mokṣa among the means of Mukti such as Karmayoga, Jñānayoga and Upāsanāyoga.

Bhakti in the Vīraśaivasiddhānta and its types

In the Vīraśaiva-siddhānta, as per the statement of the Ācārya, "साङ्गाऽन्यूना च या सेवा सा भक्तिरिति कथ्यते"[46] [that service which is made up of these (nine) aspects and which is not lacking in any aspect, is called as Bhakti], it is admitted that the service (sevā) which is prompted by love towards Paraśiva, is Bhakti.

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44. Bha. Ra. Vi. p. 46
45. Bha. Gī. 7. 16
46. Si. Śi. 9. 15

This Bhakti is manifested through three 'karaṇas' (body, mind and speech). There, the Bhakti associated with the three karaṇas is in the form of daily worship of one's Iṣṭaliṅga through the body, the muttering of the great pañcākṣara-mantra through speech, reflection on the association of the Iṣṭaliṅga with the Prāṇaliṅga and Bhāvaliṅga through the mind.[47] There also there is the acceptance of nine kinds of Bhakti starting from Śravaṇa and ending with Ātmanivedana.[48] Having been endowed with such a Bhakti, even a Mleccha deserves the favour (grace) of Śiva, but not a Brahmana bereft of Bhakti. This is the doctrine of the Vīraśaiva-siddhānta.[49]

This Bhakti is again classified here as of three types, viz., Bāhyā (external), Ābhyantarā (internal) and Bāhyābhyantara (external-cum-internal). Among them, the action consisting in Śivapūjā, etc., which can be seen by others, is Bāhyā; that which can be seen by one's self and which cannot come within the range of other's sight and hearing is Ābhyantarā, and the inclination of the mind to move, both externally and internally according to the maxim of "काकाक्षिगोलकन्याय" (the crow's eyeball is one only. It can move, as occasion requires, from the socket on one side into

47. Si. Śi. 9. 15-16
48. Si. Śi. 9. 2-3
49. भक्तिः स्थिरीकृता यस्मिन् म्लेच्छे वा द्विजसत्तमे ।
शम्भोः प्रियः स विप्रश्च न प्रियो भक्ति वर्जितः ॥ (Si. Śi. 9. 5)

that of another side), should be known as Bāhyābhyantara.[50]

Here, among the three kinds of Bhakti told here, the Ābhyantā Bhakti which is in favour of the focus on the suitable connection with the Prāṇaliṅga and the Bhāvaliṅga, is the best. He who has such Bhakti in him, does not get rebirth, as told by the Ācarya : "सा यस्मिन् वर्तते तस्य जीवनं भ्रष्टबीजवत्"[51] [the life of him in whom such a Bhakti resides is like a decayed seed].

This Ābhyantarā Bhakti which brings Mokṣa is not easy to get for all the persons, but it is easy for those who are endowed with perfect knowledge, whose minds are extremely pure due to meditation on Śiva and worship of him, etc., done in many lives, who have performed the Nitya and Naimittika actions, who are averse to Kāmya actions and who on that count have won over the grace of Śiva. So it is said :

"प्रसादादेव सा भक्तिः प्रसादो भक्तिसंभवः ।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः ॥
प्रसादपूर्विका येयं भक्तिर्मुक्तिविधायिनी ।
नैव सा शक्यते प्राप्तुं नरैरेकेन जन्मना ॥
अनेकजन्मशुद्धानां श्रौतस्मार्तानुवर्तिनाम् ।
विरक्तानां प्रबुद्धानां प्रसीदति महेश्वरः ॥
प्रसन्ने सति मुक्तोऽभून्मुक्तः शिवसमो भवेत् ॥"[52]

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50. Si. Śi. 9. 17
51. Si. Śi. 9. 9
52. Si. Śi. 9. 11-13

[It is through Śiva's grace that Bhakti arises and Śiva's grace arises due to Bhakti, just as the seed is born from sprouts and the sprouts are born from the seed. The Bhakti which is preceded by Śiva's grace and which brings emancipation, is not possible to obtain by the human beings by one birth only. The Great Lord shows mercy towards those enlightened persons, who have become pure through many births, who have been following the paths of Śrūti and Smṛti and who have renounced mundane attachments. When Śiva is pleased man is liberated; he who is liberated is equal to Śiva].

In this Siddhānta, the six Sthalas from Bhaktasthala to Aikyasthala are accepted. Since those Sthalas are to be gained in order through Bhakti only, Śrī Māyideva has presented six kinds of Bhakti called Śraddhā, Niṣṭhā, Avadhāna, Anubhava, Ānanda and Samarasa at the rate of one Bhakti for each Sthala.[53] Here the method of adoration in the six Sthalas, is critically explained, with the exposition of the nature of the respective Bhaktis.

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53. षड्विधाकारतो भिन्ना भक्तिः साक्षाच्छिवात्मिका ।
षण्णामैक्यादिभक्तान्तस्थलानां वर्तते पदे ॥
भक्तिः समरसाकारा प्रथमा परिगीयते ।
आनन्दाकारतो भाति द्वितीया भक्तिरुत्तमा ॥
तृतीयाऽनुभवाकारा भक्तिर्भवविनाशिनी ।
चतुर्थी परमा भक्तिरवधानात्मिका मता ॥
पञ्चमी नैष्ठिकी भक्तिः षष्ठी सद्भक्तिरीरिता ॥
(Anu. Sū., 4.23, 25-27) →

1. Bhaktasthala and the Bhakta

"शिवे भक्ति समुत्पन्ना यस्यासौ भक्त उच्यते ।
तस्यानुष्ठेयधर्माणामुक्तिर्भक्तस्थलं मतम् ॥"[54]

[He in whom devotion towards Śiva has arisen is called Bhakta. Bhaktasthala consists in the exposition of the religious practices to be practised by him (the Bhakta)]. As per this statement of the Ācārya, the aspirant who is devoted to the practise of the religious practices told in the Bhaktasthala and who has 'Śraddhā' (deep faith) in Śiva, is called Bhakta. "श्रद्धादरे च काङ्क्षायाम्", [Śraddhā and Ādara are in the sense of desire (inclination)], "श्रद्धा संप्रत्ययः स्पृहा"[55] [faith, devotion; wish, hope], on this authority of the Medinīkośa and Amarakośa respectively, Śraddhā means great respect and desire. Hence, it should be understood that steady inclination towards the Aṣṭāvaraṇas and Pañcācāras told in the Vīraśaiva religion, with great respect and unsurpassable love, is Śraddhā-bhakti. The aspirant who is endowed with such a

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[Bhakti which is actually of the nature of Śiva, is different in six forms. Those six are in the states of sthalas from Aikya to Bhakta. Bhakti in the form of samarasa is praised as the first. The second Bhakti appears in the form of Ānanda. The third is in the form of Anubhava; it destroys all seeds of rebirth. The forth is in the form of Avadhāna. The fifth is Naiṣṭikī (Niṣṭhā) Bhakti and the sixth is called Sadbhakti (Śraddhā Bhakti)].

54. Si. Śi. 5. 26
55. Amara. 3. 259

Bhakti, is himself the Bhakta of the Bhaktasthala. In the Bhaktasthala, which happens to be the first step in the ṣaṭsthala, there are fifteen sub-sthalas.[56]

In those Sthalas (sub-sthalas) the duties to be performed by the Bhaktas, are propounded. According to them, he alone is the Bhakta – he who has his inner-senses rendered pure by the power of the disinterested Karma, accumulated during many lives; who, while thinking about the 'Saṁsāra' (worldly life) as the (unfordable) ocean, takes refuge under the Guru and receives the three Liṅgas, Iṣṭa, Prāṇa and Bhāva through three Dīkṣās (Vedhā, Māntrī and Kriyā); who applies the Bhasma and wears Rudrākṣas, etc., and mutters Śivapañcākṣarī; who renders three kinds

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56. अवान्तरस्थलान्यत्र प्राहुः पञ्चदशोत्तमाः ।
पिण्डता पिण्डविज्ञानं संसारगुणहेयता ॥
दीक्षा लिङ्गधृतिश्चैव विभूतेरपि धारणम् ।
रुद्राक्षधारणं पश्चात् पञ्चाक्षरजपस्तथा ॥
भक्तमार्गक्रिया चैव गुरोर्लिङ्गस्य चार्चनम् ।
जङ्गमस्य तथा ह्येषां प्रसादस्वीकृतिस्तथा ॥
अत्र दानत्रयं प्रोक्तमुपाधिनिरुपाधिनी ।
सहजं चेति निर्दिष्टं समस्तागमपारगैः ॥
एतानि शिवभक्तस्य कर्तव्यानि प्रयत्नतः ॥ (Si. Śi. 5. 27-30)
[Here the noble persons say that there are fifteen sub-sthalas as – 1. Piṇḍa, 2. Piṇḍajñāna, 3. Saṁsāraheya, 4. Dīksālakṣaṇa-Gurukāruṇya, 5. Liṅgadhāraṇa, 6. Vibhūtidhāraṇa, 7. Rudrākṣadhāraṇa, 8. Pañcākṣarajapa, 9. Bhaktamārgakriyā, 10. Ubhaya, 11. Trividhasampatti, 12. Caturvidhasārāya, 13. Sopādhidāna, 14. Nirupādhidāna, 15. Sahajadāna].

of Dāna as Sopādhika, Nirupādhika and Sahaja, possesses Śraddhā in the Guru, Liṅga and Jaṅgama and engages himself in the five Śivayajñas.

Here Tapas, Karma, Japa, Dhyāna and Jñāna – thus Śivayajña is told as fivefold.[57] Tapas lies in emaciation of the body. That is not meant to be caused by the distressing 'Vrata' such as Cāndrāyaṇa, but caused by the collection of the materials of worship. From this it is known that the emaciation of the body through the distressing 'Vrata' such as Cāndrāyaṇa, is not acceptable to the Vīraśaivas. Karma is not meant to be in the form of Yajña, etc., but it is the worship of the Liṅga only, since its fruit is eternal. The sacrifices like Agniṣṭoma, etc., are prohibited by the Vīraśaiva Ācāryas because they are of only transitory fruit in spite of their being prone to large expenditure and great efforts to complete. Japa consists in the muttering or cherishing the Great Pañcākṣaramantra, the Praṇava (Oṁ-kāra) and the Rudrādhyāya or repeating in the form of muttering or cherishing them again and again. The rest of the parts of Veda are not required to be studied in this Siddhānta. Dhyāna lies in the cherishing of the Saguṇa as well as Nirguṇa form of Śiva, but not the cherishing of the form of Ātman in the form of 'Aham' (I) which is surrounded by the adjuncts such

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57. पञ्चधा कथ्यते सद्भिस्तदेव भजनं पुनः ।
तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वकम् ॥ (Si. Śi. 9. 21)

as the restricted body, senses, etc. In the same way, Jñāna is not the knowledge of one or other of the Śāstras, Sānkhya etc., but the knowledge of the meaning of Śivāgamas. Thus the aspirant, who is engaged in the five Śivayajñas propounded in the Bhaktasthala, is the Bhakta.[58] Thus the aspirant who is engaged the Pañcayajñas, follows with deep faith (Śraddhā) what are to be performed and what are not to be performed as told in the Bhaktasthala.

Rules about What are to be done and not to be done by the Bhakta

The Śivabhakta, who has great power, should not even once, see, touch, cohabit with those who are averse to Śivabhakti. Otherwise his power becomes dull. "शिवोक्तां जातिमर्यादां योऽतीत्य भुवि वर्तते । स चाण्डाल इति ज्ञेयः ।।" (He who transgresses the religious limitations in the world, should be known as a Cāṇḍāla), on the authority of this statement, one should take food in the houses and in the row of the Bhaktas and

58. शिवार्थे देहसंशोषस्तपः कृच्छ्रादि नो मतम् ।
शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते ॥
जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा ।
रुद्राध्यायदिकाभ्यासो न वेदाध्ययनादिकम् ॥
ध्यानं शिवस्य रूपादिचिन्ता नात्मादिचिन्तनम् ।
शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम् ॥
इति पञ्चप्रकारोऽयं शिवयज्ञः प्रकीर्तितः ।
अनेन पञ्चयज्ञेन यः पूजयति शङ्करम् ॥
भक्त्या परमया युक्तः स वै भक्त इतीरितः ॥ (Si. Śi. 9. 22-25)

Māheśvaras born in one's caste, who are deeply devoted to the ācāras fit for the Vīraśaivas, and nowhere else. The devotee of Śiva who is firm in his 'Śivavrata' should not worship any god other than his 'Iṣṭaliṅga' with his hands, should not praise in speech, should not cherish in his mind and should not partake any food, etc., offered to him (the other god). Otherwise it would amount to the sin of transgression (of the rule). Wherever any danger befalls the Śiva-temples and Śivabhaktas, there one should prevent it even at the cost of one's life. Through such a relinquishment of life, there will be no misfortune due to unnatural death, but there will be the attainment of union with Śiva due to that relinquishment of the body for the sake of Śiva. Wherever there is condemnation of Śiva and Śivācāra, there, if possible, it should be stopped by one's heroic deed like Vīrabhadra's, or one should go away from that place. The aspirant who is habitually inclined to 'Japa' of the great 'Pañcākṣaramantra', should never anytime do the praise of a human being through his tongue (mouth). In the same way he should never keep water or oil in any leather-container; otherwise he will have to attain hell.

In the case of the Bhaktas, the Vīraśaiva women and men, the 'sūtakas' (impurities) due to birth, death and menses, are not preventives for the worship of one's Iṣṭaliṅga. Hence, even when there is 'sutaka', the daily duty (in the form of Iṣṭaliṅgapuja) should not be left. This devotee of Śiva should go on piligramage to the holy centres of Śiva occasionally and in the

same way he should provide food and water to the piligrims on the way according to his capacity. That is because among all 'dānas' that dana (of annodaka) is the best. So it is said :

"नान्नतोयसमं दानं न चाहिंसापरं तपः ।
तस्मान्माहेश्वरो नित्यमन्नतोयप्रदो भवेत् ॥"[59]

[There is no gift (dāna) equal to food and water, there is no penance equal to non-violence. Hence, the Māhaeśvara should always offer food and water].

Thus in giving and taking Kanyās also, a Śiva-bhakta should give them to the devotees belonging to one's own caste and following one's own religious practices and take them from such persons only. All this is called Bhaktamārgakriyāsthala.[60]

Thus the Bhakta should conduct himself subject to limitations of the current custom (loka), should act with extreme faith in the reverential Guru, Liṅga and Jaṅgam and should daily partake the 'Pādodaka' and 'Prasāda' which are obtained as the fruit of the worship of those three.[61] With such (ācāra) practice only, one's mind becomes free from all impurities (Malas). Becoming pure in himself with such extremely pure practices, the Śivabhakta should always please the Śivayogins with the Sopadhikadāna coupled with

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59. Si. Śi. 9. 48
60. Si. Śi. 9. 1. 49
61. तस्माद्गुरुं महादेवं शिवयोगिनमेव च ।
पूजयेत् तत्प्रसादान्नं भुञ्जीयात् प्रतिवासरम् ॥ (Si. Śi. 9. 78)

an association with some fruit in mind, Nirupādhikadāna without any fruit, and Sahajadāna which is done without any 'tripuṭībheda' i.e., the difference as receiver, giver and what is given. Since the Śivayogins are of the nature of Śiva, their satisfaction is the contentment of Śiva and through his contentment there is contentment of the entire world of the movable and the immovable.[62]

Thus that aspirant alone who is prone to follow with faith all the rules that are told until now, is designated as Bhakta in the Vīraśaiva doctrine of six Sthalas. This happens to be the first step of him (Bhakta) who is proceding along the path leading to Mukti in the form of 'Liṅgāṅga-sāmarasya' (coelescence between the Liṅga and the Aṅga, Paramātman and Jīvātman). In the aspirant's ascendence to the first step, Śraddhābhakti should be known as the only assistance. Hence, the aspirant who is endowed with Śraddhā-bhakti can be briefly called a Bhakta. So it is said by Śrī Māyideva :

"अस्याः स्वरूपसद्भावात् सद्भक्तिरिति कीर्तिता ।
तद्भक्त्यैव तथा चास्य भक्तस्थलमुपागतम् ॥"[63]

[Since the 'svarūpa' of this Bhakti (asyāḥ) is the truth (Sat), it is called Sadbhakti. By virtue of this the Bhaktasthala has come to him].

62. शिवयोगिनि संतृप्ते तृप्तो भवति शङ्करः ।
तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम् ॥ (Si. Śi. 9. 91)

63. Anu. Sū. 5. 71

2. Māheśvarasthala and the Māheśvara

The Māheśvarasthala is the second step in the practice of Ṣaṭsthala. The Śraddhā which is directed at one's Iṣṭaliṅga, etc., in the aspirant called Bhakta gets the form of Niṣṭhā. It means that, according to the maxim of 'Salila-muktā' (water and pearl), just as the water which falls into the oyster-cell of the ocean during the Svāti-constellation hardens into a pearl (muktāphala), in the same way the Śraddhā-bhakti grows into Niṣṭhābhakti. When this happens, Bhakta is himself called Māheśvara. Since this Bhakta becomes endowed with great niṣṭhā in the Maheśvara (Śiva) with the exuberance of Bhakti and strong detachment, he is called Māheśvara.[64] Māheśvara has strong faith (Niṣṭhā) that Maheśvara is far superior to gods such as Brahman, etc., and that he alone is the giver of Mokṣa. So it is said :

"विश्वस्मादधिको रुद्रो विश्वानुग्रहकारकः ।
इति यस्य स्थिरा बुद्धि स वै माहेश्वरः स्मृतः ॥

ईश्वरः सर्वभूतानां ब्रह्मादीनां महानिति ।
बुद्धियोगात्तदासक्तो भक्तो माहेश्वरः स्मृतः ॥

अनादिमुक्तो भगवानेक एव महेश्वरः ।
मुक्तिदश्चेति यो वेद स वै माहेश्वरः स्मृतः ॥"[65]

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64. भक्तेर्यदा समुत्कर्षो भवेद्वैराग्यगौरवात् ।
तदा माहेश्वरः प्रोक्तो भक्तः स्थिरविवेकवान् ॥ (Si. Śi. 10. 3)

65. Si. Śi. 10. 8, 10, 12

[He whose mind is firm in its faith that Rudra is greater than everyone and that he is the doer of favour to all, is indeed regarded as the Māheśvara..... The devotee (Bhakta) who is attached to Śiva with the firm conviction that he is the Great Lord of all the beings such as Brahman, etc., is regarded as the Māheśvara.... He who knows that Maheśvara, who is free from bondage from beginningless times, as alone the giver of liberation, is regarded as the Māheśvara].

In this Māheśvarasthala which happens to be the second step in the Ṣaṭ-sthala, nine sub-sthalas are told as : 1. Māheśvarapraśaṁśa-sthala, 2. Liṅganiṣṭhā-sthala, 3. Pūrvāśrayanirasana-sthala, 4. Advaitanirasana-sthala, 5. Āhvānanirasana-sthala, 6. Aṣṭamūrti-nirasana-sthala, 7. Sarvagatvanirasana-sthala, 8. Śiva-jaganmaya-sthala and 9. Bhaktadehikaliṅga-sthala.[66] In these nine sthalas (sub-sthalas) the duties to be performed by a Māheśvara are told. Through the performance of these one gets the state of Māheśvara.

The Bhakta himself who is efficient in the Sahaja-dāna alone among the three kinds of dana that are told in the Bhaktasthala, becomes Māheśvara.[67] Since he is of pure inner senses, he remains endowed with discrimination between what is eternal and what is not eternal and disinterested in the enjoyments here

66. Si. Śi. 10. 4-6

67. केवले सहजे दाने निष्णातः शिवतत्परः ।
ब्रह्मादिस्थानविमुखो भक्तो महेश्वरः स्मृतः ॥ (Si. Śi. 10. 2)

and hearafter. As he is endowed with this kind of firm detachment, he is called Vīra-Māheśvara.[68]

This Vīra-Māheśvara is totally far from any association with another's wife, averse to other's materials, deeply immersed in Śivagama, endowed with his mind enjoying the relish of Rasa in the form of Śiva-stuti, pure, without anything as his, free from egoism, with the cage of afflictions shattered, free from the influence of infatuation, bereft of the influence of zealousy, with the rise of passion totally curbed, with the tumult of anger totally eradicated, endowed with ever contented heart, engaged in doing good to all beings and deeply devoted to Siva only. Such is the ability of him, which is brought out here.[69] This is the Māheśvarapraśaṁśāsthala.

"भवेत् प्राणपरित्यागश्छेदनं शिरसोऽपि वा ।
न त्वनभ्यर्च्य भुञ्जीयाद् भगवन्तं त्रियम्बकम् ॥"[70]

"अपगच्छतु सर्वस्वं शिरश्छेदनमस्तु वा ।
माहेश्वरो न मुञ्चेत लिङ्गपूजामहाव्रतम् ॥"[71]

[Let there be giving up of life, let the head be cut off; but one should not take food without worshipping

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68. क्षयातिशयसंयुक्ता ब्रह्मविष्ण्वादिसम्पदः ।
तृणवन्मन्यते युक्त्या वीरमाहेश्वरः सदा ॥
शब्दस्पर्शादिसम्पन्ने सुखलेशे तु निस्पृहः ।
शिवानन्दे समुत्कण्ठो वीरमाहेश्वरो भवेत् ॥ (Si. Śi. 10. 13-14)
69. Si. Śi. 10. 15-20
70. Śi. Dha. p. 173
71. Si. Śi. 10. 22

the Paramātman, the three-eyed Parameśvara....... Let everything go. Let the head be cut off. Yet the Māheśvara does not give up the great vow of Liṅgapūjā (the worship of the Liṅga)]. Thus according to the statements of Śivadharma and Śrī Siddhānta-śikhāmaṇi, the Māheśvara has deep devotion in his Iṣṭaliṅga. Even when his life is in danger, he never gives up his daily duty in the form of the worship of his Iṣṭaliṅga. This Māheśvara who has the firm conviction that this duty in the form of the worship of Śivaliṅga is actually the giver of Mukti, becomes averse to petty duties which procure some negligible types of reward. Hence his hands are engaged in the worship of the Iṣṭaliṅga, speech is prone to the praise of the Liṅga and mind is always committed to fixing the association of the Liṅgas – (the Iṣṭaliṅga with the two inner Liṅgas called Prāṇaliṅga and Bhāvaliṅga). When they partake the food offered to the Iṣṭaliṅga and maintain the need of the body with that only without touching any other food, then they are called 'Mahāmāheśvaras'.[72] This practice of the duties propounded here amounts to Liṅganiṣṭhāsthala of the Māheśvara.[73]

In this way, the Māheśvara whose mind is firmly fixed in the Śivaliṅga should give up the unrefined practices belonging to the previous faith that prevent

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72. अर्पितेनान्नपानेन लिङ्गे नियमपूजिते ।
ये देहवृत्तिं कुर्वन्ति महामाहेश्वरा हि ते ॥ (Si. Śi. 10. 25)

73. Si. Śi. 10. 21-29

the current practices, i.e., the āśauca (sūtaka) of birth, death, etc., which are adverse to 'Liṅganiṣṭhā', as per this statement of the yogajāgama :

"गुरुसंस्कृतभावः सन् गुरुनिर्मितदेहवान् ।
विस्मृत्य पूर्वदुर्भावं तदधीनः समाचरेत् ॥"[74]

[The devotee whose mind is purified by the Guru and who has his body sanctified by the Guru, should forget about the previous bad state and should act under his guidance]. Here this should be known : Here the settlement of the duties of the Varṇas and Āśramas is twofold. Between them one is directed by Śiva and another is propounded by Brahman. The obervance of (the duties of) Varṇas and Āśramas told by Śiva is in the case of those who are sanctified by the sacraments of Śiva such as Śivadīkṣā, etc., while the obervance of (the duties of) Varṇas and Āśramas told by the Pitāmaha (Brahman) is in the case of those who are not sanctified as compared to those who are referred to earlier. This is the rule. Since, in the Vīraśaiva-siddhānta, the duties prescribed by Śiva are being observed, the hindrance of the Sūtakas consequent on birth, death, etc., is not admitted in the context of the worship of one's Iṣṭaliṅga. Hence, the duties told by Brahman which were being observed before Śivadīkṣā, should be given up after Śivadīkṣā. There is no 'doṣa' in this because it is ordained by Śiva. So it is said by the Ācārya :

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74. Si. Śi. 10.30 -- Tattvapradīpikā, Avataraṇikā of the Pūrvāśrayanirasana-sthala.

"शिवसंस्कारयोगेन विशुद्धानां महात्मनाम् ।
किं पूर्वकालिकैर्धर्मैः प्राकृतानां हि ते मताः ॥"[75]

[What is the purpose that is served by the practices of the previous times in the case of the great souls who have become sanctified by the process of Śivadīkṣā ? They are meant for the unrefined persons].

Since the Māheśvara gives up the previous duties and practices on the ordination of Śiva and the order of the Guru, he is called 'Pūrvāśrayanirāraka'. This is itself his Pūrvāśrayanirasana-sthala.[76]

Just as the Māheśvara is 'Pūrvāśrayanirāsaka' due to its aversion to Liṅganiṣṭhā, so he becomes also 'Sarvādvaitanirāsaka' (one who discards the idea of total non-duality). The Māheśvara's state has the predominance of action. In the absence of difference between the Śivaliṅga and the Bhakta, who stand in the relation of the worshipped and the worshipper, the action in the form of worship is not at all possible. Hence, the Māheśvara who is firmly devoted to the actions in the form of Śivaliṅgapūjā, etc., becomes 'Sarvādvaitanirāsaka' as per the Vedanta statement – "यावदायुस्त्रयो वन्द्या वेदान्तो गुरुरीश्वरः" (As long as one lives, the three, viz., the Vedānta, the Guru and the Īśvara) and the statement of the Siddhānta (Śaivāgama) – "क्रियाद्वैतं न कर्तव्यम्" (one should not observe 'advaita' in action). So it is said :

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75. Si. Śi. 10. 32
76. Si. Śi. 10. 30-36

"पूज्यपूजकयोर्लिङ्गजीवयोर्भेदवर्जने ।
पूजाकर्माद्यसम्पत्तेर्लिङ्गनिष्ठाविरोधतः ॥
सर्वाद्वैतविचारस्य ज्ञानभावे व्यवस्थितेः ।
भवेन्माहेश्वरः कर्मी सर्वाद्वैतनिरासकः ॥"[77]

[A Māheśvara, who is engaged in religious practices (karmin), should discard the idea of total non-duality (between Śiva and Jīva), because to discard the distinction between the Liṅga (Śiva) and the Jīva, who stand in the relation of the worshipped and the worshipper, would contradict the devotion towards the Liṅga and makes the rites of its worship out of place and because the concept of total non-duality would result in the absence of knowledge (that he is the worshipper and the Liṅga is the worshipped)].

This Māheśvara worships his Iṣṭaliṅga thinking that the Paramātman (Śiva) is the Pati (Lord), himself is his (Śiva's in his capacity as Pati) as Paśu (dependent being), in other words, a servant, and cherishing the relation of the Master and the servant and the relation of the inspired and the inspirer.[78] This relation is not possible without difference; hence

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77. Si. Śi. 10. 39-40

78. प्रेरकं शङ्करं बुद्ध्वा प्रेर्यमात्मानमेव च ।
भेदात्तं पूजयेन्नित्यं न चाद्वतपरो भवेत् ॥
पतिः साक्षान्महादेवः पशुरेव तदाश्रयः ।
अनयोः स्वामिभृत्यत्वमभेदे कथमिष्यते ॥ (Si. Śi. 10. 41-42)

the state of the Māheśvara has the idea of difference as predominant. This is his Sarvādvaitaniranasthala.[79]

He (the Māheśvara) becomes 'Āhvānanirāsaka' (one who discards 'āvāhana' (summoning the deity to the statue, etc), because it is apposed to Liṅganiṣṭhā. Here this is the secret : In the case of the figures made up of mud, stone, etc., the respective gods are summoned for worship through Mantra, etc., and after worship they are allowed to go (visarjita). But in the Vīraśaiva-siddhānta, the presence of Śiva in the Śivaliṅga which is granted with consecration by the Guru during Dīkṣā, is for all times. Hence there is no 'āvāhana' and 'visarjana' in the case of the Iṣṭaliṅga. So it is said by the Ācārya :

"यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः ।
तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम् ॥

नाह्वानं न विसर्गं च स्वेष्टलिङ्गे तु कारयेत् ।
लिङ्गनिष्ठापरो नित्यमिति शास्त्रस्य निश्चयः ॥"[80]

[Right from the time when the Great Guru confers the Liṅga infused with Śivakalā (digit of power drawn from the Śiṣya's cerebra), Śiva resides in it. Then what is the purpose of Āhvāna ?....... He who is firm in his devotion to the Liṅga should neither do 'āhvana' nor do visarga (visarjana) in the case of the Iṣṭaliṅga. This is the ordination of the Śāstra]. This is his Āhvānanirasanasthala.

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79. Si. Si. 10. 37-38
80. Si. Śi. 10. 47, 49

After Āhvānanirasanasthala, the Māheśvara comes to Aṣṭamūrtinirasanasthala. This should be known here : Since, in the Śāstras, the five elements Pṛthivī, etc., Sūrya and Candramas and the Ātman, in all these eight are the forms of Śiva, he is called 'Aṣṭa-murti'. It is said :

"द्वयमुष्णं द्वयं शीतमनुष्णशीतलं द्वयम् ।
द्वयमस्पर्शमित्यष्टौ पान्तु वो हरमूर्तयः ॥"[81]

[Let the eight forms of Śiva protect you – the eight forms being the two hot (warm) ones (Agni and Sūrya), the two cold ones (Ap and Candra), the two which are neither cold nor hot (Pṛthivī and Vāyu) and the two which cannot be touched (Ākāśa and Ātman)].

This can be seen elsewhere also.[82] That is why the five elements, the Sun and the Moon are worshipped

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81. Si. Śi. 10. 51 – Tattvapradipika
82. या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री
ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।
यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः ॥ (Abhi. Sā. 1.1)
[The first creation of the creator (water), one who carries the duly offered oblation to gods (Agni), one who performs the sacrifice (Hotrī = Yajamana = Ātman), the two that are responsible for the division of time (into day and night = Sūrya and Candra), that which stands pervading the earth and which has the object of ears as its quality (Ākāśa), that which is the primary cause of all seeds (Pṛthivi) and that by which all beings live (Vāyu); let Parameśvara who has these eight perceivable bodies protect you].

like God in the world. In order to strengthen the 'niṣṭhā' of the aspirant of the Māheśvarasthala in his Iṣṭaliṅga, the worship is not prescribed anywhere else. This Māheśvara who observes these prescriptions, thinks that these eight forms are not his direct forms and rejects them (in the context of worship). The eightfold nature of form told in the Bṛhadāraṇyaka-śruti starting from "यस्य पृथ्वी शरीरम्" (He whose body is Pṛthvī) and ending with "यस्यात्मा शरीरम्"[83] (He whose body is Ātman), is mentioned as the basis of this (Aṣṭamūrtitva). There is also the statement of the scholars as "विश्वं महेश्वर भवानधितिष्ठति इति विश्वात्मतामुपचरन्ति यदागमास्ते" (O Maheśvara, your Āgamas metaphorically consider you as the 'world-soul' on the ground that you are its presiding deity). Just as in spite of the difference between 'Stana' (breast) and 'Stanya' (milk), there is the usage 'स्तनं पिबति' (sucks the breasts), in the same way the usage of non-difference between Pṛthivī, etc., is also metaphorical.

Further since Pṛthivī, etc., come within the fold effect (kārya) and Śiva is of the nature of cause (kāraṇa), the 'abheda' (non-difference) between Bhūmi, etc., in the form of effect and Śiva in the form of cause is not possible as between the Ghata, etc., and the kulāla. The Bhūmi, etc., are 'jaḍa' (insentient), the Yajamāna doing Agnihotra is ignorant and Śiva is

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83. Br. Ā. U., 3. 7-14

sentient and omniscient. Hence identity between them (Bhūmi, etc., and Yajamana, on the one hand and Śiva, on the other hand) is not possible, because of possessing opposite properties. So it said by the Ācārya :

"पृथिव्याद्यष्टमूर्तित्वमीश्वरस्य प्रकीर्तितम् ।
तदधिष्ठातृभावेन न साक्षादेकभावतः ॥
पृथ्व्यादिकमिदं सर्वं कार्यं कर्ता महेश्वरः ।
नैतत्साक्षान्महेशोऽयं कुलालो मृत्तिका यथा ॥

अचेतनत्वात् पृथ्व्यादेरज्ञत्वादात्मनस्तथा ।
सर्वज्ञस्य महेशस्य नैकरूपत्वमिष्यते ॥"[84]

[The state of having eight forms such as earth, etc., in the case of Lord Śiva is with the idea that he is their presiding deity, but not in the sense of their actual identity with him. All this consisting of Pṛthvī, etc., is the effect and the creator is Maheśvara. This is not actually Maheśa just as the potter is not the clay .... Since Pṛthvī, etc., are insentient and since Ātman (the embodied soul) is devoid of knowledge, they cannot have identity with Maheśvara who is the omniscient one].

In accordance with this statement of the Ācārya, the Māheśvara, who is prone to religious activity, is said to be 'Aṣṭamūrtinirāsaka'. This is his Aṣṭamūrti-nirasana-sthala.

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84. Si. Śi., 10. 51-52, 55

The Māheśvara is 'Sarvagatvanirāsaka' [one who does not accept (Śiva's) sarvagatva – omnipresence) just as he is 'Aṣṭamūrtinirāsaka'. It means that he does not accept the presence of Śiva everywhere. If Śiva is regarded as omnipresent, there would be a situation where he should be worshipped everywhere. In that case the 'Niṣṭhā' in one's Istaliṅga would not be possible. Hence Māheśvara discards it (sarvagatva). So it is said :

"सर्वगत्वे महेशस्य सर्वत्राराधनं भवेत् ।
न लिङ्गमात्रे तन्निष्ठो न शिवं सर्वगं स्मरेत् ॥"[85]

[If Maheśvara is deemed as omnipresent, his worship should be rendered everywhere, not merely in the Liṅga. Hence, he who is firmly devoted to the Liṅga should not consider Śiva as omnipresent].

It may be objected thus : Since Paraśiva is propounded as pervading everywhere in the (Śruti) statements such as "सर्वं खल्विदं ब्रह्म"[86] (All this is indeed Brahman), "सर्वो ह्येष रुद्रः"[87] (All this is Rudra), how can it be said that the conception of Śiva should be restricted to Iṣṭaliṅga only ? If it is objected thus, the answer is that it not tenable, because although Śiva is omnipresent, yet he resides especially in his 'ādhāra', i.e., the Iṣṭaliṅga. This is like Agni who pervades everywhere, resides especially in the inner cavity of

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85. Si. Śi. 10. 57
86. Chā. U. 3. 14. 1
87. Mahānā., 10-11

the Śamī-tree. Hence, the idea of Śiva is prescribed in the Iṣṭaliṅga only in the case of a Māheśvara.[88] So it is said by the Ācārya :

"तस्मात् सर्वप्रयत्नेन सर्वस्थानपराङ्मुखः ।
स्वेष्टलिङ्गे महादेवं पूजयेत् पूजकोत्तमः ॥"[89]

[Hence, the Māheśvara, who is the worshipper par excellence, should with all efforts worship the Great Lord in his own Iṣṭaliṅga by discarding all the other places].

The Māheśvara who is habituated to the practice on the lines of this statement of the Ācārya, is 'Sarvagatvanirāsaka'. Hence, this Sthala is designated as 'Sarvagatvanirasanasthala'.

In fact, although Paraśiva is omnipresent on the authority of the Śruti-statement, "आकाशवत् सर्वगतं सुसूक्ष्मम्"[90] (Like the sky he is omnipresent and extremely subtle), yet in order to keep restraint over external inclinations in the case of the Māheśvara, the worship of Śiva in the Iṣṭalinga alone is prescribed. The 'Niṣṭhā' which is restricted to one place only, brings its fruit quickly. If it is directed at many there is no progress at all just as in the case of a chariot which is being dragged by the horses of equal strength from the four directions.

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88. शिवः सर्वगतश्चापि स्वाधारे व्यज्यते भृशम् ।
शमीगर्भे यथा वह्निर्विशेषेण विभाव्यते ॥ (Si. Śi. 10. 59)
89. Si. Śi. 10. 62
90. Śāṇḍi. 2. 1. 3

Thus although he is worshipping Śiva in his Iṣṭaliṅga, the Māheśvara should have assumption of Paraśiva's omnipresence. This is the direction of the Ācārya. This is how it is :

"पूजाविधौ नियम्यत्वाल्लिङ्गमात्रे स्थितं शिवम् ।
पूजयन्नपि देवस्य सर्वगत्वं विभावयेत् ॥"[91]

[Even while worshipping Śiva as residing in the Iṣṭaliṅga only as he should be restricted that way in the process of worship, the Māheśvara should mentally cherish the Lord's omnipresence].

This world is born from Śiva, who is accepted as its combined material as well as instrumental cause. Hence, just as pot, etc., are not different from clay, foam, bubbles, etc., from the ocean and cloth from its threads, this world, too, does not differ from Śiva. Hence – "रज्ज्वां गोधूमवर्णताशक्त्या सर्पत्ववत्, शुक्तौ धावल्यशक्त्या रजतत्ववत् स्थाणौ दीर्घताशक्त्या पुरुषत्ववत्, मरीच्यां स्वच्छतोद्रेकशक्त्या जलत्ववत्, कालशक्त्या व्योम्नि गन्धर्वनगरवत् निरस्तसमस्तप्रापञ्चिक-भेदवति निर्विकारे सच्चिदानन्दस्वरूपे परशिवब्रह्मणि तत्समवेतविमर्श-शक्तिप्रतिस्फुरणायमानमायाशक्त्या विश्वं तदभिन्नतया भातीत्यर्थः"[92] [The form of a serpent shines in the rope by virtue of the latter's colour of wheat; the form of silver appears in the conch-shell by virtue of its shining whiteness; the form of a man appears in the post by virtue of its length; the form of water is found in mirage by virtue

91. Si. Śi., 10. 64
92. Si. Śi., 10. 70-71, Tattvapradipika.

its clearness and shining nature; and the form of Gandharva cities appears in the sky by virtue of rainy season; likewise, the world shines as not different from him in the Paraśiva-brahman, who is devoid of all worldly differences, who is without any modification and who is of the nature of existence, intelligence and bliss; this is by virtue of his Māyāśakti which is the reflection of the Vimarśāśakti inherent in him]. Here the absence of difference of the world from Paraśiva is established. So it is told by His Holiness Śrī Reṇukācārya :

> "पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
> तथा भूम्यादिरूपेण शिख एको विराजते ॥"[93]

[Just as the tree stands in the form of leaves, branches, etc., so does Śiva alone manifest himself in the form of earth, etc.].

Thus Śiva's omnipresence in the world has been taught. This itself is the Śivajaganmayasthala of the Māheśvara. It is known from this that although the Māheśvara assumes Śiva everywhere in this world, yet he manages his external worship in his Iṣṭaliṅga only.

The last (ninth) Sthala of this Māheśvarasthala is Bhaktadehikaliṅgasthala. Here it is propounded that Paraśiva, who is of the nature of Jagat, is

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93. Si. Śi., 10. 72

manifested in the hearts of the Bhaktas.[94] According to this statement of the Yogajāgama, viz., "भक्तभाव-परानन्दो भक्तभावैकगोचरः"[95] (Śiva who is the supreme bliss residing in the temperment of the devotees is revealed to the heart of the devotee), and as per the teaching of the Ācārya as –

"नित्यं भाति त्वदीयेषु या ते रुद्र शिवा तनूः ।
अघोराऽपापकाशीति श्रुतिराह सनातनी ॥"[96]

[The ancient Śruti says – "O Rudra, that your body in the form of the Liṅga which is peaceful and which is not touched by defect, ever shines in those who belong to you], the special manifestation of Śiva is found in the hearts of the pure devotees. In the heart of the aspirant belonging to the Māheśvarasthala, Śiva appears clearly like the face, etc., in a clear mirror, due to the fact that his heart has all pollutions removed, is detatched from the objects of senses, has the mind well-contented, and is firmly devoted to Śiva.

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94. समस्तजगदात्मापि शङ्करः परमेश्वरः ।
भक्तानां हृदयाम्भोजे विशेषेण विराजते ॥
कैलासे मन्दरे चैव हिमाद्रौ कनकाचले ।
हृदयेषु च भक्तानां विशेषेण शिवः स्थितः ॥ (Si. Śi. 10. 73-74)
[Although Śaṅkara the supreme Lord, resides in the entire world as its soul, yet he shines especially in the heart-lotus of the devotees. He is especially stationed in the kailāsa, Mandara mountain, Himālaya mountain, Meru mountain and the hearts of the devotees].

95. Si. Śi. 10. 73, Tattvapradīpikā, Avataraṇikā

96. Si. Śi. 10. 76

Thus the aspirant who is efficient in Sahaja-dāna, who is free from the practices of the unrefined, who has the conception of Pati-Paśu relation between Śiva and Jīva, who assumes the presence of Śiva in his Iṣṭaliṅga at all times, who worships his Iṣṭaliṅga even assuming omnipresence of Śiva in the world and who cherishes Śiva in his heart, is called Māheśvara. The root cause of this kind of capability of the Māheśvara is his Niṣṭhā-bhakti. Hence, it is possible to say briefly that the aspirant who is endowed with Niṣṭhā-bhakti is Māheśvara. So it is said by Māyideva :

"नैष्ठिकी भक्तिरित्येव कीर्तिता भक्तितत्परैः ।
तया माहेश्वरं नाम स्थलमस्य स्वरूपतः ।।"[97]

[It is called Naiṣṭhikī Bhakti by those who are engrossed in Bhakti. By virtue of that his Sthala is called Māheśvara by its nature].

3. Prasādisthala and the Prasādin :

Prasādisthala is the third step in the 'Upāsana' of six Sthalas. The aspirant who is attached to the practices told here, is called Prasādin. The aspirant who was called as Māheśvara in the previous Sthala, himself is called Prasādin when he understands the world that appears as pervaded by Śiva as per the statement of the Ācārya, viz., "शिवात्मकं विश्वमिदं विबुध्यन् माहेश्वरोऽसौ भवति प्रसादी"[98] (This Māheśvara becomes the

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97. Anu. Sū., 5. 73
98. Si. Śi. 10. 79

Prasādin by cherishing this world as Śiva in spirit). The Bhakti which is found in this aspirant is called 'Avadhānabhakti'. This Avadhānabhakti (Avadhāna = awareness) creates Prasādaguṇa (the quality of calmness) on the analogy of the maxim of fire and fuel (Analakāṣṭhanyāya). Just as the fire which catches the fuel fully burns it by enveloping it completely, so does love towards Īśvara become one in the form of Avadhāna (awareness = divine awareness) and then it envelops the aspirant's inner senses. Then it burns the sense objects, Sabda (sound), Sparsa (touch), etc., and converts them into Prasādas (Śabdaprasāda, Sparśaprasāda, etc). Through the partaking of such a prasada, prasāda (calmness) arises in the mind. "प्रसादोऽस्यास्तीति प्रसादी" [He is Prasādin because he has prasāda (calmness)], as per this derivation, he who has his mind endowed with Prasādaguṇa is Prasādin. So it is said : "मनःप्रसादयोगेन प्रसादीत्येष कथ्यते"[99] [He (Māheśvara) is called Prasādin by virtue of his calmness of mind].

In this Sthala (Prasādisthala) which happens to be the third step in the Ṣaṭsthala, there are seven substhalas as : 1. Prasādisthala, 2. Gurumāhātmyasthala, 3. Liṅgamāhātmyasthala, 4. Jaṅgamamāhātmyasthala, 5. Bhaktamāhātmyasthala, 6. Śaraṇamāhātmyasthala, and 7. Śivaprasādamāhātmyasthala.[100] In these sub-sthalas, the duties to be

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99. Si. Śi. 11. 2

100. Si. Śi. 11. 3-5

performed by him (Prasādin) are told. The state of the Prasādin is attained through the observance of these with 'Avadhāna' (divine awareness).

In the Śruti "अन्नमयं हि सोम्य मनः"[101] [O Somya (one worthy of Soma), the mind is Annamaya], it is propounded that the mind has the atomic part of 'Anna'. Hence, in keeping with the nature of 'Anna' that one takes, one's mind also assumes that nature. That is why purity of mind is necessary. Purity is told in the case of 'Anna' which is dedicated to Śiva. Hence, this culminates in the idea that purity of mind is by virtue of eating 'Anna' that is offered to Śiva. So it is said by His Holiness Śrī Reṇukācārya :

"अन्नशुद्ध्या हि सर्वेषां तत्त्वशुद्धिरुदाहृता ।
विशुद्धमन्नजातं हि यच्छिवाय समर्पितम् ॥"[102]

[It is through the purity of food that the purity of principles is told in the case of all. Whatever that is offered to Śiva is the food material].

A detailed discussion about this Prasāda should seen in the third Pariccheda (chapter). This aspirant partakes the Prasāda of Guru and Jangama just in the same way of Avadhanabhakti as he partakes the Prasāda offered to his Iṣṭaliṅga. Thus having obtained the calmness of mind by the power of the Prasāda of the Guru, Liṅga and Jaṅgama taken everyday, he

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101. Chā. U. 6. 5. 4
102. Si. Śi. 11. 9

looks upon the world as of the nature of Śiva.[103] This kind of aspirant whose mind is calm with Śiva inside, is the Prasādin. In this way, the first rule in his case is the partaking of one's food, etc., daily after having offered it to the Guru, Liṅga and Jaṅgama. This is the Prasādasthala coming under Prasādisthala.[104]

Gurumāhātmyasthala is the second sub-sthala of this Sthala (Prasādisthala). Here in the world, Śrī Guru is the cause of actions which bring all accomplishment in the form of Bhoga (here) and Mokṣa (hereafter). Therein the authority is the statement of Śivarahasya, viz., "न गुरोरधिकं न गुरोरधिकम्" (there is no one who is greater than the Guru, no one who is greater than the Guru). Śrī Guru is Parameśvara possessing the body of a human being. One should not consider him as an ordinary person on the similarity of hands, legs, etc.; if the aspirant speaks of him as equal to ordinary (unrefined) persons, his attainment of 'niḥśreyas' (Mokṣa) is deterred. Hence, as per the following statement of Śrī Reṇukācārya :

"गुरुर्भक्तिविहीनस्य शिवभक्तिर्न जायते ।
ततः शिवे यथा भक्तिस्तथा भक्तिर्गुरावपि ॥"[105]

[In the case of him who is devoid of devotion towards the Guru, the devotion towards Śiva does not

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103. प्रसादे शम्भवे सिद्धे परमानन्दकारणे ।
सर्वं शिवमयं विश्वं दृश्यते नाऽत्र संशयः ॥ (Si. Śi. 11. 74)

104. Si. Śi. 11. 6-18

105. Si. Śi. 11

arise. Hence just as he has devotion towards Śiva, so should he have devotion towards the Guru]. One should do Bhakti in the case of Guru also like the unparallelled Bhakti in the case of Śiva. A detailed discussion on the 'Gurutattva' is to be seen in the third chapter.

Liṅgamāhātmyasthala is the third sub-sthala of this (Prasādisthala). This Iṣṭaliṅga which is being worshipped by the Vīraśaivas, is the symbol of Śiva who is the cause of all. This is the cause of all the worlds and all Vedas. This is itself the boat to cross over of the ocean of birth. This is the 'Liṅgatattva' which shines in the hearts of the Yogins in the form of Jyotirliṅga. The over-lordship of the universe endowed with a variety of the movable and the immovable, is in his case self-evident. The aspirant belonging to the Prasādisthala, after knowing the greatness of the Liṅga, assumes the world itself as the Liṅga in accordance with the statement of the Ācārya :

"शिवशक्तिसमायोगं विश्वं लिङ्गं तदुच्यते ।"[106]

This is the 'Liṅgadṛṣṭi' which is all pervasive, in other words 'Śivadṛṣṭi'. A detailed discussion about Liṅgatattva can be seen in the third pariccheda (chapter).

Jaṅgamamāhātmyasthala is the fourth sub-sthala in this Prasādisthala. The Śivayogins who

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106. Si. Śi. 11. 32

are adept in Śivajñāna, are called Jaṅgamas. The discussion about the principle of Jaṅgama can be seen in the third chapter. Just a Sādhaka of the Prasādisthala understands the greatness of the Guru and his Iṣṭaliṅga and worships them with Avadhānabhakti, so should he do towards the Jaṅgama. This is because such Śivayogins are rare to find. So it is said :

"दुर्लभं हि शिवज्ञानं दुर्लभं शिवचिन्तनम् ।
येषामेतद्द्वयं चास्ति ते हि साक्षाच्छिवात्मकाः ॥"[107]

[Rare, indeed, is the knowledge of Śiva and rare, indeed, is the thought of Śiva. Those who have both these are, indeed, actually of the nature of Śiva].

Thus through a good association with the Śivayogins, who are endowed with the rare knowledge of Śiva, through their service and through hearing their jñānopadeśa, there is pacification of all sins, there arises the Śivajñāna which is the means of achieving Mukti and there are the accomplishments arising naturally.[108] Hence, this Jaṅgamamāhātmyasthala is

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107. Si. Śi. 11. 41

108. सर्वसिद्धिकरं पुंसां दर्शनं शिवयोगिनाम् ।
स्पर्शनं पापशमनं पूजनं मुक्तिसाधनम् ॥
किं वा फलं हि नो सिद्ध्येत् संपर्काच्छिवयोगिनः ॥ (Si. Śi. 11. 43-44)
[The sight of the Jaṅgamas is such as leading to all accomplishments, their touch is such as destroying sin and their worship is the means to liberation......... What is that fruit which is not accomplished through the association with great Jaṅgamas].

taught in order to inculcate the awareness that the service of the Jaṅgama, too, should be rendered.

Bhaktamāhātmyasthala is the fifth sub-sthala of this (Prasādi-sthala). They who serve the immutable (eternal) Paramātman through their action, speech and mind, are only the Bhaktas. Śivabhakti is that which makes one to transcend the fear of transmigration (saṁsāra). The study of Veda, the study of other Śāstras, the sacrifices and the penances are all fruitless in the case of those who are bereft of Śivabhakti. Just as there is no fear due to darkness in the case of the sun's horses, so in the case of Śivabhaktas there is no fear of the bondage of Karma. Whoever is endowed with Śivabhakti whether a Brāhmaṇa, a Kṣatriya, a Vaiśya, a Śūdra or an Antyaja, he is as venerable as Śiva himself. Just as in the fuels burnt in fire there can be no identification of their species, in the same way there is no identification of caste when one is pervaded by Śivabhakti.[109] In this way, this

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109. ये भजन्ति महादेवं परमात्मानमव्ययम् ।
कर्मणा मनसा वाचा ते भक्ता नात्र संशयः ॥
------------------------------ ।
किं वेदैः किं ततः शास्त्रैः किं यज्ञैः किं तपोव्रतैः ।
नास्ति चेच्छाङ्करी भक्तिर्देहिनां जन्मरोगिणाम् ॥
------------------------------ ।
शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः ।
वाजिनां दिननाथस्य कथं तिमिरजं भयम् ॥
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शिवभक्तिसमावेशे क्व जातिपरिकल्पना ।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते ॥ (Si. Śi. 46, 48, 52, 55)

Bhaktamāhātmyasthala is taught with a view to only inculcating the instruction that all consideration of caste should be given up and that one should have the idea of equality among all. Hence the aspirant of the Prasādisthala transacts with reverence with the devotees of all castes, as per the following teaching of the Ācārya :

"ब्राह्मणः क्षत्रियो वापि वैश्यो वा शूद्र एव च ।
अन्त्यजो वा शिवे भक्तः शिववन्मान्य एव सः ॥"[110]

[Whether he is a Brāhmaṇa or a Kṣatriya or a Vaiśya or a Śūdra or even the lowest in society, he who is a devotee of Śiva is as respectable as Śiva himself].

Śaraṇamāhātmyasthala is the sixth sub-sthala of the Prasādisthala. "शिव एको ध्येयः शिवङ्करः सर्वमन्यत् परित्यज्य"[111] (Śiva alone should be meditated upon, giving up everything else), according to this Śruti statement, he who takes refuge in Śiva as his protector, is alone the Śaraṇa. The total surrender to the Paramātman who is the Pārijāta (one of the desire-yielding trees of heaven) to those who take refuge, fulfils all desires. Hence, it should be understood that the birth of those alone who have taken refuge under Siva is fruitful, but that of others is useless. The very family of those whose mind is merged in Śiva is sacred.[112] Thus after having known

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110. Si. Śi. 11. 54
111. Atha. Śikhā. U. 3. 4
112. सर्वात्मना शिवापत्तिः शरणस्थलमुच्यते ।
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the fruit of total surrender to Śiva, the attainment of self-surrender to Śiva without any other thought (except Śiva), is the Śaraṇamāhātmyasthala of the Prasādin.

The seventh and the last sub-sthala of the Prasādisthala is Prasādamāhātmyasthala. Here the meaning of the word 'Prasāda' is the favour of Śiva. The grace of Śiva is the root-cause for the development of devotion towards Śiva. All the gods starting from Brahman, etc., got their respective positions only through the grace of Śiva. It is through only the grace of Śiva that the universe shines as full of Śiva. Everyone whether one is in the womb, or taking birth or has taken birth or a Brāhmaṇa or an Antyaja, is liberated only through the grace of Śiva. Hence, there is nothing in the world which is either greater than or equal to the grace of Śiva.[113] The ultimate aim of the

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→ प्रपद्यते शिवं यत्तु शरणं तदुदाहृतम् ॥

प्रपन्नपारिजातस्य शिवस्य परमात्मनः ।

प्रपन्नानां महादेवं परिपक्वान्तरात्मनाम् ।
जन्मैव जन्म नान्येषां वृथा जननसंगिनाम् ॥
तत्कुलं हि सदा शुद्धं सफलं तस्य जीवितम् ।
यस्य चित्तं शिवे साक्षाद् विलीनमबहिर्मुखम् ॥ (Si. Śi. 11. 57-58, 65-66)

113. प्रसादमूला सर्वेषां भक्तिर्व्यभिचारिणी ।
शिवप्रसादहीनस्य भक्तिश्चापि न सिद्ध्यति ॥
गर्भस्थो जायमानो वा जातो वा ब्राह्मणोऽथवा ।
अन्त्यजो वाऽपि मुच्यते प्रसादे सति शाङ्करे ॥ (Si. Śi. 11. 71-72)

aspirant of the Prasādisthala is the attainment of this kind of grace of Śiva. On the attainment of that grace only, one is called Prasādin.

In this manner, the aspirant who has attained the grace in the form of the favour of Śiva, is the Prasādin – the aspirant who after understanding the greatness of the Guru, Liṅga and Jaṅgama, worships them, pleases them with food, etc., and has the partaking of food in the form Prasāda left over by them as his habit; and who by habit looks upon the Śivabhaktas with equal respect without making any discrination as regards their caste. The root-cause for the attainment of this kind of grace of Śiva is his Avadhānabhakti itself. Hence, it is possible to briefly say that the aspirant who is endowed with Avadhāna-bhakti is the Prasādin. So it is said by Śrī Māyideva :

"अवधानात्मिका भक्तिरिति प्रोक्ता महात्मभिः ।
भक्त्या तयास्य जीवस्य प्रसादिस्थलमागतम् ॥"[114]

[The Bhakti in the form of Avadhāna is told by the great persons. With that Bhakti, the Jīva get into Prasādisthala].

After having obtained the grace of Śiva and looking at the entire world in the form of Śiva, the aspirant who is endowed with calm mind, remains unattached to anything; although remaining in saṁsāra, he remains like the lotus leaf in water.

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114. Anu. Sū., 5. 75

4. Prāṇaliṅgisthala and the Prāṇaliṅgin

Prāṇaliṅgisthala is the fourth step in the flight of Satsthala. The aforesaid Prasādin who is endowed with 'Śivadṛṣṭi', becomes the worshipper of the Prāṇa-liṅga residing in his heart in the form 'Jyotiṣ' (lustre), is called Prāṇaliṅgin. The Bhakti that is found in this aspirant is called Anubhavabhakti. Through this Bhakti the aspirant becomes endowed with Śivānu-bhava with the abandonment of delusion.[115]

In this Sthala which happens to the fourth step in the Satsthala (flight), there are five sub-sthalas as 1. Prāṇaliṅgisthala, 2. Prāṇaliṅgārchanasthala, 3. Śiva-yogasamādhisthala, 4. Liṅganijasthala and 5. Aṅga-liṅgasthala.[116] In these (Sthalas) the duties to be performed by the Prāṇaliṅgin are propounded.

When there is collision of the Prāṇavāyu with the Apānavāyu residing in the Mūladhāracakra (pelvic plexus) in accordance with the teaching of the Guru, then there arises a divine lustre. This lustre arising from the Mūlādhāra marches along Suṣumnānāḍi (artery which lies between Iḍā and Piṅgalā vessels of the body) and makes the Kuṇḍalinī turned upwards

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115. कीटो भ्रमरयोगेन भ्रमरो भवति ध्रुवम् ।
मानवः शिवयोगेन शिवो भवति निश्चितम् ॥ (Li. Pu. U. 21. 95)

116. प्राणलिङ्गिस्थलं चैतत् पञ्चस्थलसमन्वितम् ।
प्राणलिङ्गिस्थलं चादौ प्राणलिङ्गार्चनं ततः ॥
शिवयोगसमाधिश्च ततो लिङ्गनिजस्थलम् ।
अङ्गलिङ्गिस्थलं चाथ क्रमादेषां भिदोच्यते ॥ (Si. Śi. 12. 4-5)

in the Anāhata-cakra (cardiac plexus) in the heart, i.e., becomes steady in the twelve-petalled lotus. The Śivayogins describe that this lustre is thumb-sized and of coral colour. Just as on sun-rise the drops of snow get dissolved, so does the Prāṇavāyu get dissolved in that Jyotiṣ (lustre). Hence this Jyotiṣ which is characterised by the Prāṇaśakti is spoken as Prāṇaliṅga by the Vīraśaiva teachers.[117]

In the heart of those who are endowed with Śivayoga and Śivajñāna, the Prāṇaliṅga shines like a lamp. This cannot be realised in any way by the unrefined who are without the teaching of the Guru.[118] The aspirant whose mental inclinations are dissolved in the Prāṇaliṅga, which is the Liṅga in the form of consciousness, and which is of the nature of Sat, Cit and Ānanda, with the thought that this universe which is born out of the illusionary disparity of Guṇas (Sattva, etc.,), is fit to be given up, is the Prāṇaliṅgin. So it is said :

"संविल्लिङ्गपरामर्शी बाह्यवस्तुपराङ्मुखः ।
यः सदा वर्तते योगी प्राणलिङ्गी स उच्यते ॥

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117. प्राणापानसमाघातात् कन्दमध्याद्यदुत्थितम् ।
प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभिः ॥
प्राणो यत्र लयं याति भास्करे तुहिनं यथा ।
तत्प्राणलिङ्गमुद्दिष्टं तद्धारी स्यात्तदाकृतिः ॥
ज्ञानिनां योगयुक्तानमन्तः स्फुरति दीपवत् ।
चिदाकारं परब्रह्मलिङ्गमज्ञैर्न भाव्यते ॥ (Si. Śi. 12. 6-8)
(See also : Vī. Ā. Ca., p. 465)

118. Si. Śi. 12. 8

मायाविकल्पजं विश्वं हेयं संचिन्त्य नित्यशः ।
चिदानन्दमये लिङ्गे विलीनः प्राणलिङ्गवान् ॥"[119]

[That Yogin who concentrates on the Liṅga of the nature of intelligence (consciousness), withdrawing himself from the external objects and who always remains in that state, is said to be the Prāṇaliṅgin. He who is absorbed in the Liṅga which is made up of intelligence and bliss, always thinking that this world which is born of the variety of Māyā as something to be abandoned, is the Prāṇaliṅgin].

The three Sthala told earlier, viz., Bhaktasthala, Māheśvarasthala and Prasādisthala have the predominance of action (Kriyā). This fourth Sthala has the predominance of Yoga and Jñāna. In this very Sthala, there arises the awareness of the Prāṇaliṅga which is of the nature of his consciousness in the case of the aspirant. He who is endowed with this kind of knowledge is said to be Prāṇaliṅgin.[120]

This Prāṇaliṅgin worships always this Saṁvilliṅga which is in one's inner self as per the maxim of the Bhramara and the Kīṭa (bee and worm), with the materials which are in the form mental conceptions.

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119. Si. Śi. 12. 10-11

120. भक्तो माहेश्वरश्चेति प्रसादीति च कीर्तितः ।
कर्मप्राधान्ययोगेन ज्ञानयोगोऽस्य कथ्यते ॥
लिङ्गं चिदात्मकं ब्रह्म तच्छक्तिः प्राणरूपिणी ।
तद्रूपलिङ्गविज्ञानी प्राणलिङ्गीति कथ्यते ॥ (Si. Śi. 12. 2-3)

Among them Kṣamā (forgiveness or patience) is the water for ablution; Viveka (discrimination between what is eternal and what is non-eternal) is the Vastra (cloth for the body); Satyabhāṣaṇa (speaking the truth) the ornament; Vairāgya (detatchment) itself the garland of flowers; Śraddhā (deep devotion) is the incense; Mauna (silence) is the sound of the bell; the Buddhi in the form of Liṅga of the shape of 'cit' (intelligence), is the action of salutation (namaskāra-kriyā); the materials of Prāṇaliṅgārcana are told here.[121] For the special discusion about the Prāṇa-liṅga and the method of its worship, one should see the third Pariccheda (chapter).

Thus the Samādhi state (state of trance) is reached by the Prāṇaliṅgin who is keenly interested in the worship of the Prāṇaliṅga with conceptual materials. That is the Sthala which is called is called Śivayoga-samādhisthala. So it is said :

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121. क्षमाऽभिषेकसलिलं विवेको वस्त्रमुच्यते ।
सत्यमाभरणं प्रोक्तं वैराग्यं पुष्पमालिका ॥
गन्धः समाधिसंपत्तिरक्षता निरहङ्कृतिः ।
श्रद्धा धूपो महाज्ञानं जगद्भासि प्रदीपिका ॥
भ्रान्तिमूलप्रपञ्चस्य निवेद्यं तन्निवेदनम् ।
मौनं घण्टापरिस्पन्दस्ताम्बूलं विषयार्पणम् ॥
विषयभ्रान्तिराहित्यं तत्प्रदक्षिणकल्पना ।
बुद्धस्तदात्मिका शक्तिर्नमस्कारक्रिया मता ॥
एवं विधैर्भावशुद्धैरुपचारैरदूषितैः ।
प्रत्युन्मुखमना भूत्वा पूजयेल्लिङ्गमान्तरम् ॥ (Si. Śi. 12. 16-20)

"अन्तःक्रियारतस्यास्य प्राणलिङ्गार्चनक्रमैः ।
शिवात्मध्यानसंपत्तिः समाधिरिति कथ्यते ॥"[122]

[The perfection in concentration on the unity of Śiva and Jīva on the part of the Yogin who is engaged in an internal activity through the manner of Prāṇa-liṅga-worship, is called 'Samādhi'].

Here 'Prāṇa' means 'Jīva', 'Liṅga' means Śiva, the union between them is 'Samādhi'. In order to achieve it, one should assume the six 'Cakras' called Ādhāra-cakra (Pelvic plexus), Svādhiṣṭhānacakra (Hypo-gastric plexus), Maṇipūrakacakra (Epi-gastric plexus), Anāhatacakra (Cardiac plexus), Visuddhacakra (Carotid plexus) and Ājñācakra (Medulary plexus) in the subtle (Sūkṣma) body respectively from the Mūlādhara (anus) to Bhrūmadhya (between eye-brows – through Liṅgasthāna = genitals, Nābhīsthāna = navel, Hṛdaya-sthāna = chest and Kaṇṭhasthāna = throat). In the same way one should assume 'Sahasradala-lotus' (thousand-petalled lotus) in the Brahmarandhra just above the region between eye-brows (or Sahasrāra-cakra = cerebral plexus). In the centre of that lotus one should assume clear orb of the moon and in the centre that again one should assume a subtle randhra (hole) and that should be assumed as the kailāsa-sthāna. In that one should assume Śiva, the cause of all causes as identical with one's self. The total state

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122. Si. Śi. 12, 21

of this concentration (meditation) is the Śivayoga-samādhi.[123]

When this kind of 'Samādhi' is accomplished, there arises always the experience of Śivānanda in the case of an aspirant. The multitude of Mala, Māyā, etc., is reduced to ashes by the fire of the knowledge of non-difference from Śiva which flares up from the self as the araṇi (fuel). This kind of meditation on Śiva is the axe in cutting down the tree in the form of saṁsāra which is characterised by (the cycle of) birth and death, which has five afflictions (kleśas) such as Avidya, etc., as its leaves and which is rooted in the Karman characterised by Dharma and Adharma. The meditation on Śiva is, indeed, the fierce sun for the thick darkness of Saṁsāra.[124] The aspirant of the Prāṇaliṅgisthala who is always deeply engrossed in the vision of this internal Liṅga, becomes contented with Śivānanda.

Another aspect of the state of the Prāṇaliṅgin, who is strongly immersed in the Śivayoga trance, is

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123. अन्तः षट्चक्ररूपाणि पङ्कजानि विभावयेत् ।
ब्रह्मादिस्थानभूतानि भ्रूमध्यान्तानि मूलतः ॥
भ्रूमध्यादूर्ध्वभागे तु सहस्रदलमम्बुजम् ।
भावयेत्तत्र विमलं चन्द्रबिम्बं तदन्तरे ॥
सूक्ष्मरन्ध्रं विजानीयात् तत्कैलास पदं विदुः ।
तत्रस्थं भावयेच्छम्भुं सर्वकारणकारणम् ॥ (Si. Śi. 12. 25-27)

124. बहिर्वासनया विश्वं विकल्पार्थं प्रकाशते ।
अन्तर्वासितचित्तानामात्मानन्दः प्रकाशते ॥ →

the Liṅganijasthala. The direct perception itself of the Śivaliṅga, which is higher than the highest, in the form of one's own self, is the Liṅganijasthala. So it is said :

"स्वान्तस्थशिवलिङ्गस्य प्रत्यक्षानुभवस्थितिः ।
यस्यैव परलिङ्गस्य निजमित्युच्यते बुधैः ॥
-------------------------- ।
तस्माल्लिङ्गं परं ब्रह्म सच्चिदानन्दलक्षणम् ।
निजरूपमिति ध्यानात् तदवस्था प्रजायते ॥"[125]

[The state of one's personal realisation of the internal Śivaliṅga as the Universal Self, is what is considered by wise as the true form of the Supreme Śivaliṅga.............. Hence the Liṅga is the Supreme Brahman who is of the nature of existence, intelligence and bliss. Meditating on him (the Supreme Brahman) as one's Self, one attaines His state].

Here the word Liṅga refers to the Supreme Brahman who happens to be the cause for the Sṛṣṭi, Sthiti and Laya of this world, who is of the nature of Sat, Cit and Ānanda and who is designated as

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→ आत्मारणिसमुत्थेन प्रमोदमथनात् सुधीः ।
ज्ञानाग्निना दहेत् सर्वं पाशजालं जगन्मयम् ॥
संसारविषवृक्षस्य पञ्चक्लेशपलाशिनः ।
छेदने कर्ममूलस्य परशुः शिवभावना ॥
अज्ञानराक्षसोन्मेषकारिणः संहृतात्मनः ।
शिवध्यानं तु संसारतमसश्चण्डभास्करः ॥ (Si. Śi. 12. 28-31)

125. Si. Śi. 12. 32, 41

Śiva.[126] The aspirant of this Sthala realises such a Supreme Truth in the form of his own Self through this Śivayoga meditation.

The final state of the Prāṇaliṅgin is the Aṅgaliṅgasthala. The mutual coelescence of the Liṅga with Aṅga, i.e., the Liṅga, the Paramātman, with Aṅga, the Jīvātman, and that of the Aṅga with the Liṅga, i.e., the Aṅga the Jīvātman with the Liṅga the Paramātman, is the Aṅgaliṅgasthala.[127] In this sthala the experience of the union between Śiva and Jīva is born in the case of the Prāṇaliṅgin.

In this manner the aspirant who has realised the Prāṇaliṅga in his heart by virtue of Śivayoga, who is engrossed in the worship of the Prāṇaliṅga with the materials in the form of the 'sadguṇas' such as Kṣamā, Viveka, etc., who has realised the principle of Paraśiva in the thousand-petalled lotus situated in the cerebra through the Śivayoga-meditation, who experiences the principle of Liṅga, the substratum of the world, in

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126. चिदानन्दमयः साक्षाच्छिव एव निरञ्जनः ।
लिङ्गमित्युच्यते नान्यद् यतः स्याद् विश्वसंभवः ॥

बहुनात्र किमुक्तेन लिङ्गमित्युच्यते बुधैः ।
शिवाभिदं परं ब्रह्म चिद्रूपं जगदास्पदम् ॥ (Si. Śi. 12. 34-35)

127. अङ्गे लिङ्गं समारूढं लिङ्गे चाऽङ्गमुपस्थितम् ।
एतदस्ति द्वयं यस्य स भवेदङ्गलिङ्गवान् ॥
ज्ञात्वा यः सततं लिङ्गं स्वान्तःस्थं ज्योतिरात्मकम् ।
पूजयन् भावयेन्नित्यं तं विद्यादङ्गलिङ्गिनम् ॥ (Si. Śi. 12. 43-44)

the form of his own Self and who is endowed with the knowledge of coelescence between Liṅga and Aṅga, is called Prāṇaliṅgin. The root-cause of such of his eligibility, is his Anubhavabhakti itself. Hence, it is possible to say briefly that the aspirant who is endowed with Anubhavabhakti is the Prāṇa-liṅgin. So it is said by Śrī Māyideva :

"स्वानुभूतिनिबन्धेन कीर्तितानुभवात्मिका ।
प्राणलिङ्गिस्थलं चास्य तया भक्त्या समागतम् ॥"[128]

[It is through the attachment to the aspirant's own experience that the Bhakti is here called Anubhava-bhakti. Through such a Bhakti the Prāṇaliṅgisthala is reached by him].

In this Sthala which happens to be the fourth step in the Ṣaṭsthala flight, the aspirant gets the realisation of the spiritual principle and the experience of Śiva (as his Self).

5. Śaraṇasthala and the Śaraṇa

Śaraṇasthala is the fifth step in the Ṣaṭsthala path of adoration. When the Prāṇaliṅgin who has the experience of Śiva in the form of his 'cit' (intelligence), as told before, experiences Śivānanda, then he himself is called 'Śaraṇa'. The Bhakti that is found in this aspirant who is called Śaraṇa, is said to be 'Ānanda-bhakti'.

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128. Anu. Sū. 5. 77

He experiences an extra-ordinary bliss through this Bhakti, as per the maxim of the beloved wife and husband ('Satīpatinyāya'). The intimacy between the wife and husband (dāmpatyasneha) is alone the great authority for establishing 'oneness' or the desire to achieve completeness (ekatva or pūrṇatva) in relation. Here 'dvaita' (duality) culminates in 'advaita' (non-duality). Among as many relations as are found in human life, the excellent relation is that of Dāmpatya alone. The state of final evolution of the 'Sāttvika' form of that has been accepted as this Bhakti. The worldly form of the 'Tādātmya' (identity in difference) relation, is the Dāmpatya-ralation. That is why every-where in Indian philosophy, in the Bhakti tradition, the Paramātman is deemed to be the husband and the Jīvātman is deemed to be the beloved wife. From the point of view of psychology, the philosophical form of the 'Dāmpatyabhāva' is the Bhaktirasa.[129] That is why the Bṛhadāraṇyakopaniṣad describes the nature of Bhakta's bliss with the analogy of the worldly relation of the wife and the husband in the following manner : "तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्"[130] (Just as a person who is firmly embraced by his beloved woman, does not know anything outwards and anything inwards, so does the Ātman who is fully embraced by the enlightened Ātman, does not know

129. Bha. Ra. Vi., p. 63, 67-68
130. Br. U., 4. 3. 21

anything outwards or anything inwards). Just as a man who is caught in a close embrace of his beloved wife forgets everything external and internal and swims in the great ocean of sweet bliss at that time, in the same way the Jīva whose heart is caught by the Paramātman, does not find anything other than that and forgets himself. At that time all his aspirations and desires are fulfilled.

Thus the aspirant who assumes Śiva as his husband and resorts to him with none else in his mind, is called 'Śaraṇa' in the Vīraśaiva-siddhānta. So it is said by His Holiness Śrī Reṇukācārya :

"अङ्गलिङ्गी ज्ञानरूपः सती ज्ञेयः शिवः पतिः ।
यत्सौख्यं तत्समावेशे तद्वान् शरणनामवान् ॥
------------------------------ ।
सतीव रमणे यस्तु शिवे शक्तिं विभावयन् ।
तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान् ॥"[131]

[The Prāṇaliṅgin who has realised the communion of Aṅga and Liṅga and whose natural state is that of Śiva's knowledge, should regard himself as a 'Satī' (devoted wife) and Śiva as Pati (Lord or husband). He who experiences that bliss in such an intimacy, is called as Śaraṇa......... He who contemplates on his Self as Śakti (the Spiritual Spouse) to Śiva as a chaste wife to her husband and who is averse to other deities, is known by the name Śaraṇa].

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131. Si. Śi. 13. 2, 5

The aforesaid Prāṇaliṅgin who knows the coelescence between Aṅga and Liṅga is called Aṅgaliṅgin. He who assumes Paraśiva who is in his Self, who is full of intelligence and bliss and who is in the form of Jyotirliṅga, as his Pati and gets infinite delight with nothing else in his mind.

In this Sthala which happens to be the fifth step in the Ṣaṭsthala flight, there are four sub-sthalas called 1. Śaraṇasthala, 2. Tāmasanirasanasthala, 3. Nirdeśasthala and 4. Śīlasampādanasthala.[132] In these sthalas, the gradual philosophical progress of the aspirant is taught. Therein the aspirant who is averse to everything leaving Paraśiva who is the brilliant sun for the darkness in the form of saṁsāra and who is endowed with profuse bliss, is alone Śaraṇa. It is such a state in which an aspirant is like one who has secured a great treasure and who does not beg for a piece of glass from anybody else, like one who has secured the water of Gaṅgā for the pacification of thirst and who does not stand in need of the water of mirage and like a thirsty 'cakora' does not look to stars leaving the moon. Such a state of the aspirant is the Śaraṇasthala.[133]

Here Tāmasanirasanasthala is taught with the intention that there should not be the rise of egoism, etc., which happen to be certain perversities of darkness (ignorance). So it is said :

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132. Si. Śi. 13. 3-4
133. Si. Śi. 13. 6-9

"यस्य ज्ञानं तमोमिश्रं न तस्य गतिरिष्यते ।
सत्त्वं हि ज्ञानयोगस्य नैर्मल्यं विदुरुत्तमाः ॥"[134]

[He whose knowledge is mixed with the darkness of ignorance, has no beatitude. The purity of mind (Sattva) is known by the wise persons as the sacred means of the Jñānayoga].

The Tamoguṇa told here is that which implies what is connected with it. Hence, the aspirant called Śaraṇa should set aside both 'Rajas' and 'Tamas' in order to get the 'Sattva' developed. The sixfold enemies of spirit such as 'rāga' and 'dveṣa' and infatuation, delusion, etc., are the effects of 'rāga' and 'dveṣa'. Hence, wheresoever it might be, whether in a person or in an object, if one shows 'dveṣa', etc., one is called 'Śivadveṣin' because the entire world is of the nature of Śiva. Hence, one should behave in such a way as there will not be the rise of the feelings of 'dveṣa', etc., towards anything anywhere. For that purpose, it is necessary to possess the 'Sāttvika' qualities such as 'Śama', 'dama', 'viveka', 'viṣaya-virakti', akhaṇḍadhyāna, kṣamā, bhūtadayā, viśvāsa, śivabhakti, excellent śivācāra, etc. These ten Sāttvika qualities are the kith and kin of Śivajñāna. So it is said by the great Ācārya :

"शमो दमो विवेकश्च वैराग्यं पूर्णभावना ।
क्षान्तिः कारुण्यसम्पत्तिः श्रद्धा सत्यसमुद्भवा ॥

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134. Si. Śi. 13. 14

शिवभक्तिः परो धर्मः शिवज्ञानस्य बान्धवाः ।
एतैर्युक्तो महायोगी सात्त्विकः परिकीर्तितः ।।"[135]

[Tranquility, restraint, discrimination, renunciation, unbroken meditation, forgiveness, wealth of compassion, faith born from truth, devotion to Śiva and the highest sense of righteousness are the kith and kin of the realisation of Śiva. The great Yogin who is endowed with these qualities is said to 'Sāttvika'].

It is only in the case of an aspirant who is endowed with such 'Śivajñāna' coupled with such 'guṇas', that the perversities of Rajas and Tamas get reverted.[136] Hence the aspirant called Śaraṇa should be 'Sāttvika'. This is the purport of the Tāmasanirasanasthala.

The third sub-sthala of the Śaraṇasthala is Nirdeśasthala. The knowledge that is taught which is bereft of perversities of 'Rajas' and 'Tamas' and which is emboxed by 'Sattva', is itself the Nirdeśasthala. So it is said :

"निराकृत्य तमोभागं संसारस्य प्रवर्तकम् ।
निर्दिश्यते तु यज्ज्ञानं स निर्देश इति स्मृतः ।।"[137]

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135. Si. Śi. 13. 15-16

136. कामक्रोधमहामोहमदमात्सर्यवारणाः ।
शिवज्ञानमृगेन्द्रस्य कथं तिष्ठन्ति सन्निधौ ॥

शिवज्ञाने समुत्पन्ने सहस्रादित्यसंनिभे ।
कुतस्तमोविकाराः स्युर्महतां शिवयोगिनाम् ॥ (Si. Śi. 13. 17, 21)

137. Si. Śi. 13. 22

[That knowledge which is taught after removing the part of ḍarkness (ignorance) which leads one to transmigration (saṁsāra), is called Nirdeśa (guidance)].

That knowledge which is taught by the 'Sadguru', – the knowledge which reverts 'saṁsāra' and which reveals the nature of one's self – is the teaching that stands as the purport of 'Nirdeśa'. In view of the fact that this kind of 'Nirdeśa' is not possible without the Sadguru who is rich with knowledge of Śivādvaita, such a greatness and speciality of the Sadguru is described here.[138] This Śrīguru who is the teacher of

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138. गुरुरेव परं तत्त्वं प्रकाशयति देहिनाम् ।
को वा सूर्यं विना लोके तमसो विनिवर्तकः ॥
अन्तरेण गुरुं सिद्धं कथं संसारनिष्कृतिः ।
निदानज्ञं विना वैद्यं किं वा रोगो निवर्तते ॥
अज्ञानमलिनं चित्तदर्पणं यो विशोधयेत् ।
प्रज्ञाविभूतियोगेन तमाहुर्गुरुसत्तमम् ॥
- -
कैवल्यकल्पतरवो गुरवः करुणालयाः ।
दुर्लभा हि जगत्यस्मिन् शिवाद्वैतपरायणाः ॥ (Si. Śi. 13. 23-25, 27)

[Guru alone reveals the Supreme Principle to the embodied souls. Who else other than the sun can be the remover of darkness ? Without the accomplished Guru, how can there be the termination of transmigration ? Without the physician who is conversant with pathology, can the disease be cured. He who can cleance the mind-mirror which is dirty due to ignorance, by means of the holy ash in the form of his knowledge, is said to be an excellent Guru...... Rare, indeed, in the world are the Gurus who are the kalpa-trees (desire-yielding trees) of liberation, who are the abodes of compassion and who are totally absorbed in the non-duality of Śiva].

'Śivajñāna' is superior to all ordinary Gurus, like Śaṅkara among the gods, the milky ocean among the oceans, Sumeru among the mountains, the sun among the planets, Kaustubha among the jewels, and sandalwood tree among trees.[139] Hence, the co-existence with such a Sadguru should be done by an aspirant called Śaraṇa who aspires for the reversion of 'Tamoguṇa'. This is the purport of the Nirdeśasthala.

The fourth and the last sub-sthala of the Śaraṇasthala is called Śīlasampādana-sthala. The singular knowledge of Śiva, engrossment in meditation on Śiva and the longing for the realisation of 'Śiva', are together called 'Śīla'.[140] The attainment of Śīla is 'Śīlasampādana'. Just as a 'Pativrata' lady (chaste wife) is called 'Śīlavatī', in the same way this aspirant who is averse to other gods and who is devoted to Śiva done is called 'Suśīla' or 'Śīlavān'. So it is said by His Holiness Śrī Reṇukācārya :

"पतिव्रताया यच्छीलं पतिरागात् प्रशस्यते ।
तथा शिवानुरागेण सुशीलो भक्त उच्यते ॥
पतिं विना यथा स्त्रीणां सेवान्यस्य तु गर्हणा ।
शिवं विना तथाऽन्येषां सेवा निन्दा कृतात्मनाम् ॥
बहुनात्र किमुक्तेन शिवज्ञानैकनिष्ठता ।
शीलमित्युच्यते सद्भिः शीलवांस्तत्परो मतः ॥"[141]

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139. Si. Śi. 13. 28-29

140. शीलं शिवैकविज्ञानं शिवध्यानैकतानता ।
शिवप्राप्ति समुत्कण्ठा तद्योगी शीलवान् स्मृतः ॥ (Si. Śi. 13. 32)

141. Si. Śi. 13. 34-36

[The virtue of a lady devoted to her husband, is extolled due to her love for her husband. Similarly he who is not severed from his love for Śiva, is said to be 'Suśīla' (virtuous person). Just as the service rendered to someone other than their husbands, is a reproach in the case of women, so is the service rendered to any god other than Śiva reproachable in the case of blessed souls. Why say anything more ? The engrossment in the knowledge of Śiva (as one's Self) alone, is said to be 'Śīla' by the enlightened persons. He who is engrossed in that is regarded as Śīlavān].

That maxim of Satī-Pati which is told in the Śaraṇasthala, should be known as that which has reached the extreme height.

In this way, it should be known that the aspirant who has taken refuge under Śiva according to the maxim of 'Satī-Pati' and without any other thought, who is endowed with the 'Śivajñāna' enveloped by 'Sattva-guṇa', who is also endowed with the knowledge of Śivaikya (unity with Śiva), who happens to be the follower of Sadguru and who is 'Suśīla', is Śaraṇa. The root of all this is his Ānandabhakti only. So it is said by Māyideva :

"प्रोक्ताऽऽनन्दात्मिका भक्तिरिति वेदान्तवेदिभिः ।
अस्यात्मनस्तया भक्त्या शरणस्थलमागतम् ॥"[142]

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142. Anu. Sū. 5. 79

6. Aikyasthala and the Aikya

Aikyasthala is the sixth step in (the flight of) Ṣaṭsthala-worship (adoration). This is the final step. "एकस्य भाव ऐक्यम्" (Aikya is the relation of oneness), as per this derivation the aspirant who is the aforesaid Śaraṇa is called Aikya when he achieves co-elescence with Paraśiva. The Bhakti which is found in this aspirant is designated as 'Samarasabhakti'. Through this 'Bhakti', the aspirant forms the relation of coelescence with Paraśiva, according to the maxim of Śikhi-karpūra (fire and camphor). Just as the camphor which is caught with fire assumes the form of fire, in the same way the Jīva who is called Śaraṇa becomes relieved of the thoughts of limited knowledge and limited capacity in action, gets associated with the manifestation of omniscience and omnipotence and becomes coelescent with Paraśiva according to the maxim of nadī-samudra (river and ocean).

In this Sthala which happens to be the sixth step, there are four sub-sthalas as 1. Aikya, 2. Ācāra-sampatti, 3. Ekabhājana and 4. Ekabhojana.[143] When this aspirant, who is free from the desire for even the slighest pleasure of sense-objects, whose intentions are pure and who is bereft of all relation with pollutions (malas), becomes firmly rooted in the feeling of 'Śivo'ham' (I am Śiva), then he is called Aikya. In the case of him who has attained to that

143. Si. Śi. 14. 3

state, the earlier relations of 'Paśu-Pati' and 'Satī-Pati' are completely reverted. That bliss which is found in the feeling of 'Advaita', can never be found in the feeling of 'Dvaita' (duality).[144] Hence, the aspirant gives up all thoughts of 'Bheda' (difference = duality) and attains union with Parasiva as per the statement of Śrī Reṇukācārya as :

"जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम् ।
परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते ॥"[145]

[Like water poured into water and like fire offered into fire, the Ātman absorbed in the Parasivabrahman does not appear separately].

Thus the Sthala which propounds the practices of the aspirant who has achieved union with Śiva, is the Ācārasampattisthala. This is the second sub-sthala of Aikyasthala.

As regards the practices of this sthala, there is nothing which is either injunction (vidhi) or prohibition (niṣedha), as per the following statement of Śivarahasya :

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144. विषयानन्दकणिकानिस्पृहो निर्मलाशयः ।
शिवानन्दमहासिन्धुमज्जनादैक्यमुच्यते ॥
निर्धूतमलसम्बन्धो निष्कलङ्कमनोगतः ।
शिवोऽहमिति भावेन निरूढो हि शिवैकताम् ॥

पशुत्वं च पतित्वं च मायामोहविकल्पितम् ।
तस्मिन् प्रलयमापन्ने कः पशुः को नु वा पतिः ॥ (Si. Śi. 14. 4-5, 9)

145. Si. Śi. 20. 61

"यथा रविः सर्वरसान् प्रभुङ्क्ते
हुताशनश्चापि हि सर्वभक्षकः ।
तथैव योगी विषयान् प्रभुङ्क्ते
न लिप्यते कर्मशुभाशुभैश्च ॥"[146]

[Just as the sun absorbs all the liquids and the fire (eater of oblations) swallows everything, so does the Yogin experience the objects of senses and yet remains unanointed by the fruits of auspicious as well as inauspicious deeds]. This aspirant to whom a clod, a stone and gold are of equal value and who has attained the state of union with Śiva, may perform an action which is in the form of merit (puṇya) or demerit (pāpa) and yet he is unanointed by the experience of that (pāpa or puṇya). The span of life ('dehayātrā') of the Śivajñānin, the seed of whose 'karman' of the nature of 'puṇya' or 'pāpa' is burnt by the fire of pure Śiva-consciousness, continues upto the absolute bodiless state, according to the maxim of burnt cloth (dagdhapaṭanyāya). Hence he is not anointed by his Karman like the lotus-leaf in water. "यथा वायुः सुशीघ्रोऽपि मुक्त्वाकाशं न गच्छति"[147] (Just as the wind, although very fast, does not go away from the sky), as per this statement of 'Niśvāsakārikā', all actions of him, who has attained unity with Śiva, happen to be of the nature of 'Śivaliṅga'-worship.[148] So it is said by scholars :

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146. Si. Śi. 14. 16, Tattvapradīpikā, Avataraṇikā
147. Si. Śi. 14. 23, Tattvapradīpikā, Avataraṇikā
148. शिवाद्वैतपरिज्ञाने स्थिते सति मनस्विनाम् ।
कर्मणा किं नु भाव्यं स्यादकृतेन कृतेन वा ॥ →

"आत्मा त्वं गिरिजा मतिः परिचराः प्राणा शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥"[149]

[You are the Self, Girija (Śakti) is the intellect, accomplishment of the enjoyment of objects of senses is your worship, sleep is the state of trance, movement through feet is the performance of circumambulation and all speeches are your prayers; O Śambhu whatever action I do all that amounts to your worship].

In this way, in the case of the aspirant of the Aikyasthala, there is no birth of merit (puṇya) if prescribed actions are done nor there is the birth of sin

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→ शम्भोरेकत्र भावेन सर्वत्र समदर्शनः ।
कुर्वन्नपि महाकर्म न तत्फलमाप्नुयात् ॥
------------------------- ।
निर्दग्धकर्मबीजस्य निर्मलज्ञानवह्निना ।
देहिवद्भासमानस्य देहयात्रा तु लौकिकी ॥
शिवज्ञानसमापन्नस्थिरवैराग्यलक्षणः ।
स्वकर्मणा न लिप्येत पद्मपत्रमिवाम्भसा ॥
------------------------- ।
यद्यच्चिन्तयते योगी मनसा शुद्धभावनः ।
तत्तच्छिवमयत्वेन शिवध्यानमुदाहृतम् ॥
यत्किञ्चिद्भाषितं लोके स्वेच्छया शिवयोगिना ।
शिवस्तोत्रमिदं सर्वं यस्मात् सर्वात्मकः शिवः ॥
या या चेष्टा समुत्पन्ना जायते शिवयोगिनाम् ।
सा सा पूजा महेशस्य सर्वदा तद्गतात्मनाम् ॥
(Si. Śi. 14. 17-18, 21-22, 25-27)

149. Si. Śi. 14. 25-27, Tattvapradīpikā, Avataraṇikā

(pratyavāya) if those actions are not done. This itself is the Ācārasampattisthala.

The third sub-sthala of Aikyasthala is Ekabhājanasthala by name. The attainment of singular outlook towards everything is itself Ekabhājana. In this state he (the aspirant) visualises Śiva only in his Self and the world at large. The coelescence between Śiva and the world is experienced by him in the mutual relation of the 'adhāra' (substratum) and 'ādheya' (that which subsists) such as 'Viśva in Śiva' and 'Śiva in Viśva'. Thus this Śivayogin, who has been experiencing the divine nature of Śiva both inside and outside, is, indeed, a 'Jīvanmukta'.[150]

The last (fourth) sub-sthala of Aikyasthala is by name Sahabhojana. In this sthala, uniformity of 'Svarūpa' among the Guru, Śiṣya, Śiva and world is taught. In other words the idea of difference is totally negated.[151] So it is said :

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150. विश्वं शिवमयं चेति सदा भावयतो धिया ।
शिवैकभाजनात्मत्वादेकभाजनमुच्यते ॥
-------------------------- ।
शिवे विश्वमिदं सर्वं शिवः सर्वत्र भासते ।
आधाराधेयभावेन शिवस्य जगतः स्थितिः ॥
---------------------------- ।
वृत्तिशून्ये स्वहृदये शिवलीनं निराकुले ।
यः सदा वर्तते योगी स मुक्तो नात्र संशयः ॥ (Si. Śi. 14. 28, 30, 33)

151. "शिवगुर्वात्मनामैक्यानुसन्धानम् (२.४९) ..... चक्रदेवतयोरपि ॥ विद्यागुर्वात्मनामैक्यम्" (२.५१-५२) – thus in Yoginīhṛdaya unity among 'Śiva', 'Guru' and 'Ātman' (Self) and also of the 'Cakra', 'Devatā', 'Vidyā', 'Guru' and Ātman is propounded.

"गुरोः शिवस्य शिष्यस्य स्वस्वरूपतया स्मृतिः ।
सहभोजनमाख्यातं सर्वग्रासात्मभावतः ॥
शिवं विश्वं गुरुं साक्षाद् योजयेन्नित्यमात्मनि ।
एकत्वेन चिदाकारे तदिदं सहभोजनम् ॥
----------------------------- ।
अहं भृत्यः शिवः स्वामी शिष्योऽहं गुरुरेव वै ।
इति यस्य मतिर्नास्ति स चाद्वैत पदे स्थितः ॥"[152]

[The understanding (realisation) of the Guru, the Śiva and the Śiṣya (devotee) as one's own form, is said to be 'Sahabhojana' as it is of the nature of swallowing everything. One should actually unite Śiva, the universe and Guru as of one form in one's own self which is of the nature of intelligence. This is Sahabhojana............ 'I am the servant, Śiva is the master, I am the disciple, he is the preceptor' – he who does not have such a conception, stands in the state of non-duality].

Since he (the Aikya) performs the 'homa' with the offering of the oblation of ghee in the form of all that represents this-ness (idantā-havya) into the fire in the form the Self which is of the nature of the notion of "Supreme I" (Parāhantā), he stands with the notion of "Absolute I" with the conception of 'I am Śiva', 'I am the Guru' and 'I am the universe consisting of the movable as well as the immovable'. Hence, in his case nowhere does the awareness of 'this' (idam) arise; everywhere arises the awareness of 'I' (aham).

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152. Si. Śi. 14. 34-35, 37

In this way, this Aṅga (Jīva) designated as 'Aikya' gets dissolved into the Mahāliṅga, in which the afflictions such as birth, death, etc., are totally averted and which is of the nature of 'cidākāśa' (ether of intelligence), by virtue of the greatness of 'Samarasabhakti' (Bhakti in the form co-elescence), in the manner of water flowing into water, with the notion of co-elescence of the object of the sama species.[153] This itself is the 'Supreme Good' (Paramaṁ Niḥśreyasam) called 'Liṅgāṅgasāmarasya' (co-elescence between the individual self and the universal self).

Thus the liberated ('mukta') great being, who gets into equal coelescent relation with Śiva, who is free from the entanglements of injunction and prohibition and who has assumed the state of 'Purṇāhantā' due to the absence of all kinds of difference, according to the maxim of the river and the ocean, is called Aikya. For this kind of unity (Aikya) to be attained, the root is his 'Samarasabhakti'. Hence, it is said in brief that the aspirant who is endowed with 'Samarasabhakti' is alone the 'Aikya'. So it is said by Māyideva :

"सामरस्यप्रभावेण प्रोक्ता समरसात्मिका ।
ऐक्यस्थलं तया चास्य चेतनस्य समागतम् ॥"[154]

[The Bhakti is told as of the nature of 'samarasa' by virtue of coelescence. With that (Bhakti), Aikyasthala is reached by his consciousness (cetana)].

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153. Si. Śi. 14. 38-39, 42
154. Anu. Sū. 5. 81

Thus in this manner, this Aṅga (Jīvātman), with the assistance of six kinds of Bhakti as 'Bhakta' with 'Śraddhābhakti', 'Māheśvara' with Niṣṭha-bhakti, 'Prasādin' with 'Avadhānabhakti', Prāṇaliṅgin with Anubhava-bhakti, Śaraṇa with Ānanda-bhakti and Aikya with Samarasabhakti, climbs the flight of six sthalas and enters into coelescence with the Liṅga, his original source. This is the sequence of the flight of six. Sthalas of the Vīraśaivas, called 'Liṅgāṅgasaṁyoga' or 'Liṅgāṅgasāmarasya'.

Union between Liṅga and Aṅga : Its Vidhi

What is called 'Śivajīvaikya' in other Darśanas, the same is called 'Liṅgāṅgasaṁyoga' or 'Liṅgāṅga-sāmarasya' here (in Vīraśaiva-siddhānta). The union of those two (Liṅga and Aṅga) is of the nature of 'Sāyujya-mukti' (one merging with the other). That is told by Māyideva :

"सम्यग् योगो हि संयोगो भवेल्लिङ्गाङ्गयोः सदा ।
संयोग एव सायुज्यरूपा मुक्तिर्न चापरा ॥"[155]

[The complete union between the Liṅga (Paramātman – Śiva) and the Aṅga (Jīvātman), is, indeed, the 'Saṁyoga' (total coelescence). That 'Saṁyoga' is itself of the nature of 'Sāyujya', but not anything else].

Just as the Aṅgasthala in the form of the worshipper, is told as of six kinds as Bhakta, Māheśvara,

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155. Anu. Sū., 5. 15

Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya, in the same way the Liṅgasthala in the form of the worshipped, is also told as of six kinds as Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga.[156] Just as the Aṅgasthala is endowed with Bhaktis in order from Śraddhā to Samarasa (four in between being Niṣṭhā, Avadhāna, Anubhava and Ānanda), in the same way the Liṅgasthala is also in order endowed with six Kalās called Nivṛtti, Pratiṣṭha, Vidyā, Śānti, Śāntyatītā and Santyatītottarā.

These (six) Kalās are synonyms in the order of six Śaktis called Kriyāśakti, Jñānaśakti, Icchāśakti, Ādiśakti, Parāśakti and Cicchakti.[157]

Śrī Māyideva speaks of the six Liṅgas endowed with these Śaktis, as having inside the six cakras from Ādhāra to Ājñā (four in between being Svādhiṣṭhāna, Maṇipūraka, Anāhata and Viśuddha) as the places of their manifestation. Accordingly Mūlādhara is the place of manifestation of Ācāraliṅga. That Liṅga is the substratum of 'Nakāra-mantra' which is endowed

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156. महालिङ्गं प्रसादाख्यलिङ्गं च चरलिङ्गकम् ।
शिवलिङ्ग तथा चैव गुरुलिङ्गं ततः परम् ॥
आचारलिङ्गमित्येव लिङ्गं षड्विधमुच्यते ॥ (Anu. Sū., 3. 21-22)

157. शक्तयः षड्विधा ज्ञेयाः षट्स्थलेषु समाहिताः ।
शान्त्यतीतोत्तरा नाम चिच्छक्तिरिति कीर्तिता ॥
शन्त्यतीता पराशक्तिः शान्तिरेवादिसंज्ञिता ।
इच्छाशक्तिश्च विद्या स्यात् प्रतिष्ठा ज्ञानरूपिणी ॥
निवृत्तिः स्यात् क्रियाशक्तिरिति पर्यायसङ्गतिः ॥ (Anu. Sū. 3. 23-26)

with 'Nivṛtti-kalā', the synonym of kriyāśakti. Svādhiṣṭhāna is the place of manifestation of Guruliṅga. That Liṅga is the substratum of 'Makāra-mantra' which is endowed with Pratiṣṭhā-kalā, the synonym of Jñānaśakti. Manipūraka is the place of manifestation of Śivaliṅga. That Liṅga is the substratum of 'Śikāra-mantra' which is endowed with Vidyākalā, the synonym of Icchāśakti. Anāhata is the place of manifestation of Jaṅgamaliṅga. That Liṅga is the substratum of 'Vākāra-mantra', which is endowed with Śāntikalā, the synonym of Ādiśakti. Viśuddhi is the place of manifestation of Prasādaliṅga. That Liṅga is the substratum of 'Yakāra-mantra' which is endowed with Śāntyātītakalā, the synonym of Parāśakti. Ājñācakra is the place of manifestation of Mahāliṅga. That Liṅga is the substratum of 'Oṁkāra-mantra', which is endowed with Śāntyatītottarakalā, the synonym of Cicchakti.[158]

Śrī Nīlakaṇṭha-śivācārya has also said that the six Cakras are the substrata of the aforesaid six Liṅgas. So it is this : "अत्र शरीरे महालिङ्गादिषड्लिङ्गानां स्थानान्याज्ञा-

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158. मूलाधारे नकाराख्या संस्थिता पारमेश्वरी ।
स्वाधिष्ठाने मकारः स्याच्छिकारो मणिपूरके ॥
अनाहते वकाराख्या सदा शैवी व्यवस्थिता ।
विशुद्धौ तु यकाराख्या साक्षाद् विश्वेश्वरी स्थिता ॥
आज्ञाचक्रे महादेवी ताराख्या समुपस्थिता ।
आचाराख्यं नकारः स्यान्मकारो गुरुलिङ्गकम् ॥
शिकारः शिवलिङ्गं स्याद् वाकारश्चरलिङ्गकम् ।
यकारः स्यात् प्रसादाख्यमोंकारो महदुच्यते ॥ (Anu. Sū., 6. 47-50)

चक्रादिषड्विधचक्राण्येव, तत्तच्चक्रेष्वेव तेषां प्रत्यक्षयोग्यत्वात्"[159] [Here in the body, the substrata of six Liṅgas, Mahāliṅga, etc., are the six Cakras, Ājñācakra, etc. Their direct perception is in those Cakras].

Although the 'Liṅga' in the form of Paraśiva-brahman is all-pervasive, yet it has divided itself inside for the purpose of worship. So it is said by the Ācārya :

"अपरिच्छिन्नमव्यक्तं लिङ्गं ब्रह्म सनातनम् ।
उपासनार्थमन्तःस्थं परिच्छिन्नं स्वमायया ॥"[160]

[The Liṅga which is undivided and unmanifest and which is the beginningless Brahman, gets itself divided through his Māyāśakti so that it gets worshipped by residing inside].

The inner vision of the Jyotirliṅga in the cakras, Ādhāra, etc., is not easy for ordinary persons. For that purpose eight-limbed (aṣṭāṅga) Yoga is told in the Yogaśāstra. Even there Prāṇāyāma and Mudrā-sādhana are important. Through Prāṇāyāma, the dirt in the form of obstruction in the respective 'Cakras', is removed[161]; Through the Mudras such as Śāmbhavī, Unmanī, Śakti, Cālinī, etc., the mind becomes steady. The realisation of Jyotirliṅga comes to those Yogins who are of steady mind. It is this that is called

159. Śi. Pa., p. 48
160. Si. Śi. 6. 36
161. "ततः क्षीयते प्रकाशावरणम्" (Yo. Sū. 2. 52)

Antarliṅgadhāraṇa by the Vīraśaiva Śivayogins.[162] The realisation of the internal Liṅga is foremost among the provisions for Mokṣa.[163] That is why Śrī Reṇukācārya has taught the 'Antarliṅgānusandhāna' as :

"आधारे कनकप्रख्यं हृदये विद्रुमप्रभम् ।
भ्रूमध्ये स्फटिकच्छायं लिङ्गं योगी विभावयेत् ॥"[164]

[The Yogin should cherish the Liṅga as of golden hue in Mūlādhāra, as of coralline lustre in the heart and as of crystalline lustre in the region between the eye-brows].

According to the teaching of the Ācārya, the aspirant of the Bhaktasthala called Bhakta should sit in a 'Sukhāsana' posture, hold his left 'hastapīṭha' at the distance of twelve inches in front of his eyes, place the Iṣṭaliṅga on it ('hastapīṭha'), look at his Iṣṭaliṅga through his half-closed and unwinking pair of eyes and fix his 'manovṛtti' (disposition of mind) in the Mūlādhāra (cakra) with firm resolve; further when he causes the clash between 'Prāṇavāyu' and 'Apānavāyu' again and again through the procedure of Prāṇāyāma, then a divine lustre arises in the Mūlādhāra. For this purpose, the Mudrās called Śakti, Cālinī and Aśvinī

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162. आधारे हृदये वाऽपि भ्रूमध्ये वा निरन्तरम् ।
ज्योतिर्लिङ्गानुसन्धानमान्तरं लिङ्गधारणम् ॥ (Si. Śi. 6. 39)

163. अन्तर्लिङ्गानुसन्धानमात्मविद्यापरिश्रमः ।
गुरूपासनशक्तिश्च कारणं मोक्षसम्पदाम् ॥ (Si. Śi. 6. 40)

164. Si. Śi. 6. 39

are used. The special knowledge about Prāṇāyāma and about Mudrās, should be known from the Śrīguru.

This lustre (Jyotiṣ) which arises in the Mūlādhāra is designated as Ācāraliṅga by the Vīraśaiva Śivayogins. It is through the incessant vision of this (Ācāraliṅga) that the 'Aṅgasthala' called 'Bhakta' assumes the form of Ācāraliṅga. Since the Ācāraliṅga is associated with Kriyāśakti, the Śraddhābhakti attached to its worshipper transforms into the form of Kriyāśakti. This is the coelescence between Bhaktāṅga and Ācāraliṅga.

This is the purport of propounding the Bhaktaṅga as the worshipper of Ācāralinga : This aspirant practises with Śraddhā the five kinds of practices which are told already in the fourth Pariccheda. As time goes bye, he gets the vision of the Bhagavān in all the 'ācāras' that he practises with great Śraddhā. Thus "आचार एव लिङ्गम् आचारलिङ्गम्, आचारलिङ्गस्योपासक आचारलिङ्गोपासकः" ['Ācāra' itself is the Liṅga, Ācāraliṅga, the 'Upāsaka' of Ācāraliṅga is Ācāraliṅgopāsaka, as per this derivation, this aspirant of Bhaktasthala is called Ācāraliṅgopāsaka (worshipper of Ācāraliṅga) because he practises the 'ācāras' (practices) that are told before with great Śraddhā like the worship of the Śivaliṅga. In this way when this aspirant who is deeply habituated to Ācaraṇa, gives up the pride that 'I am practising and becomes involved in that 'Ācāra', then he becomes endowed with the form of Ācāraliṅga. Thus since he is an excellent 'Kriyāśīla', he is called as one associated Kriyāśakti. That is why he is a Karmayogin. In this way, it is possible to say that

the deep adherence to the excellent 'ācāra' or performance of actions that are salutary to the world, is the characteristic of an aspirant, who is the worshipper of the Ācāraliṅga and who happens to be of the form of that Liṅga. This is the coelescence between the Bhakta and the Ācāraliṅga.

The aspirant of the Māheśvarasthala who is also Māheśvara by name, sits in the 'sukhāsana' posture as per the procedure of the aforesaid 'Śivayoga', looks at his Iṣṭaliṅga in the aforesaid manner and remains cherishing the 'Makāra-mantra' by making his 'manovṛtti' steadily fixed in the Svādhiṣṭhānacakra. Through the aforesaid Prāṇāyāma and with the steadiness of mind, he gets a vision of Jyotiṣ in his Svādhiṣṭhānacakra. That Jyotiṣ is called by the Vīraśaiva Ācāryas as the 'Guruliṅga'. It is through the uninterrupted concentration with deep devotion on the Jyotirliṅga, the Māheśvara assumes the form of 'Guruliṅga'. Since the 'Guruliṅga' is associated with 'Jñānaśakti', the Niṣṭhābhakti of its worshipper also transforms itself into the form of Jñānaśakti. In this manner, the Māheśvara who is endowed with Niṣṭhābhakti culminates in the form of Guruliṅga associated with Jñānaśakti by the power of worship. This is the coelescence between the Māheśvara and the Guruliṅga.

Here the purport is this : From the philosophical point of view the meaning of the word Guru is Jñāna (knowledge).[165] Hence, "गुरुरेव लिङ्गम् = गुरुलिङ्गम्" (Guru

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165. गुकारस्तैलवर्तिश्च रुकारो ज्वलनस्तथा ।
द्वयोर्योगप्रभावेण स्वयंज्योतिर्गुरुः स्मतः ॥ (Vī. Ci., p. 12)

himself is the Liṅga = Guruliṅga), as per this derivation, the aspirant who adores with 'Niṣṭhā' the ethical knowledge taught by the Sadguru as the Liṅga, is himself the worshipper of the Guruliṅga. Thus having been deeply devoted to the knowledge, he is also endowed with Jñānaśakti. The 'Ācāra' without knowledge is 'andhācāra' (blind practice). That is why he is said to be endowed with Jñānaśakti. In this manner whatever he practises, he becomes the possessor of all the genuine knowledge. Thus the possession of the knowledge about 'Ācāra' is itself the characteristic of the aspirant, who is the worshipper of the Guruliṅga and who on that score is of the nature that Liṅga (Guruliṅga).

The aspirant of the Prasādisthala is the Prasādin. When he stands cherishing the 'Śikāra-mantra' after having steadily fixed his 'Manovṛtti' with firm resolve in the 'Maṇipūraka-cakra', then he realises the Jyotiṣ in that 'cakra'. That Jyotiṣ is called by the Vīraśaiva Ācāryas as the Śivaliṅga. The Prasādin assumes the form of Śivaliṅga through incessant concentration with (divine awareness = Avadhāna) on that (Jyotiṣ). Since the Śivaliṅga is endowed with 'Icchāśakti', the 'Avadhānabhakti' of that worshipper (Prasādin) transforms itself into 'Icchāśakti'. Thus by virtue of that adoration, the aspirant called Prasādin assumes the form of the Śivaliṅga endowed with 'Icchāśakti'. This itself is the coelescence between the Prasādin and the Śivaliṅga.

This is the purport here : The word Śiva has the meanings of graciousness (bhadra), auspiciousness

(maṅgala), propitiousness (kalyāṇa), etc.[166] Hence "शिवमेव लिङ्गं शिवलिङ्गम्" [Auspiciousness itself (Śivam eva) is the Liṅga = Śivaliṅga], as per this derivation the conception as Śiva is itself the Śivaliṅga here. Hence, in accordance with the following statement :

"सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥"

[Let everybody be happy, let everybody be free from ailments, let everybody witness auspiciousness and let nobody get grief].

The thoughts about auspicious to all the beings constitute the concentration on the Śivaliṅga. Since the Śivaliṅga is associated with Icchāśakti, this aspirant becomes endowed with Icchāśakti in the form of the desire for the auspiciousness of the world. It should be known that along with Śivācāra and Śivajñāna 'Śivecchā' is also necessary. In this way, the very possession of the 'Icchā' for doing good to the world constitutes the characteristic of the aspirant who is the worshipper of the Śivaliṅga and who is of the nature of Śivaliṅga.

The aspirant of the Prāṇaliṅgisthala called Prāṇaliṅgin steadily fixes his 'manovṛtti' in the Anāhatacakra through Śāmbhavī-mudrā with the aforesaid procedure of Śivayoga and with firm resolve. When he thus sits cherishing the 'Vākāra-mantra',

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166. "श्वःश्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम्" (Amara. 1. 149)

then there is the realisation of the divine 'Jyotiṣ' in the Anāhata-cakra situated in the region of the heart. That 'Jyotiṣ' is called Jaṅgamaliṅga in this Siddhānta. Through the incessant concentration on it with Anubhava-bhakti, the Prāṇaliṅgin assumes the form of Jaṅgama-liṅga. Since Jaṅgamaliṅga is associated with 'Ādiśakti', the Anubhavabhakti of its worshipper transforms itself into the form of Jaṅgamaliṅga. Thus in this manner the aspirant called Prāṇaliṅgin associated with Anubhavabhāva by the power of worship, assumes the form of Jaṅgamaliṅga which is associated with Ādiśakti. This is the co-elescence between the Prāṇaliṅgin and the Jaṅgamaliṅga.

This should be known here : A great person who is endowed with Śivajñāna is called by the name Jaṅgama.[167] Hence, "जङ्गम एव लिङ्गम् = जङ्गमलिङ्गम्" [Jaṅgama himself is the Liṅga = Jaṅgamaliṅga], according to this statement, all those who have Śivajñāna are of the nature of Śiva. This is the vision of Jaṅgamaliṅga. Since the Jaṅgama-liṅga is associated with Ādiśakti, the aspirant is here endowed with Ādiśakti. She is called Ādiśakti because the aforesaid Śivācāra, Śiva-jñāna and Śivecchā arise from her. In this way, this association with the notion of Liṅga as regards Jaṅgamas who are the great persons endowed with Śivajñāna, is the characteristic of the aspirant who is

167. जानन्त्यतिशयाद्ये तु शिवं विश्वप्रकाशकम् ।
स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः ॥ (Si. Śi. 11. 36)

the worshipper of Jaṅgamaliṅga and who for that reason happens to be Jaṅgamaliṅga itself.

The aspirant of Śaraṇasthala called Śaraṇa steadily fixes his 'manovṛtti' in the Viśuddhicakra through the procedure of the aforesaid 'Śivayoga' with firm resolve. When he thus stands with concentration on the 'Yakara-mantra', then arises the realisation of the 'Jyotiṣ' in the Viśuddhicakra situated in the region of the throat. That 'Jyotiṣ' is designated as the Prasādaliṅga.

The Śaraṇa assumes the form of the 'Prasādaliṅga' through the incessant vision of that Liṅga with Ānandabhakti. Since the Prasādaliṅga is associated with Parāśakti, the Ānandabhakti of its worshipper transforms itself into Parāśakti. In this way the aspirant called Śaraṇa who is endowed with Ānandabhakti assumes the form of 'Prasādaliṅga' as endowed with Parāśakti by virtue of the power derived from that worship. This is itself the coelescence between the Śaraṇa and the Prasādaliṅga.

This is the secret here : Prasāda means purity (nairmalya) or pleasantness (prasannatā).[168] Hence "प्रसाद एव लिङ्गम् = प्रसादलिङ्गम्" (Prasāda itself is the Liṅga = Prasādaliṅga), as per this derivation, the possession of a pleasant mind is the concentration on the 'Prasādaliṅga'. Since the Prasādaliṅga is associated with 'Parāśakti', the aspirant, too, is

168. "नैर्मल्यं मनसो लिङ्गं प्रसाद इति कथ्यते" (Si. Śi. 11. 6)

endowed with 'Parāśakti'. Thus the pleasantness of mind at all times while facing the pairs of opposites such as Sukha-Duḥkha is the characteristic of the aspirant who is the worshipper of Prasādaliṅga and who on that count is of the form of the Prasādaliṅga.

The aspirant of the Aikyasthala called Aikya steadily fixes his 'manovṛtti' in the Ājñācakra through the aforesaid procedure of 'Śivayoga' and through Unmanī-mudrā with firm resolve. When he thus stands cherishing the 'Oṁkāra-mantra', then there is the realisation of the 'Jyotiṣ' as bright as crystal in the Ajñācakra situated in the region between the eye-brows. That 'Jyotiṣ' is designated as Mahāliṅga in this Siddhānta. The 'Aikya' who has an incessant concentration on that with 'Samarasabhakti', assumes the form of the 'Mahāliṅga'. Since the Mahāliṅga is associated with 'Cicchakti', the 'Samarasabhakti' of its worshipper tranforms itself into 'Cicchakti'. In this manner the aspirant called Aikya who is endowed with 'Samarabhakti', assumes the form of the Mahāliṅga which is associated with Cicchakti, with the power derived from its worship. This itself is the coelescence between the Aikya and the Mahāliṅga.

Here this should be known : "महच्च तल्लिङ्गम् = महालिङ्गम्" (Great is that Liṅga = Mahāliṅga), as per this derivation, the Supreme Principle (Parama-Tattva) which happens to be the substratum of the movable and the immovable (world), is said to be the Mahāliṅga. Hence, with the notion "सर्वं लिङ्गमयं जगत्" (the entire world is pervaded by Liṅga), the attainment

of 'Liṅgadṛṣṭi' everywhere is the concentration on the Mahāliṅga. Since the Mahāliṅga is associated with 'Cicchakti', the aspirant becomes endowed with 'Cicchakti'. In this way, the possession of 'Śivaliṅga-dṛṣṭi' everywhere is the characteristic of the aspirant who is the worshipper of the Mahāliṅga and who has become coelescent the Mahāliṅga.

Here, since the Liṅgasthala is that which favours, it is to be worshipped (upāsya) and since Aṅgasthala is that which is favoured, it is the worshipper (upāsaka). Since the Upāsana (worship) is meant for reverting the 'dvaitabhāva' (duality), it is 'abheda' (non-duality) that remains according to the maxim of Bramara and Kīṭa (bee and worm) between the Liṅga and the Aṅga who are in the relation of Upāsya and Upāsaka. So it is said in the Liṅgamahāpurāṇa :

"कीटो भ्रमरयोगेन भ्रमरो भवति ध्रुवम् ।
मानवः शिवयोगेन शिवो भवति निश्चयम् ॥"[169]

It is through the Śivayoga alone that man becomes Śiva – so does Maharṣi Vyāsa say, by citing the 'dṛṣṭānta' of the Bramara and the Kīṭa, that the Liṅgas, Ācāraliṅga, etc., are to be worshipped by Aṅgas, Bhakta, etc. Thus it is :

"आचारलिङ्गं प्रथमं गुरुलिङ्गं द्वितीयकम् ।
शिवलिङ्गं तृतीयं स्याच्चरलिङ्गं चतुर्थकम् ॥
प्रसादं पञ्चमं लिङ्गं महालिङ्गं तु षष्ठकम् ।

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169. Li. Pu., U. Bhā. 21. 95

भक्तो माहेश्वरश्चैव प्रसादी प्राणलिङ्गकः ॥
शरणैक्य स्थलैः षड्भि क्रमाल्लिङ्गमुदाहृतम् ॥"[170]

Thus in this manner, it is through the greatness of Śivayoga, that Bhakta enters into coelescence with Ācāraliṅga, Māheśvara with Guruliṅga, Prasādin with Śivaliṅga, Prāṇaliṅgin with Jaṅgamaliṅga, Śaraṇa with Prasādaliṅga and Aikya with Mahāliṅga. Just as Aṅgasthalas enter into coelescent relation with Liṅgasthalas so do the Bhaktis resting in the Aṅgasthalas enter into coelescent relation with the Śaktis resting in the Liṅgasthalas. It is thus : Śraddhābhakti merges into kriyāśakti, Niṣṭhābhakti into Jñānaśakti, Avadhānabhakti into Icchāśakti, Anubhavabhakti into Ādiśakti, Ānandabhakti into Parāśakti and Samarasabhakti into Cicchakti. This is the procedure of the union between the Liṅga and the Aṅga.

The Jīvanmukti of the Vīraśaivas consists in the attainment of 'Liṅgasvarūpa' by the Aṅga. In the Śrī Siddhāntaśikhāmaṇi, there is a detailed exposition of the fifty-seven Liṅgasthalas from the Gurusthala to Jñānaśūnyasthala as the sub-sthalas of six Liṅgā-sthalas which are directed at Jīvanmukti. Those who aspire to know can go through the part of Si. Śi. from the fifteenth to the twentieth paricchedas. Fearing the length of the text here that part is not given.

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170. Li. Pu., U. Bhā. 21. 122-124

Thus the six Liṅgasthalas which are coelescent relation with the respective Aṅgasthala, again among themselves the former Sthalas enter into coaelescent relation with later Sthalas. It is thus : the Ācāraliṅga enters into the Guruliṅga, the Guruliṅga into the Śivaliṅga, Śivaliṅga into the Jaṅgamaliṅga, the Jaṅgamaliṅga into the Prasādaliṅga and Prasāda-liṅga into the Mahāliṅga and finally the Mahāliṅga enters into Ghanaliṅga called Sthala which happens to be the substratum of all.[171]

In this manner, the Jīva who is denoted by the word 'Aṅga' cherishes the idea of 'abheda' (non-duality) with Śiva who is denoted by the word Liṅga, gets into coelescence with the Mahāliṅga in the Aikyasthala according to the following statement of the Ācārya :

"जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम् ।
परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते ॥"[172]

[Like water poured into water and like fire offered into fire, the Ātman absorbed in the Paraśiva-brahman does not appear separately]. This should be known as the Śivajīvaikya called Liṅgāṅgasāmarasya. In this way, it is through the contraction of the Śaktis, Kriyādīksā, etc., that 'Jīvatva' is attained; then, again, when those very Śaktis get expanded, it is

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171. Śi. Pa., p. 51-52
172. Si. Śi. 20. 61

'Śivatva' that is attained. Thus Bandha and Mokṣa are set in the relations of contraction and expansion.[173]

Thus this great soul who has attained Jīvanmukti in the form of the coelescence between the Liṅga and the Aṅga, assumes the realised six Liṅgas, Ācāraliṅga, etc., as standing in six senses and offers the objects of the respective senses to the respective Liṅgas. Since he partakes the respective Prasādas, although he remains in 'Saṁsāra' (mundane state), he is always unattached (to the world) like the lotus-leaf in water and is happy.

The import of this is : The Bhakta assumes the Ācāraliṅga to be worshipped by him as stationed in the the nose, offers 'Gandha', the object of that sense and becomes delighted by partaking that (Gandha) as 'Prasāda'. The Māheśvara assumes the Guruliṅga to be worshipped by him as stationed in the tongue, offers Rasa, the object of that sense and becomes delighted by partaking that (Rasa) as 'Prasāda'. The Prasādin assumes the Śivaliṅga to be worshipped by him as situated in the eyes, offers Rūpa, the object of that sense, and becomes delighted by partaking that (Rasa) as 'Prasāda'. The Prāṇaliṅgin assumes the Jaṅgamaliṅga, to be worshipped by him, as remaining in the skin, offers Sparśa, the object of that sense and becomes blissful by partaking that (sparśa) as 'Prasāda'. The Śaraṇa assumes the Prasādaliṅga, to

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173. "शक्तिविकासरूपशिवत्वप्राप्तिर्मोक्षः" (Ī. U., Śa. Vyā., p. 24)

be worshipped him, as stationed in the ears, offers Śabda, the object of that sense, and becomes joyful by partaking that (Śabda) as 'Prasāda'. The Aikya assumes the Mahāliṅga, to be worshipped by him, as stationed in the mind, offers the objects of all senses to the respective Liṅgas and becomes blissful by the partaking of the respective 'Prasāda'. In this manner only, he (the aspirant) should understand that the five Liṅgas from Ācāraliṅga to Prasādaliṅga as stationed respectively in the five motor organs called Pāyu, Upastha, Pāda, Pāni and Vāk (anus, genital, feet, hands and speech).[174] Thus the Jīvanmukta of the Vīraśaivas is endowed with Liṅgas in every limb (aṅga) and the enjoyer of what is enjoyed by the Liṅgas. Through this the absence of attachment can be supposed.

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174. आचारलिङ्गं घ्राणाख्यं भक्तस्थलसमाश्रयम् ।
निवृत्तिकलयोपेतं गन्धग्रहणसाधनम् ॥
गुरुलिङ्गं तु जिह्वाख्यं माहेशस्थलसंश्रयम् ।
प्रतिष्ठाकलयोपेतं रसग्रहणसाधनम् ॥
शिवलिङ्गं तु नेत्राख्यं प्रसादिस्थलसंश्रितम् ।
विद्यया कलयोपेतं रूपग्रहणसाधनम् ॥
त्वगाख्यं चरलिङ्गं तु प्राणलिङ्गिस्थलाश्रयम् ।
शान्त्याख्यकलयोपेतं स्पर्शग्रहणसाधनम् ॥
प्रसादलिङ्गं श्रोत्राख्यं शरणस्थलसंश्रयम् ।
शान्त्यतीतकलोपेतं शब्दग्रहणसाधनम् ॥
मानसं तु महालिङ्गमैक्यस्थलसंश्रयम् ।
शान्त्यतीत्तरोपेतं सर्वग्रहणसाधनम् ॥
एवं कर्मेन्द्रियाङ्गेषु क्रमाल्लिङ्गस्य योजनम् ॥
(Śi. Da., p. 46; Kri. Sā., Bhā. 3, p. 113)

It may be objected that since the Jīvanmukta is seen in the worldly activities, he, too, should become charged with doṣas (sins). If it is so objected, the answer is that it is not tenable, because, as told earlier, he is in the worldly activities through the body, senses and thoughts that are dedicated to Śiva[175] and hence he is not associated with doṣas normally arising from the three karaṇas (body, etc.). So it is said by the Ācārya (Śrī Reṇukācārya) :

"दर्शनात् स्पर्शनात् भुक्तेः श्रवणाद् घ्राणनादपि ।
विषयेभ्यो यदुत्पन्नं शिवे तत्सुखमर्पयेत् ॥

इन्द्रियैरेव जायन्ते पापानि सुकृतानि च ।
तेषां समर्पणादीशे कुतः कर्मनिबन्धनम् ॥

इन्द्रियाणि समस्तानि शरीरं भोगसाधनम् ।
शिवपूजाङ्गभावेन भावयन् मुक्तिमाप्नुयात् ॥"[176]

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175. शिवस्य पररूपस्य सर्वानुग्राहिणोऽर्चने ।
त्यागो देहाभिमानस्य कायार्पितमुदाहृतम् ॥
--------------------------- ।
यद्यत्कारणमवलम्ब्य भुङ्क्तेर्विषयजं सुखम् ।
तत्तच्छिवे समर्प्यैष करणार्पक उच्यते ॥
--------------------------- ।
शिवे निश्चलभावेन भावानां यत्समर्पणम् ।
भावार्पितमिदं प्रोक्तं शिवसद्भाववेदिभिः ॥
--------------------------- ।
भाव एव हि जन्तूनां कारणं बन्धमोक्षयोः ।
भावशुद्धौ भवेन्मुक्तिर्विपरीते तु संसृतिः ॥ (Si. Śi. 17. 34, 40, 50, 52)

176. Si. Śi. 17. 37, 45, 49

[Whatever pleasure that arises from the objects of senses through seeing, touching, tasting, hearing and smelling, all that should be offered to Śiva........ It is through the senses alone that the sins and merits arise. When they are surrendered to Śiva, the Lord, where is the scope for the bond of Karman?...... Assuming that all the senses and the body which are the instruments of experience (enjoyment) as the materials for the worship of Śiva, the Yogin attains liberation].

Thus there is no association with worldly 'doṣas' in the case of one who partakes the 'Śivaprasāda' through all the senses. Hence there is no possibility of association with 'doṣas' in the case of the Jīvanmukta, although he is engaged in activities.

When there is a desire to know as to what is the state (condition) of accumulated (sañcita) karman, even though there is no future Karman in the case of the wise person who has assumed 'Śivabhāva' as 'I am Śiva', the answer is :

"ज्ञानिनां यानि कर्माणि तानि नो जन्महेतवः ।
अग्निदग्धानि बीजानि यथा नाङ्कुरकारणम् ॥"[177]

[Those deeds which are of the enlightened Yogins are not at all causes for rebirth, just as the seeds which are burnt by fire cannot be causes for germination].

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177. Si. Śi. 19. 30

Thus in the case of the Śivayogin whose accumulated Karman is burnt by the knowledge of "Śivo'ham" (I am Śiva) like the roasted seed, there is no attainment of next birth. So the Ācaryas have taught.

In this way, when the conception of "Śivo'ham" becomes firm in the case of the Śivayogin who assumes 'aikya' of his Self with Śiva, then such a 'vṛttijñāna' (knowledge of condition) is also dissolved. Then the Śivayogin becomes Śiva himself. Hence this condition of the Śivayogin is called 'Jñānaśūnyāvastha' (the state of the absence of Jñānabhedajñāna). That is a state in which the 'tripuṭī' (threefoldness) of the knower, knowledge and what is known (Jñātṛ, Jñāna and Jñeya) is totally absent. This 'Jñānaśūnya' – state of the Jīvanamukta is the climax of Jīvanmukti. Hence, it is said :

"सर्वात्मनि परे तत्त्वे भेदशङ्काविवर्जिते ।
ज्ञात्रादिव्यवहारोत्थं कुतो ज्ञानं विभाव्यते ॥

ज्योतिर्लिङ्गे चिदाकारे स्वप्रकाशे निरुत्तरे ।
एकीभावमुपेतस्य कथं ज्ञानस्य संभवः ॥
तस्य कार्यदशा नास्ति कारणत्वमथापि वा ।
शेषत्वं नैव शेषित्वं स मुक्तः पर उच्यते ॥"[178]

[How can any knowledge depending upon the function of "tripuṭī" as knower (Jñātṛ), known (Jñeya)

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178. Si. Śi. 20. 62, 69-70

the knowledge (Jñāna), be thinkable in the Supreme Principle which is "Self" of all and which is free from the doubt of duality ?...... How can knowledge (of bheda) in the case of the Śivayogin who has attained identity with his own illumination in the form of consciousness which is consisting in the lustre of the Mahāliṅga, i.e., Paraśiva, which is devoid of the inclination in the form of the desire of knowledge and which has nothing beyond it ?].

Thus in the Vīraśaiva-darśana, the Jīva who is called Aṅgasthala which happens to be a portion of Paraśivabrahman named "Sthala", worships the Liṅgasthala which is to be worshipped by him with Bhaktis of six types as Śraddhā, Niṣṭhā, Avadhāna, Anubhava, Ānanda and Samarasa, and assumes the form of the Mahāliṅga in the end passing through the sequence of the Liṅgas, Ācāraliṅga, etc., after attaining (realising) Kriyāśakti, Jñānaśakti, Icchāśakti, Ādiśakti, Parāśakti and Cicchakti in due course. That Mahāliṅga gets into coelescence with the Ghanaliṅga which is called Sthala. For this purpose here, in the text Śrī Siddhāntaśikhāmaṇi, the six Sthalas involving in them hundred and one Sthalas starting from Piṇḍasthala ending with Jñānaśūnyasthala. This itself is the Vīraśaiva sequence of steps in the form of six Sthalas solely devoted to propound the union between Śiva and Jīva called "Liṅgāṅgasāmarasya".

Among the six sthalas told here, it should be known that the two sthalas called Bhakta and Māheśvara have the predominance of Kriyā (action); the

next two, Prasādisthala and Prāṇaliṅgisthala have the predominence of Jñānayoga along with Kriyā and are set with 'bheda' and 'abheda'; and the two Sthalas called Śaraṇa and Aikya have the predominance of knowledge (Jñāna) and are set in 'abheda'. Hence here, in this Siddhānta, there is a charming synthesis of the three Sādhanas (means) and that of the Śrutis in favour of Dvaita, Dvaitā-dvaita and Advaita. It is set in co-ordination of aforesaid "avasthā-bheda" of the aspirant. Hence it should be understood that the Vīraśaiva-siddhānta is in the form of co-ordination of all Siddhāntas.



CONCLUSION

The authors of Śāstras decide the import of a Śāstra by the beginning (Upakrama) and the conclusion (Upasaṁhāra). Hence, among the six 'Liṅgas' (proofs) which ascertain the import, as told in the Kārikā :

> "उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् ।
> अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥"

'Upakrama' and 'Upasaṁhāra' are together regarded as one. There, in that context, Śrī Gauḍa Brahmāṇḍa-svāmin has presented 'Upakrama' and 'Upasaṁhāra' as one Liṅga, by saying : "उपक्रमोपसंहाराभ्यां विचार्यमाणवाक्यस्याऽऽद्यन्तभागयोरेकार्थपर्यवसानं लक्ष्यते । .... तत्राद्यस्यैकार्थतात्पर्यनिर्णायकत्वेन लिङ्गत्वम्; तात्पर्यविषयत्वेन सन्दिग्धानां बहूनां मध्ये यस्मिन्नर्थे आद्यन्तभागयोः पर्यवसानम्, तस्मिन्नेव तात्पर्यनिर्णयात्, अन्यथा तस्य वैयर्थ्यात्"[1] [Through 'Upakrama' and 'Upasaṁhāra', the culmination in one sense is found between the beginning and the ending parts of the sentence under consideration. There, between them, the first one (Upakrama) is regarded as the 'Liṅga' due to its being the decider of purport; among the many doubtful factors as regards the 'purport' (Tātparya), the deciding of the purport lies in that

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1. A., Si.La., p.425.

factor only in which the beginning and the ending parts get culminated, otherwise that factor is without any purpose].

In the present context, this should be told : Common meaning is decided to be that which reveals the identity (aikya) between the beginning and ending parts of a 'Vākya'. In this research thesis called 'Śaktiviśiṣṭādvaita-Tattvatraya-vimarśa', what is told by us in the beginning, the same should be in the end. This is, indeed, proper, because there is oneness of meaning between both the factors ('Upakrama' and 'Upasaṁhāra'). But, there is great impediment here in presenting the 'Upasaṁhāra' also what is earlier presented in the 'Upakrama', because the defect of 'Punarukti' shoots up; if other than that is told there befalls the situation of contradiction of meaning. Thus there is the snare of rope both ways. Then what is the path to be adopted for drawing the conclusion, by which there will be no occasion for the rise of 'doṣa' both ways. If it is thought on these lines, the answer that comes to mind is : Just as in the syllogism consisting of five propositions (avayavas), although the meaning of the 'Pratijñā-vākya' is finally grasped, the 'Nigamana' is not futile, but a supporting factor through the denial of another doubt, in the same way, in the present situation also, although there is the grasping of meaning of the 'Upakrama', there is no defect as regards the 'Upasaṁhāra'.

Further, when, in order to grasp the 'svarūpa' of the Paramātman, the Śruti teaches "Tattvamasi

Śvetaketo"[2] nine times, then, how can it be a 'Punarukti' (doṣa) in the grasping of the common meaning of the 'Upakrama' and the 'Upasaṁhāra' ? How can it be a case of proving what is already proved ? Further something is told here as regards the fact that what is told in the 'Upakrama' is briefly presented in the 'Upasaṁhāra'.

Here in Bhārata, there are many Darśanas. They are divided into four parts called Vaidika, Tāntrika, Vaidika-Tāntrika and Tāntrika-Vaidika. That which is in favour of performing only the 'Karman' told in Veda, is Vaidika. That which is formulated for the performance of 'Karman' told in the Āgamas only, is Tāntrika. That in which there is more importance to the actions told in Veda and less importance to those told in the Āgamas, is Vaidika-Tāntrika. That in which the actions prescribed in the Āgamas are performed and the Vedic actions which are not opposed to them are also performed, should be known as Tāntrika-Vaidika.

Among those that are told above the last one, i.e., Tāntrika-Vaidika, is itself the Vīraśaiva-darśana, which is otherwise known by the synonym Śakti-viśiṣṭādvaita. The original stream[3] of this Vīraśaiva-darśana is the latter part of the Śaivāgamas which

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2. Chā.U. 6.8.7.

3. "सिद्धान्तशब्दः पङ्कजादिशब्दवद्योगरूढ्या शिवप्रणीतेषु कामिकादिषु दशाष्टादशतन्त्रेषु प्रसिद्धः" (Ra.Tra., श्लो.10,टीका)

are called 'Siddhānta'.[4] These Siddhāntāgamas are opposed to what are outside Vedic sanction, but not opposed to 'Veda-dharma'. Hence, since they propound the same doctrine, the Vedas and the Siddhāntāgamas have 'Aikya' between them. This is the opinion of the Vīraśaiva Ācāryas. So it is said :

"वेदधर्माभिधायित्वात् सिद्धान्ताख्यः शिवागमः ।
वेदबाह्यविरोधित्वाद् वेदसंमत उच्यते ॥
वेदसिद्धान्तयोरैक्यम् एकार्थप्रतिपादनात् ।
प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयोः सदा ॥"[5]

[The Śaivāgama (Śaiva-tantra) called 'Siddhānta' is said to be acceptable to Veda because it advocates the Dharma that is taught in Veda and also because it opposes whatever that is outside or unacceptable to Veda. Veda and Siddhānta are one because they propound the same doctrine. Athoritativeness of the two should always be grasped as similar by the learned].

Hence, it is certain that the Vīraśaivadarśana is acceptable to both Vedas and Āgamas. That is why it is regarded as 'Śaktiviśiṣṭādvaita-Vedānta' among the branches of Vedānta, and as Vīraśaiva among the branches of Āgamaśāstra.

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4. "सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥" (Si.Śi. 5.14)

5. Si.Śi. 5.12-13.

Dr. Kanti chandra Pandeya presents it thus :

"शैवमतमैतिहासिकदृष्ट्या दार्शनिकदृष्ट्या चातीव महत्त्वपूर्णम् ।
प्राचीनतमादष्टादशसहस्रवर्षपूर्वं प्रचलिताद् जरतुष्ट्रमतादपीदं
प्राचीनतरम्"[6]

[The Śaiva religion is of great importance from the historical as well as philosophical points-of-view. It is earlier than even the ancient Zarathustra religion which was prevailing before eight thousand years]. The Śaivas accept the authority (prāmāṇya) and in the same way accept that their beginning is not known. Similarly the followers of Veda accept them in the case of Vedas. Since, in the present time, the literature is lost, many Śaiva Darśanas are only remaining in name. Among the Śaiva religions, three-fold classification is done as Dvaita, Dvaitādvaita and Advaita. Therein the two Darśanas, viz., Pāśupata and Siddhāntaśaiva are in favour of Dvaita; Lakulīśa Pāśupata, Śrīkāntha-Viśiṣṭādvaita, Vīraśaiva and Raseśvara Darśana are in favour of Dvaitādvaita; and Nandikeśvaradarśana, Pratyabhijña, Krama and Kula are in favour of Advaita.[7]

This (Vīraśaiva) is the Darśana in which Dvaita and Advaita are harmonised. "विरोधरहितं शैवं वीरशैवं विदुर्बुधाः"[8] [Wise men know that Vīraśaiva is the Śaiva which is without any 'Virodha' (opposition)] – by this

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6. Śai.Da.Bi. प्रा., p. 'क'.
7. Śai.Da.Bi. प्रा., p. 'ख'.
8. Kri.Sā., Bha.1, p.11.

statement it is suggested that the Vīraśaivas who are without any opposition are looked upon with love by all the people. On pondering over the derivation of word 'Vīraśaiva' given in this Darśana text, it is known that he wears vigilently on his chest region the Iṣṭaliṅga granted by the Sri Guru in the Dīkṣā and, if occasion arises, follows the heroic vow in the form of giving up his life for the sake of Paraśiva; he is 'Vīra' as he takes delight in the 'Vidyā' which inculcates the unity of Śiva and Jīva; the Śaiva who has such an adjective as 'Vīra' (Vidyāyām ramate iti Vīraḥ) is alone Vīraśaiva.[9]

Vīraśaiva-darśana has many synonyms as Viśeṣādvaita, Śivādvaita, Śaktiviśiṣṭādvaita, etc.[10] On the consultation of the derivations of these names, it is clearly known that this 'Darśana' is in favour of propounding a real non-duality (abheda) at the stage of 'Mukti' between Śiva and Jīva who are actually different at the stage of 'Saṁsāra'. Among these synonyms, the name 'Śaktiviśiṣṭādvaita' is more prevalent in usage.

A critique of it as Darśana

In the Vīraśaiva-darśana, the 'Tattva' (principle) called Paraśivabrahman is alone the most important

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9. Si.Śi. 5.15-18; Candra J.A., Kri., 10.33-34; Vā.Śu.Ta. 10.27-29.
10. Si.Śi. 5a. p.16-17.

one. This is characterised by the 'Vimarśa-Śakti' of nature of existence (Sat), intelligence (cit) and bliss (Ānanda). During the cosmic sport of creation, the Vimarśa śakti, associated with that (Tattva), assumes a state of awareness of 'vibhāga' (division) and in that state she is called 'Māyā' of the nature of three Guṇas (Sattva, Rajas and Tamas). Then the Supreme Principle (Parama-Tattva) evolves itself as Īśvara with the adjunct of pure 'Sattva-guṇa', as Jīva with mixed adjunct and as Jagat with the adjunct of Tāmasa-guṇa. Here Īśvara is called as 'Prerayitṛ' (Inspirer), Jīva is Bhoktṛ (one who experiences joy, sorrow, etc.) and the Jagat as Bhojya (object of experience).[11] These are the Tattvatraya (triad of principles) and are designated by the word Padārthas (categories). The evolution told here is what is known as 'Avikṛta-pariṇāmavāda' (Theory of Evolution without modification or change). It is for the demonstration of this point that the analogy (dṛṣṭānta) of tent (kuṭī) made up of canvas (ḍerā) is used.[12] A canvas cloth gets the

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11. भोक्ता भोज्यं प्रेरयिता वस्तुत्रयमिदं स्मृतम् ।
अत्र प्रेरयिता शम्भुः शुद्धोपाधिर्महेश्वरः ॥
संमिश्रोपाधयः सर्वे भोक्तारः पशवः स्मृताः ।
भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम् ॥ (Si.Śi. 5.41-42)
[अस्य मूलम् – भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् । Śve. U.1.12]

12. Si.Śi. 10.68 :
आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः ।
कुटीभावाद्यथा भाति पटः स्वस्य प्रसारणात् ॥

form of a tent (kuṭī) through a peculiar way of spreading it, gets back to its form of canvas through folding it; but through folding and spreading, the canvas does not undergo any material change in its form. In the same way Śiva, too, does not undergo any change while standing as the Universe with the expansion of his own Śakti.

Thus since the Principle of Paraśiva evolves in the form of Īśvara, Jīva and Jagat, the reality of those three is accepted.[13] In this sport of creation, it is accepted that Śiva who is characterised by Śakti is the material as well as instrumental cause combined. That he is the cause of the birth, etc., of the world is the 'Taṭasthalakṣaṇa' (neutral definition, other than Svarūpalakṣaṇa). His 'Svarūpa-lakṣaṇa' should be known as that of the nature a Sat, Cit and Ānanda. Paraśiva is accepted by the Vīraśaivas as one who is characterised by Vimarśa-Śakti and who is of the nature of Sat, Cit and Ānanda; he transcends the world; he is characterised by Māyāśakti; he pervades the world.

The Kāśmīra-Śaivas who advocate Advaita, too, accept that one and only Paraśiva as the Supreme Principle. Śiva is especially associated with Vimarśa-Śakti. Śiva is lustre in form, Śakti is of the form of his Vimarśa and hence 'advaita' between them (Śiva and Śakti) is accepted. "शिवः परमकारणम्"[14] (Śiva is

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13. Bra.Sū.Śrī. 2.3.40.
14. Tantra., 1.88

the Supreme Cause) – according to this statement of Abhinavagupta, in this doctrine (Kāśmīr Śaivism), nothing is required other than his desire (to create – 'siṣṛkṣā') for Śiva as for a Yogin in the creation of the world. Here creation is established by 'Avabhāsavāda' in as much as Paraśiva himself, who transcends the world, appears (avabhāsate) in the form of the world by virtue of his own freedom, according to the maxim of 'Sāgara-taraṅga' (that waves are not different from the ocean).[15]

"शक्तयोऽपि जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः" (Śaktis are the entire world and Maheśvara is the possessor of those Śaktis) – as per this statement, it is propounded that creation is through expansion of Śakti. But this is the speciality here : Just as the sportive activity of young ones, so is the pentad of activity (Pañca-kṛtya) Śiva's very nature. He always stands sporting as it were with Pañcakṛtya. Hence, it is possible to say that Śiva

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15. प्रत्यभिज्ञाहृदयाष्टमसूत्रव्याख्यायां क्षेमराजो वक्ति – विश्वोत्तीर्णमात्म-तत्वमिति तान्त्रिकाः, विश्वमयमिति कुलाद्याम्नामनिविष्टाः, विश्वोत्तीर्णं विश्वमयं चेति त्रिकादि दर्शनविदः इति । अत्र त्रिकदीत्यादिपदेन त्रैपुरवीरशैवदर्शनयोरपि ग्रहणं कर्तव्यम् । योगिनी हृदये च –

अतीतं तु परं तेजः स्वसंविदुदयात्मकम् ।
श्वेच्छाविश्वमयोल्लेख खचितं विश्वरूपकम् ॥ (१.४९-५०)
निष्कले परमे सूक्ष्मे निर्लक्ष्ये भाववर्जिते ।
व्योमातीते परे तत्त्वे प्रकाशानन्दविग्रहे ।
विश्वोत्तीर्णे विश्वमये तत्त्वे स्वात्मनि योजनम् ॥ (२.७३-७४)

इत्येवं विश्वोत्तीर्णं विश्वमयं च तत्त्वं प्रतिपाद्यते ।

is the cause of the birth, etc., of the world, is the 'Svarūpalakṣaṇa' of Śiva, according to Kāśmīra-Śaivism. This is called 'Taṭasthalakṣaṇa' by the Vīraśaivas. Creation is a sport of Śakti; since Śiva and Śakti are not separate, Śiva who is characterised by Śakti, is here instrumental and material cause combined, and as regards the matter that Śiva alone is the canvas[16] for the portayal of the picture in the form of the world, there is uniformity of opinion between Vīraśaiva and Kāśmīra-Śaiva.

In the Siddhānta-Śaiva-Darśana, the three principles (Tattvatraya) called Pati-Paśu-Pāśa, are accepted. Here, too, Śiva is characterised by 'Cicchakti'. The relation between them is of the nature of 'Bheda'-cum-'Abheda'. These advocates of 'Satkāryavāda' do not accept Śiva as the instrumental-cum-material cause. According to this 'Siddhānta' creation is twofold as 'Śuddha' and 'Aśuddha' (Pure and Impure). In the pure creation, Śiva is the instrumental cause and 'Bindu' is the material cause. 'Bindu' has 'Mahāmāyā as its another name. In the impure creation, the bodies of 'Bindu', Vidyeśa, Ananta, etc., are the instrumental causes and Māyā is the material cause; the 'Karman' of the beings who are created, is the

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16. त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये ।
सच्चिदानन्दरूपेण शिवाय ब्रह्मणे नमः ॥ (Si.Śi. 1.1)
निरुपादानसम्भारमभित्तावेव तन्वते ।
जगच्चित्रं नमस्तस्मै कलानाथाय शूलिने ॥ (Sa.Da.Saṁ., p.196-197)

assistant cause. Aghora Śivācārya tells that it is through the presence of Śiva, who is characterised by 'Cicchakti', that the influence of 'Karman' takes place in the Bindu, just as 'Kriyā' (action) is born in iron due to the power of magnet.[17] Śiva who is characterised by Cicchakti is here 'Nirguṇa' (attributeless) and he who is characterised by 'Māyāśakti' is 'Saguṇa' (associated with Guṇas). In this 'Siddhānta', he who has the 'Pañca Mantras' (Pañcabrahma Mantras) as his five bodies, characterised by five powers in the form of Sadyojāta, etc., is accepted as 'Upāsya' (one to be worshipped). Here, again, Śiva who is characterised by 'Cicchakti', transcends the world and is liberated from beginningless times and he who is characterised by 'Mahāmāyā', pervades the world as one characterised by 'Māyā'.

The Vīraśaivas put forward the maxim of 'Ghṛta-kaṭhiṇya, and Siddhāntaśaivas put forward the maxim of 'Ghṛta-kīṭa'. 'Ghṛtakāṭhiṇya' means the attainment of another solidified form in some part of unlimitedly liquified ghee. The maxim of 'Ghṛta-kīṭa' means dissimilar modification around the 'Kīṭa' (worm) in some part of unlimited ghee. On the basis of this, it can be known that in the 'Vīraśaiva-darśana', creation means the attainment of another state without change, in some part of Śiva characterised by Śakti and that in the 'Siddhānta-śaiva-darśana',

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17. "ततश्चायस्कान्तशक्तेरिवायसि शिवशक्ते सन्निधिमात्रेण बिन्दावेव क्रिया-विशेषः" । (Ra.Tra.Ṭī., Ślo. 22)

cration means dissimilar modification in some part of 'Mahāmāyā' or 'Māyā'. With this the difference between these two (Vīra-śaiva and Siddhānta-śaiva) becomes very clear.

In the Vīraśaiva-darśana as also in the Siddhānta-śaiva-darśana, creation is a form of Śiva's cosmic sport. As regards the diversity (vaicitrya), the funds of Karman of the beings to be created, are the assisting causes ('Sahakāri-kāraṇāni'). Hence, Śiva is not exposed to the defects of inequality (vaiṣamya) and absence of compassion (nairghṛṇya). In effecting creation, although there is no selfish purpose involved here, doing favour to the created objects is the purpose intended. The word 'anugraha' is intended to mean experience and liberation. Here, the granting of 'Apavarga' (final beatitude) alone is the prime favour, but not the granting of experience. Yet, there is no possibility of eradication of funds of 'Karman' accumulated from beginningless times, which happen to be causes of birth (higher or lower), duration of life (āyus) and experience (bhoga), without experiencing their fruits. Without their eradication, there is no possibility of attaining final beatitude ('niḥśreyasa'). It is for that purpose only that the experience (of fruits of Karman) is ordained. Hence, there is no contradiction that Śiva who is free from impurities accruing from beginningless times and who on that count, is bereft of attachment and hatred (rāga-dveṣa), grants liberation to those embodied souls (ātmanām), whose 'malas' (impurities) have ripened and who are fit to be liberated, in accordance with their eligibility and

subjects to bondage those whose 'malas' have not ripened and who, on that count, are fit to be subjected to bondage, for the purpose of the ripening of them ('malas'). Thus both experience and liberation are the favours of Śiva. It should be realised here that in this matter there is uniformity of opinion between the Vīraśaiva and the Siddhāntaśaiva. If the inequality (vaiṣamya) in the dispensation of bondage is dependent upon the Karman of the beings, then there is breach of freedom in the case of Śiva. All this contention in the Kāśmīra-śaiva-darśana can be answered by the theory of freedom in the case of Śiva. In case there is dependence on the 'Karman', there will be no breach of overlordship in the case of Śiva. The opinion of the Vīraśaivas and Siddhānta-śaivas is that the 'Prabhu' (Lord) who grants the fruit on the basis of difference in the actions such as 'Sevā' (service), etc., does not become an 'aprabhu' (a non-Prabhu).

It is accepted in all the three Darśanas that this world which is the result of the cosmic sport of Śiva and Śakti, is of the nature of thirty six principles starting from Śiva and ending with Bhūmi (earth). Here, as regards the number of principles and as regards the three divisions as Śuddha, Śuddhāśuddha and Aśuddha, there is uniformity of opinioṇ among these three groups of 'Dārśanikas' in classifying them as five 'Śuddhatattvas' from 'Śiva' to 'Śuddhavidyā', seven 'Śuddhāśuddhatattvas' from Māyā to Puruṣa and (twenty-four) from 'Prakṛti' to 'Pṛthivi' are 'Aśuddhatattvas'. But as regards the order of the seven 'Śuddhā-

śuddhatattvas', although there is uniformity between Kāśmīra-śaiva and Vīraśaiva, the order of them in Siddhāntaśaiva is different. In that (Prakṛti), Māyā, Kalā, Kāla, Vidyā, Niyati and Rāga – this is the order acceptable to Siddhānta-saivas. The Vīraśaivas put forward this order as (Prakṛti), Māyā, Kalā, Vidyā, Rāga, Kāla and Niyati. The same is the order acceptable to Trika-darśana (Kāśmīra-Śaiva) also.[18] Here as regards the order of 'Śuddhāśuddha-Tattvas', there are many opinions. They may be seen in the Tantraloka, ninth 'Āhnika'.

In all the three Darśanas which follow Āgamas, the Jīva is called 'Paśu'[19] as he is bound by 'Pāśas'. In the 'Vīraśaiva-darśana' and the Kāśmīraśaiva-darśana the Pāśas are of three kinds as Āṇava, Māyīya and Kārma (Kārmika) and in the Siddhāntaśaiva-darśana they are propounded as of five kinds as 'Mala', Tirodhanaśakti, Mahāmāyā, Māyā and Karman. Here the 'Tirodhānaśakti' is counted among the Pāśas by secondary function based on 'guṇas' (Gauṇī Lakṣaṇā), because it is the 'Śakti of Parameśvara'. Parameśvara leads the beings to their experiences by controlling them with his own 'Nirodhaśakti'. Hence 'Nirodhaśakti' is not a main Pāśa, but a secondary one. In the

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18. Ma.Ma. Pa., p.48.
19. "संमिश्रोपाधायः सर्वे भोक्तारः पशव स्मृताः" (Si.Śi. 5.42)
"चिदचिद्रूपाभासी पुद्गलः क्षेत्रवित् पशुः" (Tantrā. 9.144)
"ते पाशबद्धाः पशवः" (Ta.Pra.Tā., Ślo., p.17)

same way, it is opined by Kanti Candra Pandeya as : "महामाया शुद्धसृष्टेरुपादानभूता ध्वस्यमानाद्यवस्थावशिष्टाणवमलाः क्रमशोऽनुभूतविद्या-ईश्वर-सदाशिवतत्त्वाः पशवो मायीयलोकोर्ध्वोर्ध्व-वर्तिषु त्रिषु लोकेषु क्रमशो निवसन्ति । ते च क्रमशो मन्त्र-मन्त्रेश-मन्त्रमहेश-शब्दैरभिधीयन्ते । एषां शरीराद्युपादानकारणं बिन्दुः । एवं चैतादृशप्रकरणेषु बिन्दुरुपादानस्वरूपत्वेन व्याख्यायते, परन्तु यतो हि यावद्बिन्दुकारणकाच्छरीरान्मुक्तिर्न भवति, न तावत् परमोक्षः, अतो बिन्दुर्मलत्वेनाप्युच्यते ॥"[20] [Mahāmāyā happens to be the 'Upādāna' (material cause) of Śuddhasṛṣṭi, Bindu is her other name. Those 'Paśus' who are released from 'Pāśa's, Māyā, Karman and both together, who have the 'Āṇavamala' remaining after the states such as 'getting destroyed', etc., and who undergo the experience of 'Vidyā', 'Īśvara' and Sadāśiva in their due order, live in the three higher and higher worlds that are above the world of 'Māyā', in their due order. They get the designations of Mantra, Mantreśa and Mantra-Maheśa. The material cause of the bodies, etc., of these, is Bindu. Thus in these types of contexts, Bindu should be explained as of the nature of the material cause, but since as long as the release from the body does not occur due to 'Bindu', so long there is no higher liberation. That is why 'Bindu', so long there is no higher liberation. That is why 'Bindu' is also called as a 'mala']. Hence in the Siddhāntaśaiva-darśana also, it should be known that 'Pāśa' is of only three kinds as 'Āṇava', 'Māyīya' and 'Kārma'.

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20. Śai.Da. Bi., p.21.

That which attributes 'aṇutva' (as 'I am Aṇu') is Āṇavamala, that which creates delusion of 'mamatva' (as 'it is mine') is Māyīyamala and that which is of the nature auspicious and inauspicious impressions is Kārmamala. Due to the covering of Āṇavamala, the Jīva forgets his own nature. That is why, in the Vīraśaiva-siddhānta, its name is Avidyā. This is of the nature of the beginningless state. With this 'āvaraṇa' (covering) the Jīva is called an 'aṁśa' (portion) of Paraśiva.[21] Thinking that this 'aṇutva' (of Jīva) is obtained by the 'Āṇavamala', the Vīraśaiva Ācāryas accept the 'aṇutva'- size of the Jīvātman.

In the Kāśmīra-Śaivadarśana – "अख्यातिरूपमाणवं मलम्"[22] [Āṇavamala is of the form of 'akhyāti' (non-apprehension)] – this is the definition of 'Āṇavamala' that is told. It means that the 'Āṇavamala' is incomplete knowledge in the form of confusing one as another between 'Ātman' and 'Anātman' (Self and Non-self). This should be known. Due to this 'āvaraṇa', the Jñānaśakti becomes curtailed and the Jīva thinks himself as incomplete (apūrṇa). The Siddhāntaśaiva philosophers say that the absence of knowledge of one's own form as the 'Āṇavamala', as per the statement : "मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्"[23] [Mala is regarded as ignorance which is the cause for the germination of 'Saṁsāra' (cycle of birth and death)]. Although

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21. "अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः" (Si.Śi. 5.34)
22. Pa.Sā.Vi., p.45
23. Mā.Vi. 1.2.3.

Kāśmīra-śaivas and Siddhānta-Śaivas admit the covering of the Jīvātman by 'Āṇavamala', yet they accept only his 'aṇubhāva' (the state of being 'Aṇu'), but not the form of 'Aṇu'. In their opinion, however, Ātman is 'Vibhu' (all-pervasive) in size. But in order to settle the states of birth, death, going and coming, bondage, liberation, etc., the theory of many souls of atomic size itself appears better compared to the acceptance of many souls of all-pervasive size.

Thus the Jīvātman who has attained 'aṇutva' or its 'aṇubhāva', gets the self-conceit regarding all non-self objects, body, etc., as "I" and wife, son, home, etc., as 'mine' due to the cover of 'Māyīyamala' and practising 'Dharma' and 'Adharma' (that by which merit accrues and that by which demerit-sin – accrues) as being influenced by 'Kārmamala' consisting in the impressions of the auspicious as well as the inauspicious. Doing all this the Jīvātman circulates himself in the wheel of 'Saṁsāra' taking birth from various wombs.

Thinking that since the 'Malas' are of the nature of substances (dravyas), their removal is not possible merely through the teaching of knowledge, all the philosophers who follow Āgamas have accepted the procedure of 'Dīkṣā'. The special sacrament which destroys 'Pāśas' and which gives the knowledge of Śiva, is itself the Dīkṣā.[24] Śrīguru performs that

24. दीयते च शिवज्ञानं क्षीयते पाशबन्धनम् ।
यस्मादतः समाख्याता दीक्षेतीयं विचक्षणैः ॥ (Si.Śi. 6.11)

sacrament (to the disciple), after noticing (in him) the signs of 'Śaktipāta' (the dawn of Śakti as Bhakti) which is of the nature of Śiva's favour.[25] Just as the removal of cataract in the retinue of the eye requires an action of an eye-specialist and the action of that doctor requires the ripeness the cataract in the retinue of the eye, in the same way, Śrīguru as the doctor requires, in order to confer Dīkṣā, the 'Śaktipāta' in the form of 'Śivānugraha' and Śakti requires the ripeness of Malas. So it is said by His Holiness Śrī Reṇukācārya :

"स्वकर्मपरिपाकेन प्रक्षीणमलवासनः ।
शिवप्रसाज्जीवोऽयं जायते शुद्धमानसः ॥
शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः ।
जायते शिवकारुण्यात् प्रस्फुटा भक्तिरैश्वरी ॥"[26]

[By virtue of the maturity of his Karman, one gets all impressions of eradication of impurities. Such an embodied soul (Jīva) becomes pure of mind due to the grace of Śiva. There arises a clear devotion pertaining to Śiva out of the grace of Śiva in the embodied soul whose conscience is pure as a result of pure 'Karman'].

Thus when the 'Jīva' has lost the impressions of 'Mala' (impurities) by virtue of the maturity of his

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25. (क) परिपक्वमला ये तानुत्सादनहेतुपातेन ।
योजयति परे तत्त्वे स दीक्षयाऽऽचार्यमूर्तिस्थः ॥ (Ta.Pra., Ślo.15)
(ख) शक्तिपतं समालोक्य दीक्षया योजयेदमुम् । (Si.Śi. 6.10)

26. Si.Śi., 5.52-53.

'Karman' as a result of the merit earned in many lives and has got his inner senses purified by virtue of the grace of Śiva arising from the daily performance of the worship of Śiva and observance of Śaiva practices, then the powers of limited knowledge and limited capacity in action culminate into the form of Bhakti. Then this Jīva is called 'Piṇḍa'.[27] This kind of purity of inner senses of the aspirant becomes discrimination between what is self and what is non-self (ātmānā-tmaviveka). By virtue of that discrimination alone there arises disgust towards 'Saṁsāra' (mundane life). Thus on close observation, the signs of 'Śaktipāta' are revealed as told in the following statement –

"आनन्दबोधयोर्लिङ्गमन्तःकरणविक्रियाः ।
यथा स्यात् कम्परोमाञ्चस्वरनेत्राङ्गविक्रियाः ॥"[28]

[The signs of delight (bliss) and awreness of Śiva, the transformations of inner senses, as they are, so should be the variations of 'kampa' (shaking), 'romāñca' (horripulation), 'svara' (voice), 'netra' (eyes) and 'aṅga' (body)], noticed in the aspirant in whom disgust towards 'Saṁsāra' has arisen and in whom Bhakti is born. The Guru performs Dīkṣā in keeping with them ('saṁsāraheyabuddhi' and 'Śivabhakti'). In the Kāśmīra-Śaivadarśana' and 'Siddhānta-Śaiva-darśana', the sacrament of Dīkṣā is accepted for the

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27. बहुजन्मकृतैः पुण्यैः प्रक्षीणे पापपञ्जरे ।
शुद्धान्तःकरणो देही पिण्डशब्देन गीयते ॥ (Si.Śi. 31).
28. Kri.Sā., Bhā.2, p.195.

removal of Pāśas. In that respect, Kāśmīra-Śaivas say, in keeping with their theory of 'Svātantrya' of Śiva, that Śiva confers his favour on the soul without depending on the ripening of his 'Malas'. 'Siddhānta-Śaivas', on the other hand, propound that the 'Śakti-pāta' as a mark of Śiva's favour occurs depending on the ripening of 'Malas' achieved through the practise of action, service and Yoga taught in the Śaivāgamas. It should be known that in this matter there is uniformity of opinion between Vīra-Śaivas and Siddhānta-Śaivas.

The Vīraśaiva Ācāryas accept 'Āṇavamala' as residing in the 'Kāraṇaśarīra' of the embodied soul, 'Māyīyamala' as residing in his 'Sūkṣmaśarīra' and 'Kārmamala' as residing in his 'Sthūlaśarīra', and prescribe three 'Dīkṣās' (Vedhā, Māntrī and Kriyā) for their removal. So it is said by Śrī Māyideva :

"तनुत्रयगतानादिमलत्रयमसौ गुरुः ॥
दीक्षात्रयेण निर्दग्ध्वा लिङ्गत्रययुपादिशत् ॥
यथा पुरत्रयं दग्धं युगपत् पुरवैरिणा ॥
तथा मलत्रयं दग्धं युगपद् देशिकात्मना ॥
वेधामनुक्रियाकारा दीक्षा शैवी शिखा मता ॥"[29]

[This Guru totally burn the three 'Malas' residing in the three bodies through three 'Dīkṣās' and establishes three Liṅgas. Just as the three ethereal cities were simultaneously burnt by Śiva (the enemy of

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29. Anu.Sū., 5.52-54.

those cities), so did the Guru burn simultaneously the three 'Malas' and Śivadīkṣās, Vedhā, Manu, Kriyā are regarded as flames].

Here it should be known that the Śrīguru favours the aspirant by establishing the 'Bhāvaliṅga' in the 'Kāraṇa-śarīra' through the procedure of 'Vedhā-dīkṣā', by teaching the nature of 'Prāṇaliṅga' in the 'Sūkṣma-śarīra' by virtue of 'Māntri-dīkṣā' and by granting the duly sanctified 'Iṣṭaliṅga' to the 'Sthūla-śarīra' through 'Kriyādīkṣā'. It should be known here that this procedure of Dīkṣās is totally different from the procedure of 'Dīkṣās' accepted by other 'Śaiva-darśanas'.

Further, here, (in the 'Vīraśaiva'- tradition), the speciality that lies in this kind of 'Dīkṣā' is that as much the eligibility which men have so much is the eligibility which women have. Since the performance of the worship of one's Iṣṭaliṅga is ordained throughout one's life-time, the worship of the Iṣṭaliṅga in the case of women should not miss during the menstrual period and occurance of other 'sūtaka' (periods of impurity). Just as the tongue which is not fit to be touched by hand, is always pure in uttering the 'Mantra', in the same way a woman in menses is not fit to be touched, yet she is pure for the purpose of worshipping her Iṣṭaliṅga. Thus after having prohibited the 'āśuaca' regarding the worship of one's Iṣṭaliṅga only (in the case of women) and having granted the eligibility for worshipping the 'Iṣṭaḷiṅga' even when she is in the menses period, the 'Vīraśaiva Ācāryas' have denied the difference between women

and men in their religious life and have thus established 'Sāmyavāda' (equality – between them). In the same way –

"ब्राह्मणः क्षत्रियो वापि वैश्यो शूद्र एव वा ।
अन्त्यजो वा शिवे भक्तः शिववन्मान्य एव सः ॥
शिवभक्तिसमावेशे क्व जातिपरिकल्पना ।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते ॥"[30]

[Whether he is a Brāhmaṇa or a Kṣatriya or a Vaiśya or a Śūdra or even the lowest born in society, he who is a devotee of Śiva is as respectable as Śiva himself. Whence can there be any idea of castes when the devotion of Śiva has pervaded them ? When the sticks (of various kinds) are burnt in fire, what difference can be pointed out among them ?]. As per this statement of the Ācārya here among the Śaiva devotees who have undergone 'Dīkṣā', the disparity of 'Varṇas' and 'Āśramas' is ignored and all are treated as equal.

The government of present days, effort is made to remove discrimination between men and women and discrimination among castes. This effort was made from very ancient times by the Vīraśaiva Ācāryas through the medium of 'Dīkṣā', sufficient success was also achieved. This is a matter of delight. Hence, having become eligible to worship the Iṣṭaliṅga through good character and purity of heart, all persons can become

30. Si.Śi. 11.54-55.

successful in achieving union with Śiva (Śivasāyujya') by following the 'Vīraśaiva-dharma'. The details about three 'Dīkṣās' can be found in the third chapter.

Here, the 'Jīva' who is without the sacrament of 'Dīkṣā' is in bondage and he who is sanctified through 'Dīkṣā' is pure; he who has his mental activities merged in Paraśiva is Mukta. Thus the Vīraśaiva Ācāryas speak of three kinds of Jīva on the basis of three states (Baddha, Śuddha and Mukta).[31] In the 'Siddhānta-Śaiva' also accepts three states of 'Paśu' as "Kevala, Sakala and Amala". Here the 'Muktajīva' told in Vīraśaiva and the 'Amala-paśu' in Siddhāntaśaiva are both 'Mukta' (liberated). But with regard to the nature of 'Mukta', there is difference. Mukti of the nature of coelescence (sāmarasya) with Śiva is propounded by the Vīraśaivas and Mukti of the nature of similarity with Śiva is told by the Siddhānta-śaivas who follow Dvaita-darśana, but not that of the nature of coelescence.

"अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी ।
फलोत्पतौ विरक्तस्तु तस्मात्तद्द्वयमाचरेत् ॥
ज्ञाने सिद्धेऽपि विदुषां कर्मापि विनियुज्यते ।
फलाभिसन्धिरहितं तस्मात्कर्म न सन्त्यजेत् ॥"[32]

[Knowledge and action are mutually interdependent, like a blind man and a lame man. Hence this

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31. Bra.Sū. Śrī. 2.3.45.
32. Si.Śi. 16. 11-12.

idea, that knowledge and action should both be practised, by the 'Śivayogin' ('Vīrakta') is for accomplishing the fruit (in the form of liberation, higher or lower). Even when the knowledge is fulfilled in realisation, action, too, is made use of by the wise. Hence, action which is not associated by any desire for the fruit should not be discared]. As per this statement of the 'Ācārya', in this 'Siddhānta', the theory of aggregation between knowledge and action as the means to 'Mokṣa', is accepted. Here, the action told is intended to be the daily duty in the form of Iṣṭaliṅga-pūjā. That is called here as 'Patikarma'. Yajña, Yāga, etc., are not helpful for Mukti' of the embodied Soul. Hence they are given the name 'Paśu-Karma' by the Vīraśaiva Ācāryas. Although there is apposition for aggregation of knowledge with those (Paśukarmāṇi), the aggregation is established with knowledge of those actions such as worship of one's Iṣṭaliṅga, etc., which are the daily duties of Vīraśaivas. The intention of the Vīraśaiva Ācāryas, who propound the theory of aggregation between knowledge and action, is to imply that the wise persons should not be wanton in their actions and they should properly stand as models for the guidance of the people ('Lokasaṅgraha').

Vīraśaiva Ācāryas who advocate the theory of aggregation between knowledge and action, have told eight kinds of 'Āvaraṇas' (Aṣṭāvaraṇa) and five kinds of Ācāras (Pañcācāra) for the aspirant to get the mundane impediments on his way of attaining 'Mokṣa' removed. The aspirant who is equipped with 'Aṣṭāvaraṇa' and 'Pañcācāra', attains union with Śiva

following the path of Ṣaṭ-sthala. These three principles (Tattvatraya) called Aṣṭāvaraṇa, Pañcācāra and Ṣaṭ-sthala, are not admitted in other Śaiva-darśanas. Since they are exclusively Vīraśaiva principles which are not common to others, a critical assessment of their nature has been done in this thesis.

Be it any being, its completeness depends upon Aṅga (body), Prāṇa (life) and Ātman (Self). The Vīraśaiva Ācāryas have determined 'Aṣṭāvaraṇas' as the body (aṅga), 'Pañcācāras' as life (prāṇa) and 'Ṣaṭ-sthalas' as self (Ātman) and have established that they are the basis of the spiritual elevation of the aspirant. Be it any being, it has deep attachment to its body, life and self. "न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति"[33] [All is not dear for the pleasure everyone, but everything is for the pleasure of one's self] – thus Yājñavalkya teaches Maitreyi; is that not so? Thus if any aspirant adores 'Aṣṭāvaraṇa, etc., as his body, life and self daily according to procedure told in the Śāstras, his spiritual elevation is free from impediments. Who will not have firm attachment in the objects like his body, etc.? ('Nobody' - this is the answer). Hence, this easiest path is taught to the aspirants of 'Mokṣa'. With this background, a brief account of the import of the chapter(s) – [the fourth and the fifth) propounding Aṣṭāvaraṇa, Pañcā-cāra and Ṣaṭ-sthala, is presented here in due order.

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33. Bṛ.U. 2.4.5.

The word 'Āvaraṇa' is here means 'armour'. Just as an aspirant guards himself around through 'Kavacapāṭha' (such as Śrī-Śivakavaca-pāṭha, etc.) before the worship of his dear deity, in the same way Vīraśaiva aspirant guards his gross and subtle bodies not only through recitation but also through covering himself with the thorny fence in the form of external as well as internal covers. Just as a warrior on the battle-ground covers his body with an armour for guarding his body against the discharging of weapons and missiles, in the same way the Śaiva devotee guards himself against the six enemies of spirit such as Kāma, Krodha, etc., and mental and physical pains (ādhi-vyādhi). That is why these are called 'Aṣṭā-varaṇas'. Among the eight Āvaraṇas, the first three, viz., Guru, Liṅga and Jaṅgama are to be worshipped (ārādhyas); the next three, viz., Vibhūti, Rudrākṣa and Mantra, are in the form of materials of worship; the last two, viz., Pādodaka and Prasāda are to be known as in the form of the fruits of worship.

These 'Āvaraṇas' are called as the spiritual limbs of the aspirant. Just as mundane activity is accomplished excellently through the body endowed with all limbs such as hands, feet, etc., in the same way, the spiritual endevour of the aspirant is well accomplished only in the presence of these that are called 'Aṣṭāvaraṇas'. Hence they are called limbs of the aspirant. Even if one of them is missing, there will be no attainment of the aspirant's aim.

The Aṣṭāvaraṇas told above are classified as two-fold distinguishing between 'Bahiraṅga-Aṣṭāvaraṇas'

and 'Antaraṅga-Aṣṭāvaraṇas' or between 'Sthūla-Aṣṭāvaraṇas' and 'Sūkṣma-Aṣṭāvaraṇas'. There the 'Sthūla-śarīra' (gross body) gets protected by the 'Bahiraṅga-Aṣṭāvaraṇas and the 'Sūkṣma-śarīra' (subtle body) gets protected by the 'Antaraṅga-Aṣṭāvaraṇas'. Hence not only by the Vīraśaivas, but also by all the aspirants, one's own 'Sthūla' and 'Sūkṣma' bodies should be protected by both kinds of 'Āvaraṇas'. If there is no guarding of the 'Sthūla' and 'Sūkṣma' bodies of the aspirant against the objects of senses such as 'Śabda', etc., the aspirant cannot be in any way capable of attaining his aim, i.e., the 'Parama-tattva' (Supreme Principle – Śiva). Hence it is that in other Darśanas, the guarding of the external senses, meaning, that of the gross body, should be done through 'dama' (restraint) and the guarding of the internal senses, meaning, that of the subtle body, should be done through 'Śama' (tranquility), both against the respective objects of senses. Whatever purpose that is accomplished by the aspirant through 'śama' and 'dama' which are difficult to possess, the same can be naturally (without difficulty) accomplished through internal and external 'Aṣṭāvaraṇas'.

Further, in the Yoga-śāstra, the great sage Patañjali has propounded eight constituents of Yoga called Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Dhyāna and Samādhi for the purpose of accomplishing 'Samprajñāta-samādhi' [the trance in which the mind concentrates on the object aimed (dhyeya-vastu) in spite of the presence of 'Jñātṛ', Jñāna and Jñeya (tripuṭī)], which is called 'Nirbīja',

through purity of mind (cittaśuddhi). These (constituents of Yoga) happen to be guarding factors which protect the body, mind, intellect, etc., against bad pursuits; yet they are very difficult to accomplish and are not easy for all persons. That is why the Vīraśaiva Ācāryas have taught the path of Śivayoga endowed with eight constituents in the form of the aforesaid 'Aṣṭāvaraṇas' which are easy for all persons. Hence, these 'Aṣṭāvaraṇas' are called as the eight constituents of Śivayoga.

Further, these 'Aṣṭāvaraṇas' which are the eight constituents of Śivayoga are also spoken of as the spiritual constituents of the aspirant who pursues Śivayoga. Just as in the world the mundane activity is excellently pursued through the body which is endowed with all the limbs such as hands, feet, etc., in the same way, the spiritual pursuit of the aspirant called 'Śivayoga', can be accomplished only in the presence of the aforesaid 'Aṣṭāvaraṇas'. Hence they are in usage as the constituents of the aspirant.

Among these 'Aṣṭāvaraṇas' that are accepted, Guru is the first 'Āvaraṇa'. Guru alone looks after the welfare (yoga-kṣema) of the disciple. Hence he shunts away the three Malas (Āṇava, Māyīya and Kārmika) through the sacrament of three kinds of Dīkṣā (Vedhā, Māntri and Kriyā), purifies the three Kāraṇas (body, mind and buddhi), and favours the disciple with the Iṣṭaliṅga for worship. In the same way, he teaches the 'svarūpa' (nature) of the subtle-most Prāṇaliṅga and Bhāvaliṅga and inculcates the procedure of

their worship. The disciple is sanctified by the Sadguru; and on his instruction he pursues the worship of his Iṣṭaliṅga through his body, the worship of the Prāṇaliṅga through his mind and the concentration on the Bhāvaliṅga through intellect (feelings); thereby he moves about in the forest of 'Saṁsāra' and does not get killed by the cruel animals such as 'Kāma', 'Krodha', etc. With evil impressions and association with bad persons, man, proceeding along evil path, becomes caught with 'Kāma', 'Krodha', etc., and goes on experiencing grief in lives after lives. He who takes refuge under Śrīguru due to the merit of previous life, becomes firm-minded and does not yield to Kāma, Krodha, etc., by virtue of the sacrament given by him and his instructions. Thus since the Guru prevents the disciple from evil path through the sacrament, the Guru is the first 'Āvaraṇa'. The ethical instruction guards the disciple against evil thoughts, that ethical knowledge is the internal Guru, and that itself is the Āvaraṇa. The restraint of the external senses cultivated without restraint over internal senses, is only a false practice. So it is said by the Bhagavān :

"कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ।।"[34]

[He who, having controlled the external senses (karmendriya-s), remains mentally cherishing the

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34. Bha.Gī. 3.6.

objects of senses, is a confounded person; he is called as one who is given to false practices].

Hence, the man who is bent upon self-restraint, should be one who achieves restraint over both the types of senses. Although self-restraint is possible in the presence of the Guru, the restraint of mind is not possible without firm knowledge. Hence, it is ascertained that the Guru is the protector of the grossbody by his presence and the ethical instruction given by him is the protector of mind and intellect.

The Iṣṭaliṅga which is granted by the Śrīguru after due sacrament and charging it with life ('prāṇa-pratiṣṭhā'), and which is borne always on the chest, is regarded as the second Āvaraṇa because there is guarding of the aspirant against evil path by that (Liṅga) also. This is the secret here : Proceeding towards the prohibited objects is the natural habit of man. The man who is of bad conduct would like to practise his evil actions in a hidden manner. Is that not so? The cause here is only that there will be disrepute in his social life if his bad conduct becomes public. Hence it is practised in a hidden manner in order to protect his public image. Even though his bad conduct may not be known to others, but it is known to himself. Is that not so? Even to this day, no such a person of bad conduct is born, the evil practice of whom is not known to his mind. When the hidden activity does not go on with mind, how is it not possible for the Bhagavān pervading the world to hide it? The Iṣṭaliṅga which is borne on the body by the Vīraśaivas is the replica of that very Bhagavān.

Man does not want to do evil practice in front of another man, then how can an aspirant proceed to do anything prohibited by the Śāstra in the presence of the Bhagavān?

Further, the five 'Mahābhūtas' (great elements), 'Sūrya' (Sun) and 'Candramas' (moon), the quarters, the Lords of the quarters and Bhagavān who has pervaded everywhere, are the witnesses for our 'sadācāra' and 'durācāra', either revealed or hidden. Due to the absence of this realisation, that man who is engaged in 'durācāra' again and again, thinking that nobody knows his 'durācāra', becomes degraded. Is that not so?

Two powers of 'Bhagavān' as 'Sannidhānakartṛtva' and 'Saṅkalpakartṛtva' are told in the Śāstras. The power of accomplishing the purpose by his very presence (sannidhāna), is 'Sannidhānakartṛtva'.[35] The power of accomplishing the purpose through mental resolve (saṅkalpa).[36] The lotus blooms by the presence of the Sun, the mire dries up. Here in the blooming of lotus and the drying up of mire, the resolve of the Sun is not the cause, but by his very presence all that happens.

"चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथानलः ।
बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः ॥"[37]

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35. In Sāṅkhyadarśana 'sannidhānakartṛkatva' is accepted. There Prakṛti carries out creation by the very presence of Puruṣa.

36. "तदैक्षत बहु स्यां प्रजायेय" (Chā.U. 6.2.3).

37. Si.Śi. 5.36.

"ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥"[38]

[Just as water is found in the Candrakānta (moon-stone), fire in the Sūryakānta (sun-stone) and sprout in the seed, so is Śiva residing in the Soul (Jīva).

O Arjuna, the Lord resides in the heart of all beings, making all those beings revolve as caught in a wheel by (his) Māyā].

The 'Sānnidhya' of Bhagavān is propounded by the above authoritative statements. There arises here curiocity to know as to how, in spite of the presence of Bhagavān in the heart, man's evil propensity does not get reverted. Here this should be known : Here in the world there is a pair of objects distinguished between 'Jaḍa' (inanimate) and 'Cetana' (animate). Since inanimate objects are bereft of any value (goal) of life, the change in them takes place through 'Prakṛti' (original nature) only. Man is animate and the value of life exists in his case. Hence, man has to make his own efforts for any change.

Just as, in a primary school, the children are seen mutually quarrelling in the absence of the teacher; at that time if the teacher is standing unseen in the school room, then due to lack of awareness of his presence, the children do not desist from their quarrel; when the

38. Bha.Gī. 18.61.

teacher appears himself, then the children come to know of his presence and immediately stop their quarrel and remain silent. It is known from this that, among the animate beings, mere presence is not enough for change but the knowledge (awareness) of the presence is also necessary. Hence, although there is the presence of the Bhagavān in an equal manner in the hearts of all human beings, it is only those, who are aware of his presence, desist from evil path due to his fear. Those who do not know that, proceed again on that evil path.

That is why the Vīraśaiva Ācāryas grant the Iṣṭaliṅga to the aspirants, direct them to wear it on their chest and make them know every moment the presence of the Bhagavān in their heart. Thus this Iṣṭaliṅga reminds every moment the presence of the Bhagavān in the heart and guards the aspirant against the evil path through fear of him. Hence this ('Iṣṭaliṅga') is the second 'Āvaraṇa'. Thus having obtained purity of his eyes through fixing them on (dṛṣṭiyoga in) the Iṣṭaliṅga told here, that of his mind through the worship of his Prāṇaliṅga and that of his intellect through the worship of his Bhāvaliṅga, the aspirant becomes pure with all the three 'karaṇas' (senses, mind and intellect) rendered pure. As the Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga, which happen to be causes for the purity of senses, mind and intellect, are the guardians of the aspirant against the mundane matters, they are also designated by the word 'Āvaraṇa' in the form of armour. Even there, it should be known that his Iṣṭaliṅga is the 'āvaraṇa' of

the gross body, Prāṇaliṅga is that of the subtle body and Bhāvaliṅga is that of the causal body.

Jaṅgama is the third 'Āvaraṇa' of the aspirant. Jaṅgama[38a] means that great person, liberated as alive, as he is, who is born in a family of Vīramaheśvaras, who is endowed with 'Śivajñāna' (knowledge that he is Śiva), who has three states as 'Svaya', 'Cara', and 'Para' and who is installed with sacred ablution (abhiṣikta) as 'carapaṭṭādhikārin' in some Vīraśaiva maṭha. He is also regarded as an 'āvaraṇa' because he guards the devotees and seekers of liberation against the six enemies of spirit (Ariṣaḍvarga) such as 'Kāma', 'Krodha', etc., by moving about everywhere and inculcating the knowledge of ācāras (religious practices) and the knowledge of Śiva (as one's Self). The conviction of the Vīraśaivas is that he (Jaṅgama), who has the habit of moving about for the welfare of the world (people), is actually of the nature of Śiva.[39] Among the types of knowledge, Tattva-jñāna (spiritual knowledge) is the best. That is why it is said : "अध्यात्मविद्या विद्यानाम्".[40] Man becomes complete through spiritual knowledge only; he crosses over the

38a. जानन्त्यतिशयाद्यै तु शिवं विश्वप्रकाशकम् ।
स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः ॥ (Si.Śi. 11.36).

39. सर्वलोकोपकाराय यो देवः परमेश्वरः ।
चरत्यतिथिरूपेण नमस्ते जङ्गमात्मने ॥ (Vī.Ci., 3.3).

40. Bha.Gī. 10.32.

ocean of sorrow.[41] Thus the mirage of sensual thirst does not perturb the spiritual person who is contented with the nectar of knowledge. The Jaṅgama, the seeker of liberation, who is firm in his spiritual knowledge in the higher aspirants and teaches the practices to the aspirants in the stage of devotees. The practice carried out without knowledge, goes in vain. Just as animals like bisons, male or female, which are bathed by pure water, become smeared with mire, due to lack of that knowledge (of being bathed by pure water), in the same way the devotees who are ignorant of the secret of religious practices, become smeared with the mire of sin through evil activities. Is that not so? Hence, in society, there is the necessity of a spiritual teacher for the purpose of inculcating the knowledge of religious practices in the devotees and for the purpose of imparting spiritual knowledge to the persons aspiring for liberation. In the Vīraśaiva society, the Jaṅgama carries out that task. 'Let not the aspirant who proceeds along the path of achievement, fall from the grade achieved' – this is the compassion with which this Jaṅgama guards them against the six enemies of spirit and ignorance by instruction (warning) to the devotees as :

"कामः क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्कराः ।
ज्ञानरत्नापहाराय तस्माज्जाग्रत जाग्रत ॥"

[Kāma, Krodha and Lobha, the thieves, reside in the body to steal the jewel of knowledge. Hence, be

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41. "तरति शोकमात्मवित्" (Chā.U. 7.1.3).

careful, be careful], and teaching the aspirants of Mukti the 'Mahāvākyas' such as "Tat Tvam Asi".[42]

Among the 'Aṣṭāvaraṇas', the Pādodaka, which is accepted as the fourth 'Āvaraṇa', is of three kinds as 'Gurupādodaka' obtained through the worship of Guru's feet, Jaṅgama-pādodaka obtained through the worship of Jaṅgama's feet and Liṅgapādodaka obtained through the worship of one's Iṣṭaliṅga. It is through the partaking of the extremely sacred Pādodakas of three kinds daily by direct practise or by practise in relation with others, the three bodis called Sthūla, Sūkṣma and Kāraṇa become pure. Thus through the purification of the body, senses and mind, the embodied Soul (Jīvātman) who is their substratum, does not resort to evil path. In this way the Pādodaka ever protects the 'Śivabhakta' by granting the supreme knowledge as the destroyer of the defects in the form of evil thoughts of the mind and as the means to burn 'Saṁsāra' in the form of the cycle of birth and death. The egoism, which is hard to crash in the case of human beings automatically gets reverted by the partaking of 'Pādodaka'.

Here, this is the secret : Vanity is the cause of man's downfall. That is why vanity is said to be of the nature of drinking wine. Just as a man addicted to drinking wine is found stumbling every moment while

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42. पाकारः परमं ज्ञानं दोकारो दोषनाशकः ।
दकारो जन्म दहति ककारः कर्मनाशकः ॥ (Vī.Ā.Ca., p.115).

walking on the road, in the same way the fall of an egoistic aspirant is certain only. Here partaking of the 'Pādodaka' is taught here for guarding him against such a downfall. The man who is caught by vanity, does not offer salutations to anybody. Offering salutations is an unfailing means of reverting vanity. It (salutation) is fourfold as per this statement : "प्रणाम-श्चतुर्विधः – अष्टाङ्गः, पञ्चाङ्गः, त्र्यङ्गः, एकाङ्गश्च".[43] Among them the salutation done by the head is 'Ekāṅga'. The salutation done by placing the folded hands on the head, is 'Tryaṅga'. The salutation done by touching the earth with the head along with hands and knees, is 'Pañcāṇga'. The 'Aṣṭāṅgapraṇāma' is of two types as 'Daṇḍapraṇāma'[44] and 'Kevalapraṇāma'. Between

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43. Kri.Sā., Bhāga 2, p.301; Śi.Ca., p.100

44. श्रीमन्तो नीलकण्ठशिवाचार्या दण्डप्रणामस्य पञ्च पक्षानुपस्थापयन्ति । तथा हि – "पद्भ्यां कराभ्याम् उरसा शिरसा वाचा दृष्ट्या च क्रियमाणो दण्ड-प्रणामः । पादद्वयेन कवचद्वयेनोरसा शिरसा वाचा मनसा धिया दृष्ट्या च क्रियमाणो दण्डप्रणाम इति पक्षान्तरम् । अत्र मनसेत्यनन्यमनस्कत्वमुच्यते । धियेति शिवमहिमानुसन्धानरूपस्तोत्रं विविच्यत इति भेदः । जानुद्वयेनोरसा शिरसा मनसा वाचा दृष्ट्या च क्रियमाण इत्यपि पक्षान्तरम् । पादद्वयेन जानुद्वयेन करद्वयेनोरसा शिरसा मनसा दृष्ट्या च क्रियमाण इत्यपि कश्चान पक्षः ।

 [Śrī Nīlakaṇṭha Śivācārya has presented five opinions about 'Daṇḍapraṇāma' (daṇḍavat-praṇāma-Daṇḍa – a staff fallen on the ground is fully touching the ground in that state. In the same way the salutation done by stretching the body fully in a straight line is Daṇḍa-praṇāma). The types are : Prāṇama done with feet, hands, chest, head, speech and sight, is Daṇḍa-praṇāma. →

those two that salutation which is done with the pair of feet, pair of arms, chest, head, speech and sight, is 'Daṇḍapraṇāma'; that which is done with the head, two hands, two ears, chin, two arms, by touching the ground is 'Kevalapraṇāma'. Among four kinds of salutations from 'Ekāṅga' to 'Aṣṭāṅga-daṇḍapraṇāma', it is by the succeeding salutations in due order that there is the removal of more and more egoism. Even the egoism that remains gets fully removed by the partaking of 'Pādodaka'. Thus the Pādodaka protects the aspirant by the removal of egoism and inculcating the notion of servitude. Hence it is designated by the word 'Āvaraṇa'.

This is external 'Pādodaka'. The internal 'Pādodaka' consists in the awareness of the nature of bliss of either one's own Self or Paramātman.[45] Through the

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→ That which is done with the pair of feet, pair of armours (?), chest, head, speech, and sight, is Daṇḍa-praṇāma; this is another opinion. Here by the word 'manasā', the absence of any other attention, is told. 'Dhiyā (with intellect) stands for the prayer of the greatness of Śiva. That which is done with a pair of knees, pair of hands, chest, head, mind, speech and sight, is 'Daṇḍa-praṇāma'; this is another opinion. That which is done with a pair of feet, a pair of knees, a pair of hands, chest, head, speech, mind and sight (is 'Daṇḍapraṇāma'); this is also another opinion. That which is done with a pair of feet, a pair of arms, chest, head, speech and sight is 'Daṇḍapraṇāma'; this is also another opinion. (Kri.Sā. Bhāga 2, p.301-302)

45. परमानन्द, एवोक्तः पादशब्देन निर्मलः ।
ज्ञानं चोदकशब्देन पादोदकमिति स्मृतम् ॥ (Si.Śi. 19.8).

partaking of the 'Pādodaka' of this nature, in other words, through the cherishing of the nature of the Ātman and Paramātman, there arises contentment in the mind at all times.

Thus the aspirant who is contented with the partaking of the internal 'Pādodaka' in the form of 'ātmānanda' (bless of Self), is not at all bewitched by the transitory pleasure of sense-objects. In this way the external 'Pādodaka' protects the aspirant through the removal of egoism (vanity) and the internal 'Pādodaka' protects him through the granting of 'ātmānanda'; hence, both of them are designated by the word 'Āvaraṇa'.

Prasāda is the fifth 'Āvaraṇa'. The material which is fit to be either enjoyed (experienced) or borne, offered to one's favourite deity, guest or Sadguru, is called 'Prasāda'. This 'Prasāda' which remains after being taken by the Guru, is 'Guruprasāda', that which is offered to one's Iṣṭaliṅga is 'Liṅgaprasāda'; that which remains after partaken by the Jaṅgama is 'Jaṅgama-prasāda'. In this way it is of three kinds. Through the partaking of these three sacred Prasādas with devotion, there is removal of mental as well as physical ailments and the mind also becomes pure. When the mind is pure, Paramātman becomes pleased. Thus this 'Prasāda', which protects the aspirant by shunting away the evil thoughts of mind and producing in it (mind) the quality of calmness, destroys the selfishness of the aspirant and ultimately brings union with Śiva.

Among the living beings, man is selfish to the highest degree. Due to that selfishness, man becomes exceedingly narrow-minded. In a narrow mind, complete knowledge of the Paramātman does not arise at all. The man who is narrow-minded desires to enjoy himself what is to be enjoyed by him as well as others. It is due to that cause, that mutual quarrel arises in the society. Those persons who are under the control of selfishness, mutually show disgust and hatred. The spiritual knowledge which is given (taught) to one who is associated with evil thoughts such as disgust, etc., in this way, does not have any use like the seed fallen on a barren ground. Hence, the seekers of 'Tattvajñāna' should be those associated with the qualities of generosity, etc. Once Prajapati gave an advice consisting in the syllable 'da' repeated thrice to gods, human beings and demons who came to him with a desire to know spiritual truth. The threefold meaning of that instruction is said to be this : "दाम्यत दत्त दयध्वमिति तदेतत् त्रयं शिक्षेद् दमं दानं दयामिति।"[46] ['Control', 'give', 'show mercy' – with these the triad of restraint, generosity and mercy should be learnt]. Here Prajāpati has taught the gods 'restraint' (dama) by the first syllable 'da' as they are addicted to enjoyment, the human beings 'generosity' (dāna) (by the second syllable 'da') as they are selfish, and the demons 'mercy' (dayā) (by the third syllable 'da') as they are without mercy.

The Vīraśaiva Ācāryas have established this Upaniṣadic knowledge taught to human beings, in

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46. Bṛ. U. 5.2.3.

their daily practices. According to the teaching of the 'Ācārya' (Śrī Reṇukācārya),[47] through the offering of the materials to be enjoyed (experienced) and to be borne by oneself to one's Iṣṭaliṅga, Jaṅgama and Sadguru, there will be practise of generosity and retreating of the selfishness slowly and slowly; through the partaking of the Prasāda in the form of what is left over after the Guru or Jaṅgama has partaken, the mind becomes pure and associated with 'Prasādaguṇa' (calmness). That is why Bhagavān Śrī Kṛṣṇa has advised that the 'pāka' (cooking) which is done for one's own satisfaction is of the nature of 'agha' (sin).[48] There is no advancement of a person by selfishness, nor of the society. The magnanimity in the form of generosity is necessary for the advancement of both (an individual and the society). Through 'dāna' (generosity) the notion of the world as a family wakes up. Through this notion, selfishness is totally rooted out; and the aspirant becomes eligible for 'ātmajñāna'.

Thus this 'Prasāda' which is daily partaken by the Vīraśaivas, is called 'Āvaraṇa' because it guards the aspirant against evil path by enhancing the quality of

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47. अन्नशुद्ध्या हि सर्वेषां सत्त्वशुद्धिरुदाहृता ।
विशुद्धमन्नजातं हि यच्छिवाय समर्पितम् ॥
[...]
आत्मभोगाय नियतं यद्यद् द्रव्यं समीहितम् ।
तत्तत्समर्प्य देवाय भञ्जीतात्मविशुद्धये ॥ (Si.Śi. 9,11)

48. यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा पचन्त्यात्मकारणात् ॥ (Bha.Gī., 3.13)

generosity, driving away selfishness and procuring mental purity. This is external 'Āvaraṇa'. Mental purity is the internal 'Āvaraṇa'. Through that the mind is guarded all round against evil thoughts. Evil thoughts arise in the mind which is not calm and contented, but not at all in the mind which is calm. Thus the external as well as internal aspects of the aspirant are guarded by the 'Āvaraṇa' of both kinds.

The Vīraśaiva Ācāryas have accepted 'Bhasma' prepared out of the cowdung in accordance with 'Āgamaśāstra, as the sixth 'Āvaraṇa'. This 'Bhasma' also gets designated by the word Āvaraṇa in the form of protecting armour by granting the eight 'Siddhi' such as 'Aṇimā', etc., revealing the 'Śivatattva', threatening the sins that arise from mind, speech and body, causing to vanish the calamities arising from three afflictions (tāpatraya) and guarding against 'graha', 'yakṣa', etc. (evil spirits).

Since there is the power of destroying atoms of disease in Bhasma made up of cowdung, the existing skin-disease is cured by its application to the body and another disease does not catch again. In the modern society, the 'Śubhra dravya' (make-up material) called 'snow-powder' is used for smearing the body for enhancing beauty. Apart from fragrance, there is nothing of a little hidden principle which nourishes and protects. On the contrary through its use for a long time, an incurable skin-disease called 'skin cancer' arises. This is the opinion of medical experts of the east and the west, which is found published in one

or the other news papers. Hence, the smearing of the body with the Bhasma made out of cow-dung should be done, leaving aside 'snow-powder', by those who aspire for health. If fragrance is required, then the Bhasma should be mixed with 'Śrīgandha', 'Uśīra' (Lāvañca-beru in Kannaḍa) of 'Kāśmīra', 'Sugandha-jala' (fragrant water).[49] It is through this kind of 'Bhasma-snāna' (smearing of the body with Bhasma), that physical health, fragrance and mental peace are obtained. Just as the fire flaring in the oven, although touches the outside bottom of cooking vessel placed over the oven, becomes the cause for softening the rice in the vessel, in the same way the Bhasma applied over the body, makes even the heart pure after removing external defects. When the heart is ren-dered pure, the feeling of Śiva fills it up.

Just as water poured into the pot filled with water upto the neck, comes out only and does not at all enter inside, in the same way, the entrance of the impre-ssions of the mundane sense objects is not at all possible into the heart which is filled with 'Śivabhā-vana' through 'Bhasmadhāraṇa'. "स एष भस्मज्योतिः"[50] (This is the lustre of Bhasma), "भस्मज्योतिः समाम्नातम्"[51]

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49. संयोज्य गन्धसलिलैः कपिलामूत्रकेण वा ।
चन्द्रकुङ्कुमकाश्मीरमुशीरं चन्दनं तथा ॥
अगुरुत्रितयं चैव चूर्णयित्वा तु सूक्ष्मतः ।
क्षिपेद्भस्मनि तच्चूर्णमोमिति ब्रह्ममन्त्रतः ॥ (Bṛ.Jā. U., 3.29-30)

50. Bṛ.Jā. U. 7.2.

51. Ca.Jñā., Kri.6.64.

(The Bhasma is recorded as the 'Jyotis'), "भस्मेदं शाम्भवं ज्योतिः"[52] (This Bhasma is Śiva's lustre) – in such statements of Veda and Āgamas, the brilliance of Paraśiva is taught by the word 'Bhasma'. The internal 'Bhasma-dhāraṇa' consists in the cherishing of the brilliance of Paraśiva in mind. Thus this 'Bhasma' made up of cowdung (Sopādhika-bhasma) guards the gross body of the aspirant against particles of disease and the Nirupādhika-bhasma consisting in the cherishing of Paraśiva's brilliance in mind guards the subtle body of the aspirant. Hence, both kinds of Bhasma are designated by the word 'Āvaraṇa' here in this (Vīraśaiva) Siddhānta.

The seventh Āvaraṇa is Rudrākṣa. This is a type of seed born from the water-drops (tear-drops) from the eyes of Rudra. Since it is born from the eyes of Rudra, Rudrākṣa is as sacred as Rudra. Through the wearing of that there is removal of the physical as well as mental defects and the health of both types (physical and mental) are obtained; through the wearing of this (Rudrākṣa), 'Rudra-dṛṣṭi', too, is obtained. This is the internal Rudrākṣa. Through this, a vision of equality arises; through that only there is the establishment of peace in the society. Thus the Rudrākṣa, called internal and external, protects the well-being of both the individual and the society. Hence, it is designated as an 'Āvaraṇa'.

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52. Ca.Jñā., Kri.6.66.

Here this should be known : Rudrākṣa is an excellent herb. By its wearing on the body and by the drinking of the water in which it is washed, the low and high blood pressure, heart-weakness and many other diseases are pacified; this is the result of modern scientific research. In the Āyurveda science, the pacification of many kinds of diseases is propounded.[53] Hence, Rudrākṣa is not only a religious symbol, but also an excellent herb. This can be borne by all irrespective of caste (varṇa) and order of life (āśrama).[54]

Since their birth is from the tears of Rudra's eyes with the total purpose of reverting evil, there is the reverting of the evil thoughts of the aspirant through wearing them. Is it not so? In the world tears (aśru) are of three kinds as 'Duḥkhāśru' (tears due to sorrow), 'Ānandāśru' (tears due to joy) and 'Yogāśru' (tears due to Yoga). The tears emerging from the eyes of the beings who are distressed by worldly sorrow or by the torture given by someone, are the tears due to sorrow. The tears that emerge due to excess of bliss on attaining something desired, are the tears due to joy. The tears that tricle at the time of practising the 'Mudras' such as 'Trāṭaka' (in Yoga), are the tears due to Yoga. The respective fruits, auspicious as well as inauspicious, should be necessarily experienced by all

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53. Śi. Ta.Da., p.85.

54. ब्राह्मणो वान्त्यजो वापि मूर्खो वा पण्डितोऽपि वा ।
रुद्राक्षधारणादेव मुच्यते सर्वपातकैः ॥ (Si.Śi., 7.62).

who are the causes for the birth of respective tears. Somebody who is strong by position (adhikāra), physical strength and wealth, causes distress to someone who is weak; without being able to retaliate that distress by causing distress in return, the latter sheds tears due to sorrow. Then due to the effect of those tears, even the tormenter becomes caught with sorrow necessarily sometime or the other. This is seen in the world. In the same way he who is the cause for tears of joy also gets bliss.

Thus if there is such a power in the tears of ordinary persons, what to say of that in the Yogāśru of Rudra who is the protector of the world! It was on the occasion of killing the wicked and protecting the virtuous, that the birth of Rudrākṣas took place from the 'Yogasru' (tears of Yoga) of Rudra. Hence, in them also there is the power of destroying wicked thoughts and that of protecting good thoughts. That is why by wearing them there is not only the attainment of health of the gross body but also the attainment of health of the subtle body.

Further as per the Śruti statement "सर्वो ह्येष रुद्रः"[55] (All this is Rudra), the vision of the entire world in the form of Rudra is the internal wearing of Rudrākṣa. The vision of equality is the root-cause of establishing peace in the society. For that purpose only from the beginningless times, the effort of the philosophers has

55. Mahānā. 10.11.

been found. The vision of equality everywhere is the ultimate aim of human life. Thus those who have that vision of equality are called the learned. So it is said by Bhagavān Śrīkṛṣṇa :

"विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥"[56]

[The learned have the vision of equality towards a Brāhmaṇa endowed with knowledge and discipline, a cow, an elephant, a dog and an outcaste.]

Hence, the acquisition of such a vision of equality through the teaching of 'Śāstra' by the Guru and through one's own efforts, is 'Rasadṛṣṭi'. That is the internal wearing of Rudrākṣa. It is only due to the absence of such a feeling, that the human beings behaving like beasts and quarrelling with one another, are found to be engaged in destroying the human race. That is why a writer of 'Subhāṣitas' (good salutary sayings) has said : "मनुष्यरूपेण मृगाश्चरन्ति" (The beasts are moving along in the form of human beings). Man is not a man by his looks, but so by his 'manuṣyatva' (humanity). All the children of Manu should first become human. "मनसा सीव्यतीति मनुष्यः" (He is sewed with mind, so is he 'Manuṣya'), as per this derivation, he who is bound by mental relation is a 'Paśu' (brute); the Jīva who is thus treated as a 'Paśu', becomes Śiva by the retirement of that relation.

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56. Bha. Gī. 5.18.

"शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते ।
शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम् ॥"[57]

[All this is consisting of Śiva. There is nothing other than Śiva. The conviction that 'I am Śiva' is the best knowledge]. As per this statement of the Ācārya, there will be the retirement of the aforesaid 'paśubhāva' only on the acquisition of such a 'Śivajñāna'. This knowledge which removes that 'Paśubhāva' is itself the 'Rudradṛṣṭi'. Hence, as per the statement "यत्र यत्र मनो याति तत्र तत्र ब्रह्मदर्शनम्" (wherever the mind goes there and there is the realisation of Brahman), the cherishing of Rudra's form in the continuously flowing stream of consciousness, is called internal garland of Rudrākṣas.

Thus the elemental Rudrākṣa protects the aspirant by granting physical and mental well-being (health). The internal Rudrākṣa in the form of 'Rudradṛṣṭi', becomes the cause for the protection of the well-being of society through the development of the idea of equality and through the removal of social discrimination. In this way through the external and internal Rudrākṣas, there is protection of the individual as well as the society against evil pursuits. Hence, both are propounded as 'Āvaraṇa'.

Among the Vīraśaiva 'Aṣṭāvaraṇas, Mantra is the eighth 'Āvaraṇa'. The 'Pañcākṣara-mantra' with 'Praṇava' (Oṁ-kāra), through the removal of sin

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57. Si.Śi. 16.31.

(pātaka) as per the statement "जपतो नास्ति पातकम्" (Sin disappears through 'Japa') and through the granting of the highest 'Mukti', guards the aspirant against the mundance sorrows. Hence it gets the designation of 'Āvaraṇa' in the form of a guarding armour. "मननात् त्रायत इति मन्त्र" (It is Mantra because it protects through understanding), as per this derivation, the form of 'Mantra' as a guarding armour is clear. Just as electricity is produced by the continuously turning wheel, in the same way 'Apūrva' (destiny governing the experience of the past 'Karman') is born from the repeated muttering of one mantra which happens to be designation of 'Paramātman', and the Paramātman, too, turns towards the 'Jīvātman'. This matter has come to the experience of all in the world that through the call of someone at a distance by his name again and again, he is necessarily made to come near. When a person at the distance is meditated upon with mental resolve, the memory of the person meditating arises again and again in the mind of that person. What to speak when, in the same way, through the 'Vācikajapa' of the 'Mantra', which happens to be the name of the Bhagavān, or through the 'Mānasajapa' which is in the form of reflection ('manana'), the Bhagavān stands (appears) before the devotee. It is known from the life-history of the devotees of the Bhagavān called Prahlāda and Mīrābāyi that he or she stands alive without being burnt even in the middle of fire or even having drunk poison, due to the power of the 'Mantra' or due to the grace of the Bhagavān who is its presiding deity, if he or she

mutters the 'Mantra' with the excellence of deep devotion – the 'Mantra', which happens to be the name of his or her favourite deity. In the Mantraśāstra, the 'Kavacas' in Mantra-form of many deities such as 'Śivakavaca', 'Durgākavaca', etc., are given. Is it not clear from direct experience in the world, that even by the ordinary 'Mantras' that are accomplished (siddha), the torments of the 'bhūtas' and that of the effect of poison due to the biting of serpents, scorpions, etc., are removed? Then what to say of the greatness of the great Mantra 'Pañcākṣara'! The aspirant who does the muttering of this Mantra, is necessarily guarded against the three 'tāpas' (distresses). Hence this is an external 'Āvaraṇa'.

"नमःपदं तत्खलु जीववाचि शिवःपदं तत्परमात्मवाचि ।
अयेति तादात्म्यपदं तदेतन्नमः शिवायेति जगाद मन्त्रः ॥"

[The word 'namaḥ' is indeed, expressive of 'Jīva' and the word 'Śivaḥ' is expressive of 'Paramātman'; 'aya' is the expression for 'identity'. The Mantra 'Namaḥ Śivāya' tells this]. Thus as told by Māyideva, through the muttering of this 'Mantra' after having realised the sense in the form of non-difference between 'Jīva' and 'Śiva', it should be known that there arises the awareness of 'aikya' (coelescence between them) on the part of the aspirant. Then his narrowed 'Śaktis' will become expanded; 'Jīva' becomes coelescent with Śiva. Thus this Mantra guards once for all the aspirant against the torments of 'Saṁsāra' in the form the cycle of birth and death again and again, by removing the ignorance tending to bring the state of 'Jīva'. Thus this realisation of

'aikya' arising from the concentration on the 'Mantra', is the internal 'Mantra'; it should known that it is the internal 'Āvaraṇa'.

Thus in this way the gross 'Aṣṭāvaraṇas' are the external guards and the subtle 'Aṣṭāvaraṇas' are the internal guards. These are also called as the spiritual limbs of the aspirant since they are accepted as the assisting causes of Mukti. Just as the worldly activity does not go on well without the limbs such as hands, feet, etc., in the same way, the aspirant's spiritual pursuits are not properly undertaken without the Aṣṭāvaraṇa. Hence, these 'Aṣṭāvaraṇas' are called spiritual limbs of the aspirant.

It is earlier propounded that the 'Pañcācāras' are the 'Prāṇa' (life principle). Now after propounding the 'Aṣṭāvaraṇas' which happen to be limbs, it is propounded how 'Pañcācāras' are the 'Prāṇa'. To follow the path ordained by the Śāstra is itself the 'Ācāra'. Ācāra, indeed, is an excellent ornament beyond the world. The ornament of Ācāra is the best compared to embellishments of dress, etc. Although one is embellished by dress, etc., one who is without 'Ācāra' is condemned. Even when one is without the embellishment of dress, one who is endowed with Ācāra becomes worthy of worship. The Vīraśaiva Ācāryas teach that 'Ācāra' is necessary along with knowledge for attaining the favour of Śiva.[58] The

58. ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः ।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनम् ॥ (Si.Śi. 16.14)

inner Self of those who have 'Ācāra' as their 'Śīla' (virtue), is always peaceful and the physical health grows; the individual lives a full life. One who is engaged in evil practices in the world is fit to be condemned. Overwhelmed by 'ādhi' (mental illness) and 'vyādhi' (physical ailments), one becomes short-lived and grief striken. No one, be it a Mantra, a Śāstra, a vedic ceremony and even the Guru, can sanctify one who is of wicked practices.[59] Hence, all should be of 'sadācāra' (good practices). So it is in the Vīraśaiva-siddhānta, not only knowledge but also knowledge coupled with 'Ācāra' is accepted as the cause of Mukti. Hence, both before and after the rising of knowledge, the five kinds of 'Ācāras' are propounded for the practise of all.[60]

In the Vīraśaiva-siddhānta, the five Ācāras are called as the five 'Prāṇas' (of the devotee). Here this is the secret : Even when the body is endowed with limbs such as hands, legs, etc., if it is without 'Prāṇas', it is called 'preta' (corpse). The right place of a 'preta' is cemetery but not a house, etc. In the cemetery it is either burried in the ground or cremated. 'Sūtaka' (impurity or defilement) occurs through the touch of

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59. आचारहीनं न पुनन्ति वेदा ह्याचारहीनं न पुनाति शास्त्रम् ।
आचारहीनं नहि श्रौतकर्म ह्याचारहीनं न गुरुः पुनाति ॥
(Bra.Sū.Śrī. 3.1.10)

60. लिङ्गाचारः सदाचारः शिवाचारस्तथैव च ।
भृत्याचारो गणाचारः पञ्चाचाराः प्रकीर्तिताः ॥ (Ca.Jñā.Kri. 9.4).

the 'preta' or through that of those who follow the corpse to the cemetery. In order to remove that, people take bath, (sip pādodaka of the Guru), etc. In the same way those persons who are without 'Prāṇas' called 'Ācāras', are similar to 'preta'. Those persons are also fit to reside in the cemetery and are fit to be cremated. That is why, Hanumān reached Laṅkā in search of Sītā, saw the people there without Ācāras and burnt the entire Laṅkā thinking that those persons without 'Ācāras' were the 'preta-s' fit to be burnt. Even in the present days, during the 'Navarātra-mahotsava', the large statues of Rāvaṇa and others are prepared and burnt. Those who are given to evil practices are equal to 'pretas' to be burnt – this is the symbol of burning (the dead). Hence this must be known here that whoever is without 'Ācāra', he is similar to 'preta'. That is why, the Vīraśaiva Ācāryas taught that all should have 'Ācāras' as their 'Prāṇas', addressing the entire human society.

Among the Pañcācāras taught here the first 'Ācāra' is Liṅgācāra. In the Vīraśaiva-siddhānta, 'Jīva' is said to be 'Aṅga' and Śiva is said to be Liṅga. The 'Ācāra' which is practised by the 'Aṅga' in order to get the 'svarūpa' of the Liṅga, is itself the 'Liṅgacara'. In this Acara the secret of worshipping many deities is hidden. Just as a farmer who is engaged in digging a well, get the fruit in the form of water, by digging continuously in one spot, so does this aspirant get the fruit in the form getting the object of his worship by worship, muttering mantra, meditation, etc., with deep devotion towards one God.

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Further this Liṅgācāra of the Vīraśaivas is associated with 'Satī-pati-bhāva' (relation of the wife and the husband). Here Jīva himself is the wife and Iṣṭaliṅga is the husband. Just as a woman who has undertaken a vow of faithfulness to her husband, gets associated with the blunder of debauchery, so does an aspirant, too, get associated with such a blunder, if he becomes interested in the worship other deities by discarding the worship of his Iṣṭaliṅga. Hence, "नहि निन्दा निन्दितुमीष्टेऽपि तु स्तुत्यमेव स्तौति" (The blame is not meant to blame, but meant to be a praise of what is to be praised), according to this maxim of Mīmāṁsā, the Vīraśaiva Ācāryas have made the aspirant's faith in his Iṣṭaliṅga firm by prohibiting the worship of other deities. Having made firm their faith in their respective favourite deities, the human beings should achieve their ends – this is the message to the entire human race.

The second 'Ācāra' is Sadācāra. In this 'Ācāra', the gratification of the Guru, the Liṅga and the Jaṅgama daily with money earned through righteous ways, is taught. This 'Ācāra' has the secret of rendering hospitality to guests hidden in it. The culture of Bhārata does not consist in gratifying one's self by partaking oneself the food prepared in one's house, but in gratifying one's self by feeding others. That is why the Bhagavān[61] has prompted the selfish persons

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61. यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ (Bha.Gī. 3.13)

to undertake the service of the guests by inculcating the message that those who partake the residual food of the sacrifice will get liberation and that those who are opposed to that will become associated with sin. There is also a direction of the Dharmaśāstra that one should take food by offering 'bhūtabali' (offering to all created beings – 'Bhūtayajña', one of the five Yajñas) after cooking and waiting for the guests.

This Sadācāra in the form of rendering hospitality to the guests, brings Śiva's favour (Śivānugraha) as per the statement the Ācārya as : "सदाचारप्रियः शम्भुः सदाचारेण पूज्यते"[62] (Śiva who is fond of 'Sadācāra', is worshipped by 'Sadācāra'). Through the performance of this with firm devotion, one gets the fruit of the actual worship of Śiva. Śiva is, however, ever contented. There is not all any necessity of 'Bhoga' (enjoyment) in his case. Śakti and Śiva are the parents of the world.[63] All beings are like children to them. Just as in the world, the parents become pleased by feeding their children, so does father-like Śiva get himself pleased by granting food to whoever comes in the form of a guest. Hence, the Vīraśaiva Ācāryas have taught a very easy means of pleasing Śiva saying that all those who aspire to feed Śiva, should feed the guests only. It is through this Sadācāra that the aspirant gets

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62. Si.Śi. 16.66.
63. वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ।
    जगतः पितरौ वन्दे पार्वती परमेश्वरौ ॥ (Raghu. 1.1).

the respect of the people and the grace of Śiva, i.e., both 'aihika' (of this world) and 'āmuṣmika' (of the other world) rewards.

The third 'Ācāra' is Śivācāra. The total surrender to Śiva without any other feeling, is itself the Śivācāra. This 'Ācāra' has the principle of broad-heartedness hidden in it. Broad-heart and broad-outlook are necessary for the individual as well as social progress. Both these progresses are achieved without any difficulty through the worship of Śiva. This is because Śiva is all-pervasive and the giver of all auspiciousness. Through his worship, there arise such excellences. Through the strengthening of this faith in Śiva, there arises 'Śiva-dṛṣṭi'. By this ('Śivadṛṣṭi') the narrow-mindedness of the aspirant gets reverted and there arises a broad outlook as "सर्वं शिवमयं जगत्" (the entire world is pervaded by Śiva). Then this person does not hate anybody, nor does he get disgusted from anybody. There arises disparity in the society due to mutual hatred and disgust. This disparity is itself the poison and equality is the elixir. In this way, it is for the purpose of establishing equality only by developing broad-heartedness that the Śivācāra is propagated and practised by the Vīraśaiva Ācāryas.

The fourth 'Ācāra' is Gaṇācāra. In this 'Ācāra' the secret of driving away evil qualities is hidden. That condemnation is the worst type of bad quality, is propounded in the Śāstras. By condemnation one's own mental dirt increases. It is due to the ignorance of this that the people in society are found eager to

condemn (others). Even the sin of another person comes to him who condemns through his condemnation. Just as he who condemns becomes associated with blemish, so does one who listens to it also gets associated with it. Hence, at no time should a devotee of Śiva do condemnation; at no time should he listen to the condemnation of Śiva, Śivabhakta and Śivadharma. In the context of speaking about Gaṇācāra, the Ācārya has given the direction as "शिवनिन्दा करं दृष्ट्वा घातयेत्"[64] [On seeing (finding) him who blames Śiva, he should be killed]. It should be known here that the word 'ghaṭanā' (ghaṭayet), has 'killing of the body' as its secondary sense and 'killing the mind (thinking)' as its primary sense. It is due to the blemishes of mind and intellect that man takes to evil path. The purification of mind and intellect is not possible through the killing of body. Hence, the 'killing of the intellect' alone should be done through good teaching. Just as through the teaching of 'Śāstras' the purification of society is done, so this can never happen through the use of 'Śastra' (weapon). A person of wicked mind cannot be made to follow good path through the teaching of Śāstras. On the other hand, if he is killed by the employment a weapon ('Śastra'), then even though he is dead, he will be associated with that very wicked intellect in his next birth and he will be engaged in that very wicked activity. Hence, the removal of the wicked activities from the society should done through

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64. Si.Śi. 9.36.

the teaching of śāstras only. If any extremely dishonest (deceitful) person does not listen to the teaching of the śāstras in any way, then the killing of his body due to absence any other means, is not a blunder, in view of the good of the society. Such an action is demonstrated by the Śivagaṇa Vīrabhadra through the beheading of Dakṣa. It is due to the demonstration of the 'Ācāra' by Vīrabhadra that it came to be called by the name 'Gaṇācāra'. In this 'Ācāra' the idea of individual as well as social purity is hidden.

The fifth 'Ācāra' is Bhṛtyācāra. This awakens the quality of 'vinaya' (discipline or modesty). It is proved (established) through the authority of 'śāstras' and worldly experience, that there is downfall by egoism and attainment of (moral) elevation by discipline. There is a contingency of the rise of self-conceit in the form of "who else is dedicated to 'Ācāra' like me", in an aspirant who maintains the 'Ācāra' told above. When such a self-conceit arises, the downfall of the aspirant is certain. The Bhṛtyācāra is taught in the end intending that there should not be the downfall of an excellent aspirant. It is possible to establish the doctrine of equality and peace in the society only through this 'Bhṛtyabhāva' (the disposition of servitude). Otherwise, when all are egoistic, there is bound to be destruction of all according to the maxim of 'Sundopasunda-s'.[65] Hence, it should be known that

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65. Sunda and Upasunda were the sons of a demon called Nikumbha. They earned a boon from Brahman through →

this 'bhṛtyabhāva' is necessary not only for the aspirants of the lower class but also for those who are of higher grade and for the accomplished persons ('siddhas'). The propagation of this 'Ācāra' should not be done through teaching, but through actual practice. That is why it is indicated by Bhagavān Kṛṣṇa also that the teaching of the 'Ācāra' should be done through practice only, in his statement : "यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः"[66] (whatever is practised by the great person, that is done by other persons). Hence, at the present time, all those who are leaders in the social field and the religious field should be necessarily practicers of 'Bhṛtyācāra' without any form of hypocricy. In that case only all persons follow them and there is the establishment of all-round peace in the society.

In the aforesaid 'Pañcācāras' of the Vīraśaivas, the most exalted principles such as the importance of the adoration of one deity, the secret of rendering service to the guests, the process of broad-heartedness, the means of shunting away bad qualities, the manner of aquiring the absence of egoism, etc., are hidden. These five principles happen to be the life of an individual as well as the society. That is why the

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→ penance that except mutually they should not die at the hands of anyone else. Indra sent a nymph called Tilottama to them; in their mutual aspiration to get her, they fought mutually and killed each other.

66. Bha. Gī. 3.21

Vīraśaiva Ācāryas accept those five 'Ācāras' in the form of their very life. All the Vīraśaiva aspirants are most probably interested in the practice of the aforesaid 'Pañcācāras' with sincerity. These 'Ācāras' are such as to reform not only the Vīraśaivas but also the entire human society. Hence, the practice of these 'Ācāras' should be done by all in accordance with the best of their ability. The Ṣaṭsthalas are of the nature of Self ('Ātman') as the 'Aṣṭāvaraṇas' are the 'Aṅga' and the 'Pañcācāras' are the 'Prāṇa'. It is presented here as to how it is. The Vīraśaiva aspirant who has the 'Aṣṭāvaraṇas' as his 'Aṅga' and the 'Pañcācāras' as his 'Prāṇa', gets his powers ('Śaktis') developed gradually through the path of steps in the form of Ṣaṭ-sthalas and ends up in the union with Paraśiva. This is the Vīraśaiva doctrine. The six sthalas[67] that are told here are said to be of the nature 'Ātman' of the aspirant. If the Ātman is absent in the body which is complete with all limbs and which is associated with 'life-principle', then although endowed with life, the body is bereft of consciousness. In the same way, if the aspirant who is endowed with 'Āvaraṇas' and 'Ācāras', does not attain the nature of Śiva through the path of Ṣaṭ-sthala steps, his 'Āvaraṇas' and 'Ācāras' become fruitless. Hence, in order to get the nature of Śiva (Śivibhāva), the

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67. आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलम् ।
प्रसादिस्थलमन्यत्तु प्राणलिङ्गिस्थलं ततः ॥
शरणस्थलमाख्यातं षष्ठमैक्यस्थलं मतम् ॥ (Si.Śi. 5.24)

adoration in the path of Ṣaṭ-sthalas has some kind of speciality of its own in the Vīraśaiva-siddhānta.

In this path (procedure) of Ṣaṭ-sthala-worship, there is prominence given to 'Bhakti' coupled with 'Jñāna' and 'Karman'. It is that 'Jīva' whose capacity is curtailed by the covering of the three 'Malas', 'Āṇava', etc., gets his 'Malas' removed through the 'Dīkṣā' conferred on by the Guru, worships his 'Iṣṭa-Prāṇa-Bhāva-Liṅgas' with the help of six kinds of Bhakti (such as Śraddhā, Niṣṭhā, etc.,) and becomes the Liṅga himself in form on attaining the expansion of his 'Śaktis'. This procedure of expansion has been presented through 'Kīṭa-bhramara' – maxim (a worm becoming the bee itself through the cherishing of the fear of bee biting it again and again).[68] Just as a 'Kīṭa', which is although different from the 'Bhramara', becomes 'Bhramara' itself at some point of time, due to incessant cherishing of the 'Bhramara' in mind, in the same way the 'Jīva' who is although different from Paraśiva and who is subjected to bondage, enters into coelescent relation with Paraśiva in the manner of water entering into water, with his 'Śaktis' expanded by the worship of Śiva.

The six kinds of Bhakti that are to be told here are not common to those of other 'Darśanas', but are of a little different nature. It is admitted that these Bhaktis are the different kinds of Paraśiva's 'Śaktis'.

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68. कीटो भ्रमरयोगेन भ्रमरो भवति ध्रुवम् ।
मानवः शिवयोगेन शिवो भवति निश्चयम् ॥ (hi.pu. 2.21.95)

Here this should be known : That Śakti which was inherent in Śiva, enters into the embodied Soul in the form of Bhakti and becomes the cause for his liberation. Just as in the world a mother who happens to be the cause for the birth of children through the association with her husband, is helpful for the recognition of their father, in the same way, Śakti, although the cause for the birth of the embodied soul, she can assist the 'Jīvātman's liberation, in other words, she can assist the 'Jīva' for the attainment of Jñāna of Paraśiva. Hence, in the worship of the Ṣaṭ-sthalas, the importance is for the 'Bhakti' of six kinds.

Among the Bhaktis that are told here the first Bhakti is called 'Śraddhābhakti'. Just as in the worldly activity faith is necessary, so is 'Śraddhā' (trust or belief) highly necessary in the path of Ṣaṭ-sthalas. Through this there arises unsurpassed love in the aspirant as regards his Iṣṭaliṅga, etc. It is through this love for the Bhagavān that the mind of the aspirant is reverted slowly and slowly from the worldly concerns. The second Bhakti is that of name 'Niṣṭhā'. Through this the aspirant's love for his Iṣṭaliṅga attains firmness. It is this firmness that does not shake at all even on the occasion of giving up life. The third Bhakti is of the nature of 'Avadhāna' (awareness). Having been associated with this, the aspirant acts always with awareness. There arise many disastrous things in the state of absence of awareness. Just as in water reservoirs (ponds) without waves the reflections of sun and moon can be grasped clearly, so is in the mind that has awareness, the

experience of Paraśiva arises. This very experience of Paraśiva is here designated as 'Anubhāvabhakti'. Just as the worldly experience is the attainment of joy only after the experience of objects of sense, so is the attainment of 'Śivānanda' (bliss of realisation of Śiva) here after the realisation of Śiva. Hence, this experience of 'Śivānanda' is itself 'Ānanda-bhakti'. Undergoing that experience only the aspirant becomes coelescent in it (Śivānanda). This state of coelescence is itself 'Samarasa-bhakti'.

Here, this 'Aṅga' (Jīva) with the name 'Bhakta' with the association of 'Śraddhā-bhakti', the name 'Māheśvara' with the association of 'Niṣṭhābhakti', the name 'Prasādin' with the association of 'Avadhāna-bhakti', the name 'Prāṇaliṅgin' with the association of 'Anubhāva-bhakti', the name 'Śaraṇa' with the association of 'Ānanda-bhakti' and the name 'Aikya' with the association of 'Samarasa-bhakti', climbs the flight of 'Ṣaṭ-sthalas' with the help of six kinds of Bhaktis and (finally) becomes coelescent with the Liṅga which is his object of worship. This itself is the last step, leading to the holy mansion of the 'Vīraśaiva-Ṣaṭsthala' which is called 'Liṅgāṅga-sāmarasya' [coelescence between Liṅga (Śiva) and 'Aṅga' (Jīva)]. His holiness Śrī Reṇukācārya has described the nature of that coelescence as :

"जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम् ।
परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते ॥"[69]

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69. Si.Śi., 20.61.

[Like water poured into water and like five offered into fire, so the Ātman absorbed in the Paraśiva-brahman does not appear separately]. In the case of him who has attained the state of 'Aikya', the earlier state of 'Paśu' gets reverted. So it is said :

"पशुत्वं च पतित्वं च मायामोहविकल्पितम् ।
तस्मिन् प्रलयमापन्ने कः पशुः को नु वा पतिः ॥"[70]

['Paśutva' and 'Patitva' are, after all, created by the delusion of Māyā. When that (delusion) is eradicated, who is the 'Paśu', and who, on the other hand, is the 'Pati'?]

In this way, in the Vīraśaiva-siddhānta, it is accepted that the 'Jīva' who is totally different from the Paramātman in the state of bondage, becomes coelescent with Paraśiva on attaining the state of 'Aikya' through the expansion of 'Śaktis' gradually in the sequence of 'Ṣaṭ-sthala' worship.

This is the import here : Just as the 'Kīṭa' which is different form the 'Bhramara', gives up its 'Kīṭa'-form and 'Kīṭa'-nature, gets the form of 'Bhramara' and the nature of 'Bhramara' due to the power derived from thinking incessantly about the 'Bhramara' and does not ever revert back again to the state of the 'Kīṭa'; just as the copper state of copper, although inborn, is reverted due to the power derived from mixing with the 'rasa' (mercury), and the state of gold

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70. Si.Śi., 14.9.

is attained and does not ever come back to the state of copper; just as rain water at the time of star 'Svāti' entering into the conch-shell of the ocean, gives up its liquid-state, although natural to it, assumes the state of valuable pearl and does not revert back to the liquid state; in the same way the 'Jīva, although different from Paraśiva, attains to the form of Paraśiva by the power derived from worship (adoration) and does not revert back again to the state of 'Jīva'. That is why Śrīpati Paṇḍitārādhya, the author of Bhāṣya (Śrīkarabhāṣya), has established the same by saying : "स्वाभाविकजीवत्वनिवृत्तिपूर्वकशिवत्वप्राप्तिरेव मोक्षः"[71] [Mokṣa consists in the attainment of the state of 'Śiva' after the reverting of the natural (inborn) state of 'Jīva']. Here this should also be known : In Śaivāgamas six 'Śaktis' (powers) of Paraśiva are told as 1. 'Sarvajñāta' (omniscience), 2. 'Tṛpti' (contentment), 3. 'Anādibodha' (awareness of beginningless times), 4. 'Svatantratā' (freedom), 5. 'Aluptaśakti' (unfailing strength), 6. 'Anantaśakti' (infinite strength). The 'Jīva' who is worshipper in the 'Ṣaṭ-sthala'-path, gets these powers gradually[72]; then

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71. Bra.Sū.Śrī. 3.2.5.

72. यद्भक्तस्थलमित्याहुस्तत्सर्वज्ञत्वमुच्यते ।
यन्माहेश्वरं नाम सा तृप्तिर्मम शाङ्करी ॥
यत्प्रसादाभिधं स्थानं तद्बोधो मे निरङ्कुशः ।
यत्प्राणलिङ्गकं नाम तत्स्वातन्त्र्यमुदाहृतम् ॥
यदस्ति शरणं नाम ह्यलुप्ता शक्तिरुच्यते ।
यदैक्यस्थानमर्घस्था ह्यनन्ता शक्तिरुच्यते ॥

(Bra.Sū.Śrī.Bhū. p.177-78)

he reaches the state of 'Advaita' with the retrogression of the 'Dvaita'-state.

According to the 'Kāśmīra-Śaiva-siddhānta' the bondage of Paśu is false. That is why, his reversion is propounded by them through knowledge only. Here (in Vīraśaiva-siddhānta), since bondage is real and it cannot be removed by knowledge only, 'Karman' (action) and 'Upāsanā' (meditation) are told along with knowledge. Although there is difference of opinion as regards the means to Mukti', yet there is uniformity of opinion as regards the nature of Mukti. Those advocates of 'bheda' (difference), the Siddhānta-śaivas, say that 'Jīva' becomes similar to Śiva, but does not get coelescencent relation with Śiva. This opinion of them is correct according to the doctrine of 'Dvaita'. Since the 'Tattvatraya' (three principles) called Aṣṭāvaraṇa, Pañcācāra and Ṣaṭ-sthala which are not propounded by other Śaiva-darśanas, the speciality of Vīraśaiva-darśana clearly appears.

The Doctrine of Co-ordination of Śakti-viśiṣṭā-dvaita

The Vīraśaiva-Ācāryas are advocates of 'Samanvaya' (co-ordination). It is known that they have given up the path of establishing their opinion by refuting other opinions and have tried for the pacification of quarrel in the province of 'Darśanas' through co-ordination. That is why Śrī Jagadguru Reṇukācārya has taught 'samanvaya' only in the following manner, addressing Agastya, whose mind was crept with doubts on hearing many śāstras (Āgamas) :

"अगस्त्य बहुधा ख्याताः सिद्धान्ताः रुचिभेदतः ।
भिन्नाचारसमायुक्ता भिन्नर्थप्रतिपादकाः ॥
सांख्यं योगः पाञ्चरात्रं वेदा पाशुपतं तथा ।
एतानि मानभूतानि न हन्तव्यानि युक्तिभिः ॥
वेदः प्रधानं सर्वेषां सांख्यादीनां महामुने ।
वेदानुसरणादेषां प्रामाण्यमिति निश्चितम् ॥"[73]

["O Agastya, there are many 'Siddhāntas' which are well known, which differ according to aptitudes, which are associated with various practices and which propound various tenets, Sāṅkhya, Yoga, Pañcarātra, Vedas and Pāśupata, these are the Siddhāntas which are quite authoritative and which should not be refuted with arguments. O Great Sage, among these, Sāṅkhya, etc., Veda is predominant. The authoritativeness of these is decidedly on the ground that they follow Veda]. This is the import here : All the religio-philosophical systems depend upon (are based on) the branches of Vedas and Āgamas. In Vedas there are 'Mantras' that are in favour of advocating 'Dvaita' and those that are in favour of advocating 'Advaita'. 'Dvaita' and 'Advaita' systems have arisen depending upon them (i.e., Mantras in favour of 'Dvaita' and those in favour of 'Advaita') only. In that context, the advocates of 'Dvaita' taking 'Advaita'-śrutis as having secondary sense and the advocates of 'Advaita' taking 'Dvaita'-śrutis as having secondary sense, they have become well known in the world as 'Dvaitavādins' and

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73. Si.Śi. 5.3-5.

'Advaitavādins'. Thinking that it is not proper to say that one Śruti as having secondary sense and the other as having primary sense, since both kinds of Śrutis have emerged as the breath of Śiva, the Vīraśaiva Ācāryas have established that both kinds of Śrutis as having primary sense depending upon the difference in the situations. That is why the author of the Bhasya (Śrīkarabhāṣya), Śrīpati Paṇḍitārādhya has said "वीरशैवैकसिद्धान्ते सर्वश्रुतिसमन्वयः"[74] [there is harmony of all Śrutis ('Dvaita' as well as 'Advaita') in the Vīraśaiva-siddhānta only].

How to bring about co-ordination among all Śrutis?

It is briefly (sūtrarūpeṇa) told that the Vīraśaiva-darśana, which is otherwise known by the synonym Śakti-Viśiṣṭādvaita, arose in order to bring about co-ordination among all Śrutis. There is no difference of opinion in the Upaniṣadic statements everywhere, but only in some places only. If co-ordination is proved in those cases only, the co-ordination among all Śrutis is proved. Hence, the method of bringing about co-ordination among the controversial Śrutis is shown here. Among them, however, the Śruti-statements such as "सर्वं खल्विदं ब्रह्म"[75], (All this is, indeed, Brahman), "एकमेवाद्वितीयं ब्रह्म"[76] (One alone, without a second, is

74. Bra.Sū. Śrī., Maṅgala-ślo. 15.
75. Chā.U. 3.14.1.
76. Chā.U. 6.2.1.

Brahman), "सदेव सोम्येदमग्र आसीत्"[77] ('Sat' alone, O Somya, existed before creation), deny everything other than Brahman. But in such Śruti-statements as "तस्माद्वा एतस्मादात्मन आकाशः संभूतः"[78] (From that Ātman the eather was born), etc., the birth of the universe is told. Here, the controversy that arises is – whether the world exists in reality or not. In this context the advocates of 'Advaita' present their case thus – 'The world is false; the sentences that teach about creation, etc., are those that teach fictitious difference; hence, the Brahman alone, who is free from differences such as 'svagata' (about himself), 'sajātīya' (of one's category) and 'vijātīya' (of another category), is the 'Sat'. The advocates of 'Dvaita' do not deny the world found all round and deny only cognate difference by saying that there was nothing other than Brahman prior to the creation (birth) of the world after deriving the word 'idam agre' as "asya agre idam agre'. Their idea is that there cannot be any denial of the world through it. Here in the case of 'एकमेवाद्वितीयम्', there is the contraction of the meaning in the form of the absence of the three types of differences as 'svagata', etc., in the interpretation of the advocates of 'Dvaita'. But in the Śakti-viśiṣṭādvaita-vedānta, however, two states ('avasthas') of the Paramātman is accepted. One between them is 'Viśvottīrṇa' – (the state beyond the world) and the other is 'viśvarūpa' (the state in the

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77. Chā.U. 6.2.1.
78. Tai.U. 2.1.1.

form of the world). 'Viśvottīrṇa' stands for his 'Self' which is associated with 'Cicchakti' with the absence of three kinds difference as 'svagata', etc. Again when he becomes associated with 'Māyāśakti', then he becomes 'Viśvarūpa'. Hence, the world being an expanded form his own 'Śakti', its reality is also accepted. Thus since the 'Nirguṇa-śrutis' are being settled in favour of 'Viśvottīrṇa' and the 'Saguṇa-śrutis in favour of 'Viśvarūpa' without any contraction of meaning, there is the co-ordination of both kinds of Śrutis.

In this manner, the 'bheda' (difference) between the Jīva and the Brahman is told by such 'śrutis' as "द्वा सुपर्णा"[79] (Two birds of fine feathers, etc.), "ऋतं पिबन्तौ सुकृतस्य लोके"[80] (the two drink 'Ṛta' (sacrificial order, moral order and philosophical order) in the world of those who have done 'puṇya' (merit). The 'abheda' (non-difference) between them is propounded by the 'Śrutis' such as "तत्त्वमसि"[81] (That You are), "अहं ब्रह्मास्मि"[82] (I am Brahman), etc. Here the controversy is thus presented : Is the difference real? Or is the non-difference is the truth? Here the 'Dvaitins' take 'bheda' as having primary sense and 'abheda' as having secondary sense as in "सिंहो माणवकः" (the boy is a lion), "ममायमात्मा भद्रसेनः" (This Self of mine is

79. Muṇḍa. 3.1.1.
80. Kaṭha. 1.3.1.
81. Chā.U. 6.8.7.
82. Bṛ.U. 1.4.10.

Bhadrasena). The 'Advaitins' take 'abheda' as having primary sense and prove that the 'bheda' is fabricated by delusion. In the Śaktiviśiṣṭādvaita-Vedānta, on the other hand, the 'bheda' between the Jīva and the Paramātman is accepted as real. That is why in the Ṣaṭsthala worship of the Vīraśaivas, the difference between the Jīva and the Paramātman is accepted starting from the 'Bhakta-sthala' and ending with Śaraṇa-sthala. In the 'Aikya-sthala' non-difference between them is accepted as 'water poured into water'. Thus since both kinds of Śrutis (Dvaita and Advaita) are accepted as having primary sense, it should be understood that there is co-ordination between both.

Further, the 'Śrutis' such as "निरवद्यं निरञ्जनम्"[83] (He is faultless and without attachment), "सत्यं ज्ञानमनन्तं ब्रह्म"[84] (Brahman is truth, knowledge and infinity), etc., speak of absence of modifications on the part of Brahman, while those such as "तदात्मानं स्वयमसृजत"[85] (He himself created his Self), "तदैक्षत बहु स्यां प्रजायेय"[86] (He desired that he should become many), etc., teach his modification in the form of the world. Here arises a curiocity as to whether Brahman undergoes modification or not. In this context, the advocates of 'Dvaita' speak of Brahman as the material cause and

83. Śve.U. 6.19.
84. Taitti.U. 2.1.1
85. Taitti.U. 2.7.
86. Chā.U. 6.2.3.

his assumption of modification as the instrumental cause; the advocates of 'Advaita' speak of the world as having illusory appearance of the only real Brahman as the material cause. Since in both these opinions Brahman is not regarded as the actual material cause, the Śrutis advocating Brahman as the actual material cause such as "बहु स्यां प्रजायेय", "तदात्मानं स्वयमसृजत", etc., would be without purpose to serve. Another point is that if the Brahman is not the material cause of the world, the doctrine of the Upaniṣad in the form of 'the knowledge of all through the knowledge of one' would be also purposeless. In the Śaktiviśiṣṭādvaita-vedānta, however, since thedoctrine of transformation without modification is accepted according to the maxims of 'कूर्माङ्गभङ्गि', 'अहिकुण्डल, स्वर्णकुण्डल', etc., his (the Brahman's) absence of modification and his being the transforming material cause occur. Here there is the co-ordination of both kinds of Śrutis as propounding the absence of modification and occurance of transformation; in the same way it should be known that the doctrine of 'all knowledge' through 'the knowledge of one', is significant.

Another point is that the sruti-statement : "तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय"[87] (Having known that 'Ātman' as his own self, he goes beyond death; there is no path other than that (samyaj-jñāna = right knowledge) can be found], denies what is other than knowledge as the means to Mokṣa. Again another

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87. Śve.U. 3.8.

Śruti, viz., "विद्यां चाविद्यां च यस्तद्वेदोभयं सह"[88] [He who knows both 'Vidyā' (knowledge) and 'Avidyā' (action) together] advocates Karman also as the means to 'Mokṣa'. Hence there arises a curiosity as to whether Mokṣa is through knowledge only or through 'Karman' and 'Jñāna'. Here the Mīmāṁsakas who are the advocates of 'Dvaita' propound that Mokṣa is through Karman of daily as well as occasional categories, and the Vedāntins of Śaṅkara's faction and the Kāśmīra-Śaivas propound Mokṣa through knowledge alone. In their opinion, although there might be co-ordination between knowledge and action, there is no co-ordination among the Śrutis that propound 'Samasamuccaya' (combination of equals). In the Śakti-Viśiṣṭādvaita-Vedānta, however, Śrī Reṇuka Bhagavatpāda has said :

"अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी ।
फलोत्पत्तौ विरक्तस्तु तस्मात्त द्वयमाचरेत् ॥"[89]

[Knowledge and action are mutually interdependent. Hence is this idea that knowledge and action should both be adopted in practice by the Śivayogin (virakta) for accomplishing the fruit in the form of liberation, higher and lower. Even when knowledge is fulfilled in realisation, action, too, is made use of by the wise. Hence, action which is not associated with any desire for the fruit should not be discarded]. Since

88. I.U. 11.
89. Si.Śi. 16.11-12.

through this statement, 'samasamuccaya' between both the daily duty in the form of one's Iṣṭaliṅga-worship and the 'Śivajñāna' (knowledge of Śiva as one's self) is accepted, and since there is also equal authority for both of those which are advocated as the means to Mokṣa, the co-ordination of both kinds of Śrutis is decided. In this way wherever scholars of 'Dvaita' and 'Advaita' mutually quarrel as regards the Śrutis of opposite views, there everywhere the Vīraśaiva Ācāryas prevent quarrel through co-ordinated outlook. Dr. T. G. Siddhappārādhya has very well revealed the co-ordination of many such Śrutis.[90] We have also revealed them here and there whenever there is an occasion to do so in this thesis.

Difference of this from other advocates of Bhedābheda

In the Vedānta-path, Bhāskarācārya and Yādavaprakāśacārya are well known as the advocates of Bhedābheda. The Vīraśaiva-darśana, too, which advocates co-ordination between 'Dvaita' and 'Advaita' Śrutis, accept the doctrine of Bhedābheda. Yet this is different from the views of Bhāskara and Yādavaprakāśa. In the opinion of the advocate of Bhedābheda, Bhāskarācārya, the co-ordination of all Śrutis is not possible. This is because he thinks that the 'bhedābheda' between 'Acit' (insentient) and 'Brahman'

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90. Śa.Vi.Da., p. 224-242.

is natural, and accepts that the 'bheda' between Jīva (cit) and Brahman depends upon 'Upādhi' (adjunct) and the 'abheda' between them is natural. This theory of his can be seen in the 'Jñānādhikaraṇa', 'Aṁśādhikaraṇa' and 'Avibhāgadṛṣtatvādhikaraṇa' of Bhāskarabhāṣya on the Brahmasūtra. His opinion is that since the 'Abheda' between Jīva and Śiva in Mukti is propounded, if 'Bheda' is taken as natural, that cannot be set aside. The removal of even the real 'Bheda' is accepted by the Vīraśaivas according to the maxim of 'Bhṛaṅga' and 'Kīṭa'. Hence, the co-ordination between 'Dvaita' and 'Advaita' Śrutis is brought about by the Vīraśaivas through propounding their primary sense. It is not done so by Bhāskarācārya. This is a special point.

On finding lack of substance in the doctrine of co-ordination among Śrutis of Bhāskarācārya, Yādavaprakāśācārya advocated the doctrine of 'Bhedābheda' in a different way.[91] He (Yādavaprakāśa) was a precepter of Śrī Rāmānujācārya in his earlier 'āśrama'. When the Viśiṣṭādvaita was established by Śrī Rāmānujācārya, then Yādavaprakāśācārya was so influenced by it that he became the advocate of Viśiṣṭādvaita. That is why his (Yādavaprakāśa's) 'Bhāṣya' became as good as lost. Śrī Rāmānujācārya has mentioned the essentials of Yādavaprakāśa's doctrine in the 'Vilakṣaṇatvādhikaraṇa' and 'Tadanyatvādhikaraṇa' of his

91. Śa.Vi.Da., p.62.

Śrībhāṣya and in his Vedārthasaṅgraha. Dr. T.G. Siddhappārādhya refers to this and opines that it (Yādavaprakāśa's doctrine) is very much similar.[92] But since it is propounded that 'bhedābheda' between the Jīva and the Brahman is acceptable to Yādavaprakāśa at the Mokṣa-state, in the commentary on Vedārthasaṅgraha called Tātparyadīpikā, it is quite clear that this is different from the Vīraśaiva-darśana.

In this way it should be known that this Śakti-Viśiṣṭādvaita-darśana which differs from 'Kevalādvaita', 'Dvaita', 'Viśiṣṭādvaita' and 'Bhedābheda' doctrines, is the one that propounds 'Bhedābheda'-doctrine of the nature of 'co-ordination' among all Śrutis.

In this direction, from the times immemorial, there have been efforts in the fields of Darśanas and society and the experts in social sciences, for the welfare of mankind. In that the Vīraśaiva Ācāryas occupy the first place. Among those Darśanas which proceed depending on 'Dvaita-doctrine' and 'Advaita-doctrine', there has been going on mutual quarrel from beginningless times. Thinking as to how people can have trust in the principles taught by those philosophers if there is mutual among them, the Vīraśaiva Ācāryas established Vīraśaiva-siddhānta in order to bring about co-ordination between 'Dvaita' and 'Advaita'. The extent of respect that existed in the

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92. Śa.Vi.Da., p.63.

world for their doctrine of co-ordination at the time of its establishment, the same extent of respect exists for it even to-day. The advocates of co-ordination are at all times respected in the society.

There is an intensive necessity at the present times for the 'Aṣṭāvaraṇas' and 'Pañcācāras' expounded in the Vīraśaiva-siddhānta. Due to the power of the Kali age the faith of the people in the Guru, Gods, etc., is heading towards extinction. At this time if the people are not associated with 'Āvaraṇas' and not habituated to 'Ācāras', then it is not possible in any way to protect humanity. The blessing of Guru, Gods, etc., is our strong armour. With this armour around him man gets succes everywhere. The external symbols of religion such as 'Bhasma', 'Rudrākṣa', etc., are also armours. Although in the present times quarrel goes on regarding the external religious symbols, yet it should be understood as a wicked activity instigated by vile politics of those blinded by religion (religious arrogance). In order to remove this, there should be a combined effort by all the 'Dharmācāryas'. Now at the present times, the Vīraśaiva Ācāryas are making attempts in that direction by organising conferance of all Dharmas, etc. If the code of 'ācāras' propounded by the Vīraśaiva Ācāryas who are the advocates of co-ordination, is followed with firm devotion, then there will be easy removal of all the social problems. Does it not occur to us that the 'Āvaraṇas' and 'Ācāras are exeedingly necessary even at the present times? In the end, we, who have resolved to do its practise and propagation, conclude this 'Vāgvyāpāra' (activity

of speech) after mentally cherishing the auspicious thoughts about all beings thus :

"सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥"

[Let all be happy; let all be free from ailments; let all witness auspicious (things or times); no one should get grief].

॥ ॐ शान्तिः शान्तिः शान्तिः ॥



Appendix – I

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१५. कारणागमः, पञ्चाचार्य इ० प्रेस, मैसूर १९५६ ई० ।

१६. क्रियासारः, भाग १-३, ओ.आर.आय्. मैसूर, १९५४,५७,५८ ई०।

१७. चन्द्रज्ञानागमः, पञ्चाचार्य इ. प्रेस, मैसूर १९५६ ई० ।

१८. तत्त्वप्रकाशः, (अष्टप्रकरणम्) सं.सं.वि.वि., वाराणसी १९८८ ई० ।

१९. तत्त्वसंग्रहः, (अष्टप्रकरणम्) सं.सं.वि.वि., वाराणसी १९८८ ई० ।

२०. तन्त्रयात्रा, रत्ना पब्लिकेशन्स, वाराणसी १९८२ ई० ।

२१. तन्त्रवार्त्तिकम्, (शाबरभाष्यव्याख्या) भाग २-४, आनन्दाश्रम-संस्कृतग्रन्थावलिः, पूना १९८१-१९८४ ई० ।

२२. तन्त्रसारः, काश्मीरसंस्कृतग्रन्थावलिः, श्रीनगर १९१८ ई० ।

२३. तन्त्रालोकः, भाग, १-१२ काश्मीरसंस्कृतग्रन्थावलिः, श्रीनगर १९१८-१९२२ ई० ।

२४. नारदभक्तिसूत्रम्, गीताप्रेस, गोरखपुर १०३९ वि.सं. ।

२५. नित्याषोडशिकार्णवः, (द्वितीयसंस्करणम्) सं.सं.वि.वि., वाराणसी, १९८४ ई० ।

२६. नेत्रतन्त्रम्, परिमल पब्लिकेशन्स, दिल्ली १९५४ ई० ।

२७. न्यायकोशः, भण्डार्कर प्राच्यविद्या संशोधनालय, पूना १९२८ ई०।

२८. न्यायसारः, निर्णयसागर प्रेस, बम्बई १९१० ई० ।

२९. न्यायसूत्रभाष्यम् (न्यायदर्शनम्) चौ.सं.सं.वाराणसी १९७० ई० ।

३०. पञ्चदशी, भार्गव पुस्तकालय, वाराणसी १९५३ ई० ।

३१. पद्मपुराणम्, मनसुखराय मोर, कलकत्ता १९५७ ई० ।

३२. परमार्थसारः, काश्मीरसंस्कृतग्रन्थावलिः, श्रीनगर १९१३ ई० ।

३३. परमोक्षनिरासकारिका (अष्टप्रकरणम्), सं. सं. वि. वि., वाराणसी १९८८ ई० ।

३४. पारमेश्वरतन्त्रम्, वीरशैवलिङ्गीब्राह्मण ग्रन्थमाला, सोलापुर १९०४ ई० ।

३५. पराशरस्मृतिः, श्रीवेङ्कटेश्वर स्टीम प्रेस, बम्बई १९८१ वि.सं. ।

३६. प्रत्यभिज्ञाहृदयम्, काश्मीरसंस्कृतग्रन्थावलिः, श्रीनगर १९११ ई० ।

३७. प्रबोधसुधाकरः, ओरिएन्टल बुक एजेन्सी, पूना, १९५२ ई० ।

३८. प्रशस्तपादभाष्यम्, (न्यायकन्दल्या सहितम्) सं.सं.वि.वि., वाराणसी १९७७ ई० ।

३९. बृहन्नारदीयपुराणम्, नाग पब्लिकेशन्स, दिल्ली १९८४ ई० ।

४०. ब्रह्मसूत्रशाङ्करभाष्यम् (भामतीसहितम्) नि.सा.प्रे., बम्बई १९०९ ई० ।

४१. ब्रह्मसूत्रश्रीकरभाष्यम् भा.१-२, ओ.आर्.आय्. मैसूर १९७७ ई०।

४२. ब्रह्मसूत्रश्रीकण्ठभाष्यम्, शिवार्कमणिदीपिकासहितम्, (चतुःसूत्री भागः) जंगमवाडी मठ, वाराणसी १९८३ ई० ।

४३. भक्तिरसविमर्शः, डा. कपिलदेव ब्रह्मचारी, आचार्य गद्दी, फतुहा, पटना १९८० ई० ।

४४. भगवद्गीता, अच्युत ग्रन्थमाला, वाराणसी २०२३ वि.सं. ।

४५. भास्करी, सरस्वती भवन टेक्स्ट न.८३, इलाहाबाद १९५० ई०।

४६. भोगकारिका, (अष्टप्रकरणम्) सं.सं.वि.वि., वाराणसी १९८८ ई०।

४७. मतङ्गपारमेश्वरागमः, फ्रेंच इंस्टीट्यूट, पाण्डिचेरी १९७७ ई०।

४८. मनुस्मृतिः, खेमराज श्रीकृष्णदास, बम्बई १९४५ वि.सं. ।

४९. महार्थमञ्जरी सं.सं.वि.वि., वाराणसी १९७२ ई० ।

५०. महानारायणोपनिषत्, शैवभाष्योपेता, जंगमवाडी मठ, वाराणसी १९२९ ई० ।

५१. महाभारतम्, (षष्ठ खण्ड) गीता प्रेस, गोरखपुर २०४४ वि.सं. ।

५२. महिम्नःस्तोत्रम्, चौखम्बा संस्कृत संस्थान, वाराणसी १९८३ ई०।

५३. मालिनीविजयोत्तरतन्त्रम्, काश्मीरसंस्कृतग्रन्थावलिः, श्रीनगर १९२२ ई० ।

५४. मीमांसान्यायप्रकाशः, भाण्डारकर प्राच्यविद्या संशोधनालय, पूना १९८२ ई० ।

५५. मृगेन्द्रागमः, काश्मीरसंस्कृतग्रन्थावलिः, श्रीनगर १९३० ई० ।

५६. मोक्षकारिका, (अष्टप्रकरणम्) सं.सं.वि.वि., वाराणसी १९८८ ई०।

५७. योगिनीहृदयम्, मोतीलाल बनारसीदास, वाराणसी १९८८ ई० ।

५८. योगसूत्रभाष्यम्, जीवानन्द विद्यासागर, कलकत्ता १९४० ई० ।

५९. रघुवंशमहाकाव्यम्, छुन्नूलाल ज्ञानचन्द पाठक, वाराणसी १९५९ ई० ।

६०. रत्नत्रयम्, (अष्टप्रकरणम्) सं.सं.वि.वि., वाराणसी १९८८ ई० ।

६१. रौरवागमः, फ्रेंच इन्स्टीट्यूट, पाण्डिचेरी १९६१ ई० ।

६२. लिङ्गधारणचन्द्रिका (द्वितीय संस्करणम्), शैवभारती भवनम्, जंगम-वाडी मठ, वाराणसी १९८८ ई० ।

६३. लिङ्गपुराणम्, पुव्वाड वेङ्कटराय, काञ्ची, १८७९ ई० ।

६४. लुप्तागमसंग्रहः, भा.२, सं.सं.वि.वि., वाराणसी १९८३ ई० ।

६५. वाचस्पत्यम्, (प्रथमखण्डम्) तारानाथ तर्कवाचस्पति भट्टाचार्य, कलकत्ता १८७३ ई० ।

६६. वातुलशुद्धाख्यतन्त्रम् (तन्त्रसंग्रहः, भा.१), सं.सं.वि.वि., वाराणसी १९७० ई० ।

६७. वायुपुराणन्, खेमराज श्रीकृष्णदास, बम्बई १९३३ ई० ।

६८. विज्ञानभैरवः (द्वितीयसंस्करणम्), मोतीलाल बनारसी दास, वाराणसी १९८४ ई० ।

६९. विवेकचूडामणिः, ओरियण्टल् बुक एजेन्सी, पूना १९५२ ई० ।

७०. वीरशैवसदाचारसंग्रहः, वी.लि.ब्रा. ग्रन्थमाला, सोलापुर १९०५ ई०।

७१. वीरशैवानन्दचन्द्रिका, मूरुसाविर मठ, हुबली १९३६ ई० ।

७२. वीरशैवाष्टावरणप्रमाणाष्टकाभरणम्, हस्तप्रतिः ।

७३. वेदान्तसारः, निर्णयसागर प्रेस, बम्बई १९३४ ई० ।

७४. वेदान्तसारवीरशैवचिन्तामणिः, वी.लि. ब्रा.ग्रन्थमाला, सोलापुर १९०५ ई० ।

७५. वैदिकशिवपूजाविधिः, पञ्चाचार्य, ई.प्रे. मैसूर १९८२ ई० ।

७६. वैराग्यशतकम्, चौखम्बा विद्याभवन, वाराणसी १९६७ ई० ।

७७. वैशेषिकसूत्रम्, (उपस्कारसहितम्), चौ.स.सं. वाराणसी १९३९ ई०।

७८. शक्तिविशिष्टाद्वैतदर्शनम्, रंभापुरी संस्थान मठ, बालेहोन्नूर १९६१ ई० ।

७९. शतरत्नसंग्रहः, संस्कृत पुस्तक भंडार, कलकत्ता १९४४ ई० ।

८०. शब्दकल्पद्रुमः, राजा राधाकान्तदेव बहादुर, कलकत्ता १८८६ ई०।

८१. शाण्डिल्यभक्तिसूत्रम्, गीता प्रेस, गोरखपुर २००९ वि.सं. ।

८२. शारदातिलकम्, आगमानुसन्धान समिति, कलकत्ता १९३३ ई० ।

८३. शिवगीता, पीताम्बरा पीठ, दतिया १९६० ई० ।

८४. शिवतत्त्वरत्नाकरः, भा. १-२, ओ.आर्.आय्. मैसूर १९६४, ६९ ई० ।

८५. शिवदृष्टिः, काश्मीरसंस्कृतग्रन्थावलिः, श्रीनगर १९३४ ई० ।

८६. शिवमहापुराणम्, पण्डित पुस्तकालय, काशी २०२० वि.सं. ।

८७. शिवसूत्रम् (विमर्शिनीसहितम्), काश्मीर संस्कृत ग्रन्थावलिः, श्रीनगर १९६८ ई० ।

८८. शिवार्चनचन्द्रिका, शिवागमसंघ, देवसालनगर, १९२२ ई० ।

८९. शिवाद्वैतदर्पणः, पूवल्ली बृहन्मठ ग्रन्थमाला, हुली १९२८ ई० ।

९०. शिवाद्वैतपरिभाषा, जंगमवाडी मठ, वाराणसी १९८३ ई० ।

९१. शैवदर्शनबिन्दुः, सं.ग्रं.वि.वि., वाराणसी १९६८ ई० ।

९२. श्रीमद्भागवतम्, भागवत विद्यापीठ, अहमदाबाद २०२९ वि.सं.।

९३. सर्वदर्शनसंग्रहः चौ.वि. भवन, वाराणसी १९६४ ई० ।

९४. सर्वदर्शनसंग्रहः, भाण्डारकर प्राच्यविद्या संशोधन मन्दिर, पूना १९२४ ई० ।

९५. सारस्वती सुषमा (त्रैमासिकी अनुसन्धान पत्रिका), सं.सं.वि.वि., वाराणसी ।

९६. सिद्धान्तशिखामणिः, जंगमवाडी मठ, वाराणसी १९८६ ई० ।

९७. सिद्धान्तशिखामणिः, तत्त्वप्रदीपिकाव्याख्यासहितः, भाग १-२, वी० लि० ब्रा० ग्रन्थमाला, सोलापुर १९०५ ई० ।

९८. सिद्धान्तशिखामणिः, तात्पर्यदीपिकाख्यकन्नडव्याख्यासहितः, एन्.आर्. करिबसव शास्त्री, मैसूर १९२१ ई० ।

९९. सिद्धान्तशिखोपनिषद्वीरशैवभाष्यम्, शङ्करविलास संस्कृत पाठशाला, मैसूर १९८५ ई० ।

१००. सूक्ष्मागमः, पञ्चाचार्य इलेक्ट्रिक् प्रेस्, मैसूर १९५६ ई० ।

१०१. स्कन्दपुराणम्, खेमराज श्रीकृष्णदास, बम्बई १९६५ वि.सं. ।

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१०२. आगम और तन्त्रशास्त्र, पं० व्रजवल्लभ द्विवेदी, परिमल पब्लिकेशन्स, दिल्ली १९८४ ई० ।

१०३. गो-अंक, (कल्याण विशेषांक) गीता प्रेस, गोरखपुर १९४५ ई० ।

१०४. भारतीय दर्शन, पं० बलदेव उपाध्याय, शारदा मन्दिर, वाराणसी १९६० ई० ।

१०५. भारतीय संस्कृति और साधना, म.म. गोपीनाथ कविराज, बिहार राष्ट्रभाषा परिषत्, पटना १९६३ ई० ।

१०६. शक्तिविशिष्टाद्वैतसिद्धान्त, पं. काशीनाथ शास्त्री, काशी वीरशैव विद्वत्संघ, जंगमवाडी मठ, वाराणसी १९३७ ई० ।

१०७. शंकरदिग्विजय, पं. बलदेव उपाध्याय, श्री श्रवणनाथ ज्ञानमन्दिर, हरद्वार २०४२ वि.सं. ।

१०८. शिवांक, (कल्याण विशेषांक) गीता प्रेस, गोरखपुर १९३३ ई० ।

१०९. हिन्दी विश्वकोश, नागेन्द्रनाथ वसु एण्ड विश्वनाथ वसु, कलकत्ता १९३० ई० ।

११०. हिन्दुत्व, रामदास गौड, शिवप्रसाद गुप्त सेवा उपवन, वाराणसी १९९५ वि.सं. ।

कन्नड

१११. अष्टावरणविवेक, श्री शम्भुलिंग शिवाचार्य, बीजापुर १९२३ ई० ।

११२. इष्टलिंगविज्ञान, श्री अक्कुलय्य दीक्षित, प्रबोध पुस्तकमाला, बेंगलोर १९४६ ई० ।

११३. वीरशैवचिन्तामणि, कर्नाटक विश्वविद्यालय, धारवाड १९७१ ई० ।

११४. शिवतत्त्वदर्शन, श्रीगुरुदेव शिवाचार्य, शंकर आर्ट्स कालेज, नवलगुन्द १९७२ ई० ।

मराठी

११५. परम रहस्य, श्री मन्मथ स्वामी, वीरमठ, अहमदपुर १९७४ ई० ।

११६. वीरशैवरत्न, पं. काशीनाथ शास्त्री, शैवभारती भवन, जंगमवाडी मठ, वाराणसी १९५२ ई० ।

अंग्रेजी

११७. अभिनव गुप्त : अन हिस्टोरिकल एण्ड फिलासफिकल स्टडी (द्वि.सं.) डॉ० कान्तिचन्द्र पाण्डेय, चौ.सं. सिरीज, वाराणसी १९६३ ई० ।

११८. ए हेण्डबुक आफ वीरशैविज्म, एस्. सी. नन्दीमठ, मोतीलाल बनारसीदास, दिल्ली १९७९ ई० ।

११९. ए हिस्ट्री आफ साउथ इण्डिया, के.ए. नीलकण्ठ शास्त्री, आक्सफोर्ड युनिवर्सिटी प्रेस, १९६६ ई० ।

१२०. क्रम तान्त्रिसिज्म आफ काश्मीर, मोतीलाल बनारसीदास, दिल्ली १९७९ ई० ।

१२१. दी इण्डियन रिव्यू, (जर्नल), वाल्यूम १६, मई १९१५, मद्रास ।



Appendix – II

ABBREVIATIONS

अ.को. अमरकोशः
अथ.उ. अथर्वशीखोपनिषत्
अनु. अनुशासनपर्व
अ.प्र. अष्टप्रकरणम्
अ.भि. अभिज्ञानशाकुन्तलम्
अभि. अभिनवगुप्त-अन हिस्टारिकल एण्ड फिलासफिकल स्टडी
अभि.शा. अभिज्ञानशाकुन्तलम्
अ.मा.उ. अक्षमालोपनिषत्
अ.वि. अष्टावरणविवेकः
अ.शिखो. अथर्वशिखोपनिषत्
अ.सू. अनुभवसूत्रम्
अ.सि. अद्वैतसिद्धिः
अ.सं. अर्थसंग्रह
आ. आह्निकम्
आगम. आगमप्रकरणम्
आ.त. आगम और तन्त्रशास्त्र
आदि. आदिपर्व
आ.मी. आगममीमांसा
आश्व. आश्वमेधिकपर्व
इ.वि. इष्टलिङ्ग विज्ञान
ई.उ. ईशावास्योपनिषत्
शा.व्या. शाङ्करीव्याख्या
ई.प्र.वि. ईश्वरप्रत्यभिज्ञा-विमर्शिनी
ई.प्र. वि.वि. ईश्वरप्रत्यभिज्ञा-विवृतिविमर्शिनी
उ.भा. उत्तरभागः
उपो. उपोद्घातः
ऋ. ऋग्वेदः
ऋग्वे. ऋग्वेदः
एका.को. एकाक्षरकोशः
कठो. कठोपनिषत्
का.आ. कारणागमः
काला.उ. कालाग्निरुद्रोपनिषत्
क्रम. क्रम तान्त्रिसिज्म आफ काश्मीर
क्रि. क्रियापादः
क्रि.सा. क्रियासारः

के.	केदारखण्डः
कै.उ.	कैवल्योपनिषत्
कौषी.	कौषीतकिब्राह्मणोप-निषत्
च.ज्ञा.	चन्द्रज्ञानागमः
छा.उ.	छान्दोग्योपनिषत्
टी.	टीका
तत्त्व.	तत्वप्रकाशिकाव्याख्या (सिद्धान्तशिखामणिः)
तन्त्रा.	तन्त्रालोकः
त.प्र.	तत्त्वप्रकाशः
त.या.	तन्त्रयात्रा
त.वा.	तन्त्रवार्त्तिकम्
त.सा.	तन्त्रसारः
त.सं.	तत्त्वसंग्रहः
ता.	तात्पर्यदीपिका (तत्त्वप्रकाशिकाया व्याख्या)
तै.आ.	तैत्तिरीयारण्यकम्
तै.उ.	तैत्तिरीयोपनिषत्
तै.सं.	तैत्तिरीयसंहिता
दी.	दीपिका (योगिनीहृदयव्याख्या)
ना.भ.सू.	नारदभक्तिसूत्रम्
नि.षो.	नित्याषोडशिकार्णवः
ने.त.	नेत्रतन्त्रम्
न्या.क.	न्यायकन्दली
न्या.को.	न्यायकोशः
न्या.सा.	न्यायसारः
न्या.सू.	न्यायसूत्रम्
प.	परिमलः (महार्थमञ्जरीव्याख्या)
प.मो.नि.	परमोक्ष-निरासकारिका
प.र.	परम रहस्य
प.सा.	परमार्थसारः
पञ्च.	पञ्चदशी
पद्मपु.	पद्मपुराणम्
पा.त.	पारमेश्वरतन्त्रम्
पारा.स्मृ.	पाराशरस्मृतिः
प्र.पा.भा.	प्रशस्तपादभाष्यम्
प्रश्नो.	प्रश्नोपनिषत्
प्र.सु.	प्रबोधसुधाकरः
प्र.हृ.	प्रत्यभिज्ञाहृदयम्
प्रत्यभि. वि.	प्रत्यभिज्ञा-विमर्शिनी
प्रा.	प्रास्ताविकम्
बृ.उ.	बृहदारण्यकोपनिषत्

बृ.आ.उ.	बृहज्जाबालोपनिषत्
बृ.ना.पु.	बृहन्नारदीयपुराणम्
ब्र.बि.	ब्रह्मबिन्दूपनिषत्
ब्र.सू.	ब्रह्मसूत्रम्
ब्र.सू.भा.	ब्रह्मसूत्रभामतीटीका
ब्र.सू.श्री.	ब्रह्मसूत्रश्रीकरभाष्यम्
ब्र.सू. श्रीकण्ठ.	ब्रह्मसूत्रश्रीकण्ठ-भाष्यम्
बो.प.	बोधपञ्चदशिका
भ.गी.	भगवद्गीता
भ.र.वि.	भक्तिरसविमर्शः
भ.सं.उ.	भवसन्तरणोपनिषत्
भा.	भागः
भा.द.	भारतीय दर्शन
भा.सं.सा.	भारतीय संस्कृति और साहित्य
भागव.	श्रीमद्भागवतम्
भास्क.	भास्करी
भू.	भूमिका
भो.का.	भोगकारिका
मतङ्ग.	मतङ्गपारमेश्वरागमः
म.ना.उ.	महानारायणोपनिषत्
म.भा.	महाभारतम्
म.म.	महार्थमञ्जरी
म.स्तो.	महिम्नस्तोत्रम्
म.स्मृ.	मनुस्मृतिः
महाना.	महानारायणोपनिषद्
मा.उ.का.	माण्डूक्योपनिषत्-कारिका
मा.वि.	मालिनीविजयोत्तरम्
मी.प्र.	मीमांसान्यायप्रकाशः
मुण्ड.	मुण्डकोपनिषत्
मृ.वि.	मृगेन्द्रागमविद्यापादः
मो.का.	मोक्षकारिका
यो.शि.उ.	योगशिखोपनिषत्
यो.सू.	योगसूत्रम्
यो.सू.भा.	योगसूत्रभाष्यम्
यो.हृ.	योगिनीहृदयम्
र.त्र.	रत्नत्रयपरीक्षा
रघु.	रघुवंशमहाकाव्यम्
रु.जा.उ.	रुद्रजाबालोपनिषत्
रौ.वि.	रौरवागमविद्यापादः
ल.	लघुचन्द्रिका (अद्वैतसिद्धिव्याख्या)
लिङ्गा.	लिङ्गाष्टकस्तोत्रम्
लि.च.	लिङ्गधारणचन्द्रिका
लि.पु.	लिङ्गपुराणम्
लु.सं.	लुप्तागमसंग्रहः

व.सू.उ.	वज्रसूचिकोपनिषत्
वा.	वायुसंहिता
वा.त.	वातुलशुद्धाख्यतन्त्रम्
वा.पु.	वायुपुराणम्
वा.शु.आ.	वातुलशुद्धागमः
वाच.	वाचस्पत्यम्
वि.	विवृतिः (विज्ञानभैरवस्य व्याख्या)
वि.चू.	विवेकचूडामणिः
विद्ये.	विद्येश्वरसंहिता (शिवपुराणीया)
वि.भै.	विज्ञानभैरवम्
वी.अ. प्र.म.	वीरशैवाष्टावरण-प्रमाणाष्टकाभरणम्
वी.आ.च.	वीरशैवानन्दचन्द्रिका
वी.आ.प्र.	वीरशैवानन्दप्रदीपिका
वी.च.	वीरशैवानन्दचन्द्रिका
वी.चि.	वीरशैवचिन्तामणिः
वी.भा.	वीरशैवभाष्यम्
वी.र.	वीरशैवरत्नम्
वी.स.सं.	वीरशैवसदाचारसंग्रहः
वृ.	वृत्तिः
वे.सा.	वेदान्तसारः
वे.सा. वी.चि.	वेदान्तसार-वीरशैवचिन्तामणिः
वै.भा.	वैष्णवमताब्जभास्करः
वै.श.	वैराग्यशतकम्
वै.शि.वि.	वैदिकशिवपूजाविधिः
वै.सू.	वैशेषिकसूत्रम्
श.	शङ्करसंहिता
श.क.	शब्दकल्पद्रुमः
श.दि.	शङ्करदिग्विजयः
श.र.सं.	शतरत्नसंग्रहः
श.वि.द.	शक्तिविशिष्टाद्वैत-दर्शनम्
श.वि.सि.	शक्तिविशिष्टाद्वैत-सिद्धान्तः
शाठ्या.	शाठ्यायनोपनिषत्
शाण्डि. शाण्डि.उ.	शाण्डिल्योपनिषत्
शा.ति.	शारदातिलकम्
शा.भ.सू.	शाण्डिल्यभक्तिसूत्रम्
शि.गी.	शिवगीता
शि.च.	शिवार्चनचन्द्रिका
शि.त.द.	शिवतत्त्वदर्शनम्
शि.द.	शिवाद्वैतदर्पणः
शि.दृ.	शिवदृष्टिः

शि.प.	शिवाद्वैतपरिभाषा
शि.पु.	शिवमहापुराणम्
शि.म.दी.	शिवार्कमणिदीपिका (श्रीकण्ठभाष्यव्याख्या)
शि.र.	शिवतत्त्वरत्नाकरः
शि.ल.	शिवानन्दलहरी
शि.सू.	शिवसूत्रम्
शै.द.बि.	शैवदर्शनबिन्दुः
श्रीरुद्र.	श्रीरुद्राध्यायः
श्वे.उ.	श्वेताश्वतरोपनिषत्
स.द.सं.	सर्वदर्शनसंग्रहः
सा.सु.	सारस्वती सुषमा
सि.उ.	सिद्धान्तशिखोपनिषत्
सि.शि.	सिद्धान्तशिखामणिः
सि.शिखो.	सिद्धान्तशिखोपनिषत्
सुबालो.	सुबालोपनिषत्
सु.भा.	सुभाषितरत्न-भाण्डागारम्
सू.आ.	सूक्ष्मागमः
स्क.पु.	स्कन्दपुराणम्
हि.वि.को.	हिन्दी विश्वकोश
हिन्दु.	हिन्दुत्व







His Holiness was born at Toguṇasi (Bādāmi Tq., Bāgalkoṭ Dist.) as a son of Vedamūrti Śrī Siddayya Virupakshayya Puranikmath and Smt. Savantramma Siddayya Puranikmath, on 28-8-1947 (Śālivāhana Śaka year 1869, Sarvajitu Saṃvatsara Śrāvaṇa Śukla Dvādaśī). Installed as the Head of the Amareśvaramaṭha, Guḷedguḍ, the boyhood name Shekara of His Holiness was changed into Sha. Bra. Sri. Chandrashekhara Shivacharya Swamiji. In 1971 (Śā. Śa. 1893), His Holiness joined the Sampurnananda Sanskrit University at Kashi and stayed at the Gurukula of Jangamawadi Math for pursuing studies for Sanskrit Acharya (M.A.). After completing Acharya, His Holiness continued his research leading to Ph.D. (Vidyāvāridhi). In 1980 His Holiness was awarded Ph.D. for the thesis entitled "Siddhānta-Kaumudī-Samīkṣā". His Holiness was awarded D.Litt. (Vidyāvācaspati) by the same University for the thesis entitled "Śaktiviśiṣṭādvaita-Tattvatraya-Vimarśe" and this was followed by the conferring of Śāṅkara-Praśasti by the Uttar Pradesh Sanskrit Academy for the thesis. His Holiness was installed as the 86th Jagadguru of the Jnanasimhasana-peetha by the Jagadgurus of the other four Peethas, with their unanimous decision, on 17th November 1989. Under the able guidance and efficient initiative of His Holiness, the Jnanasimhasana-peetha has progressed in leaps and bounds to the delight and contentment of the devotees in an atmosphere of Catholicism in which there is no scope for any kind of discrimination.

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